THE ROYAL INSCRIPTIONS OF NABOPOLASSAR (625–605 BC) AND NEBUCHADNEZZAR II (604–562 BC), KINGS OF BABYLON, PART 1

THE ROYAL INSCRIPTIONS OF THE NEO-BABYLONIAN EMPIRE

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FRAUKE WEIERSHÄUSER and JAMIE NOVOTNY

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VOLUME 1/1

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JAMIE NOVOTNY and FRAUKE WEIERSHÄUSER

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To Olof Pedersén

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Directors’ Foreword

The present series of publications, Royal Inscriptions of the Neo-Babylonian Empire (RINBE), is intended to present a comprehensive, modern scholarly edition of the complete corpus of official inscriptions of the last native kings of Babylon (625–539 BC), which comprises about 230 compositions written on approximately 1,500 clay and stone objects. RINBE is modeled on the publications of the now-defunct Royal Inscriptions of Mesopotamia (RIM) series and the recently completed Royal Inscriptions of the Neo-Assyrian Period (RINAP) series and is the successor of both of these. Although some of RINBE’s contents have been publicly available online since August 2015 via the “Babylon 7” sub-project of the open-access Royal Inscriptions of Babylonia online (RIBo) project, the project officially began in June 2017, when we, RINBE’s co-founders and directors, established the series’ editorial board, its team of consultants, and the books’ authors.

In the next year, by 2025, RINBE will have created a complete and authoritative modern presentation of the entire corpus of the royal inscriptions of the six kings of the Neo-Babylonian Empire in the shape of three books and in a fully annotated, linguistically tagged, Open Access and Open Data digital format. In addition to this core data, the online version offers substantial metadata and contextualization resources, as well as linkage to further external resources. The online facilities include:

- a catalogue searchable by museum and excavation numbers, publication data, dates, find spot, etc.;
- browsable text editions, with English and German translations;
- exportable JavaScript Object Notation (JSON) versions of the corpus;
- Akkadian glossaries and proper noun indices;
- a search facility to explore texts by transliteration, words, names, as well as by English and German translations;
- a glossary that provides guided search facilities and concordances of all instances of every word; and
- informational pages giving historical background and other kinds of information.

As part of the Munich Open-access Cuneiform Corpus Initiative (MOCCI) based at Ludwig-Maximilians-Universität München’s Historisches Seminar (LMU Munich, History Department), RINBE’s contents are fully integrated into the Open Richly Annotated Cuneiform Corpus (Oracc) Project, the Cuneiform Digital Library Initiative (CDLI), and the Ancient Records of Middle Eastern Polities (ARMEP) map interface. The print publications, like the RINAP volumes, are published by Eisenbrauns, now an imprint of Penn State University Press. They use the same formatting as the RINAP publications, but with one important addition: Gold Standard Open Access publishing, that is, PDFs of the print publications are available for free download without an embargo period directly upon publication.

This book is the first volume in the RINBE series and the first part of the two-part volume of the inscriptions of Nabopolassar and Nebuchadnezzar II. Like RINBE 2, this present volume was principally prepared by Jamie Novotny and Frauke Weiershäuser, with the input of valuable expertise from members of the series’ editorial board and its team of consultants, as well as three external accessors, from whose close collaboration RINBE greatly benefits.

Among the latter, we would like to single out the late Robert K. Englund, the founder and former director of the Cuneiform Digital Library Initiative (CDLI). From RINBE’s inception until his untimely death on May 24th, 2020, Bob meticulously integrated RINBE catalogue metadata and transliterations into CDLI’s open-access database, thereby making Neo-Babylonian inscriptions more visible and more accessible. With deep gratitude and a sense of great loss, we think of Bob, a true pioneer and visionary in the digital humanities, and thank him for the time and enthusiasm that he devoted not only to our project but to digital cuneiform studies at large.

The present volume is dedicated to Olof Pedersén, who has been a hugely important consultant to the project since 2019. Olof has generously shared his unmatched knowledge of Robert Koldewey’s excavations at Babylon (1899–1917) and provided detailed information about the numerous inscribed Neo-Babylonian clay and stone objects that were then discovered, including the museum and excavation numbers, find spots, and excavation photo numbers of many of the artifacts included in the present volume. His command of this material draws on decades of research and has substantially improved the quality of the information provided in RINBE. We are extremely grateful for Olof”s kindness and generosity in sharing his time and insight. This book would not have been the same without his involvement.

Moreover, we are very happy to express our deep appreciation to the Alexander von Humboldt Foundation and LMU Munich, which through the establishment of the Karen Radner’s Alexander von Humboldt Professorship for Ancient History of the Near and Middle East in 2015 allowed this publication project to find a home at LMU’s History Department. Both institutions provided crucial financial support for our work. Furthermore, LMU invested funds in creating Frauke Weiershäuser’s research position, and this enabled prioritizing the publication project within MOCCI.

In addition, research grants awarded by the Gerda Henkel Foundation (Düsseldorf) to Jamie Novotny in 2018 and to Jamie Novotny and Karen Radner in 2019 were instrumental in quickly implementing the work program, especially by enabling the team to collate original objects kept in the British Museum (London), the Iraq Museum (Baghdad), and the Vorderasiatisches Museum (Berlin). We would like to express our profound thanks and are enormously grateful for the warm support that RINBE has received from these institutions, especially the Vorderasiatisches Museum, whose director, Barbara Helwing, has graciously made all relevant finds from the Babylon excavations accessible to us. We are honored and pleased to cooperate with the VAM’s Babylon Project.

Munich
Philadelphia
February 2024

Karen Radner
Grant Frame
The Directors

Foreword from the Director of the Vorderasiatisches Museum

With this volume of The Royal Inscriptions of the Neo-Babylonian Empire publication series (RINBE 1/1), Jamie Novotny and Frauke Weiershäuser present the first part of the complete corpus of known inscriptions of the kings Nabopolassar and Nebuchadnezzar II. Through the series' clear structure and inclusion of metadata, RINBE sets the publishing standard for the modern presentation of such ancient inscriptions and, therefore, is an invaluable scholarly resource.

A considerable number of examples of Akkadian inscriptions of these two Babylonian kings are preserved on stone and clay inscribed objects (especially mud bricks and barrel-shaped clay cylinders) found during the excavations by Robert Koldewey from 1899 to 1917 in Babylon. The numerous artifacts from the Babylon excavations were divided between Germany and the Ottoman Empire and later between German and the Republic of Iraq. The share of the finds from Babylon allocated to Germany, including close to 5,000 inscribed objects, is now kept in the collections of the Vorderasiatisches Museum SMB SPK in Berlin. Many text archives from Babylon have previously been collated and published, but a full and comprehensive study of the Babylon collections in Berlin is still on-going. In this regard, the Vorderasiatisches Museum acknowledges and highly welcomes the work that has made the present volume (RINBE 1/1) possible. This study helps place the Babylon collections in Berlin into a wider historical and cultural context, as well as offering new perspectives on and interconnections between this rich source material. The book also highlights some of the special objects in Berlin that were discovered during Koldewey's excavations. For example, clay cylinder VA Bab 630 (Npl. 7 ex. 1) is an exquisitely-inscribed object that records Nabopolassar's rebuilding of the temple of the god Ninurta; that cylinder is one of four complete copies of that text. Therefore, the Vorderasiatisches Museum would like to express its sincere gratitude to the authors of this book for their diligent and careful work.

The Vorderasiatisches Museum Berlin, as one of the many research institutions united under the umbrella of the Staatliche Museen Berlin – Stiftung Preussischer Kulturbesitz, represents a unique archive of world knowledge and, thus, making these archives available to scholars is one of the museum's most important tasks. This has successfully happened here, with the publication of the present book, and the start of the RINBE series marks a promising step towards further research collaboration between the Munich Open-access Cuneiform Corpus Initiative (MOCCI) and the Vorderasiatisches Museum.

Berlin
February 2024

Barbara Helwing

Preface

The preparation of this book began several years before this series was formally established by Karen Radner and Grant Frame in June 2017. In fact, it began shortly before the official establishment of the Alexander von Humboldt Professorship for Ancient History of the Near and Middle East at Ludwig-Maximilians-Universität München (Historisches Seminar – Abteilung Alte Geschichte) in August 2015. Late in 2014, Radner and Jamie Novotny started discussing plans for long-term, Open Access, digital Assyriology projects. They quickly decided that it would be a good idea to not only retro-digitize the four published volumes of the sub-series Royal Inscriptions of Mesopotamia: Assyrian Periods (RIMA) and Royal Inscriptions of Mesopotamia: Babylonian Periods (RIMB) of the long-defunct, University-of-Toronto-based Royal Inscriptions of Mesopotamia (RIM) Project led by A. Kirk Grayson, but also to start preparing editions of the remaining first-millennium-BC royal inscriptions, in particular, those of Nabopolassar, Nebuchadnezzar II, and their successors. This led to Novotny preparing Oracc-compatible transliterations of the Neo-Babylonian inscriptions edited in Rocío Da Riva's book The Inscriptions of Nabopolassar, Amel-Marduk and Neriglissar and Hanspeter Schaudig's volume Die Inschriften Nabonids von Babylon und Kyros' des Großen samt den in ihrem Umfeld entstandenen Tendenzschriften. Textausgabe und Grammatik. The first dataset includes the texts of Nabopolassar (as well as those of Amel-Marduk and Neriglissar) and became the foundation upon which Royal Inscriptions of Babylonia online (RIBo; http://oracc.org/ribo/) was built. In December 2016, Frauke Weiershäuser permanently joined Radner's team and started lemmatizing the inscriptions of Nabonidus, as well as translating them into readable, modern English; she also began preparing new German translations of the Neo-Babylonian inscriptions, including those of Nabopolassar and Nebuchadnezzar II.

It was not until June 2017, however, when Radner and Frame formally established the RINBE series, that the present book really began to take shape. In April 2018, Novotny secured funding from the Gerda Henkel Foundation, and the resultant program of museum research enabled the team to begin transforming the transliterations for the project from non-critical, retro-digitized and lemmatized versions of texts published by other scholars to critical and authoritative editions prepared through first-hand examinations of the originals, thereby ensuring that RINBE 1/1 contains carefully-prepared, discipline-standard, and peer-reviewed editions. In September 2019, Radner and Novotny received additional funding for RINBE from the Gerda Henkel Foundation, since editing Neo-Babylonian inscriptions was a key component of the four-year project *Living Among Ruins: The Experience of Urban Abandonment in Babylonia*, which was part of the program "Lost Cities. Wahrnehmung von und Leben mit verlassenen Städten in den Kulturen der Welt," coordinated by Martin Zimmermann (Historisches Seminar; LMU Munich) and Andreas Beyer (University of Basel).

The present volume is the result of the close and long-term collaboration between Novotny and Weiershäuser. As for the division of labor, much of the work was done by Novotny, the book's primary author. He prepared the editions of the Nabopolassar and already-known Nebuchadnezzar II inscriptions (Npl. 1–Nbk. 37), the catalogues of texts, and most of the front and back material; collated some of the inscriptions in the British Museum and the Penn Museum of the University of Pennsylvania (Philadelphia); wrote parts of the book's introduction, all of the commentaries and most of the on-page notes; created the score transliterations and all of the (annotated) images and maps; edited the English of the entire manuscript; and produced the final camera-ready copy of book. Weiershäuser, RINBE 1/1's secondary author, collated many of the pieces in the British Museum (London) and all of the available objects in the Iraq Museum (Baghdad) and the Vorderasiatisches Museum (Berlin); wrote part of the book's introduction, and most of the text introductions and a few of the on-page notes; and prepared the preliminary editions of the unpublished Nebuchadnezzar II inscriptions (Nbk. 38–53), as well as the bibliographies of all of the texts. Novotny and Weiershäuser were assisted by Giulia Lentini, MA, who provided research and editorial support, including the collation of some pieces in the Vorderasiatisches Museum. Moreover, Julia Arauner, Niclas Dannehl, Louisa Grill, Thomas Seidler, and Jona Volohonsky, student assistants at LMU Munich, helped in various ways, including checking the museum numbers, excavation numbers, and index of names in order to ensure their accuracy.

Work on the present corpus of inscriptions necessitated travel for collation of previously published inscriptions and for examination of unpublished material. The authors wish to thank the various museums and museum authorities that have aided them in the preparation of this book. In particular, they would like to thank the directors, keepers, curators, and assistants of the British Museum (London), the Vorderasiatisches Museum (Berlin), the Israel Museum (Jerusalem), the Iraq Museum (Baghdad), the Louvre Museum (Paris), and the Yale Babylonian Collection (New Haven). Specifically, the authors would like to express their gratitude to Shaymaa Abdulzahra, Luma al-Duri, Juliane Eule, Frank Gaedecke, Anna von Graevenitz, Helen Gries, Barbara Helwing, Markus Hilgert, Agnete Lassen, Laura Peri, Nura Qusy, Sonja Radujkovic, Qais Hussein Rasheed, Ilham Shakir, Tawfeeq Abidmohammed Sulatan, Jonathan Taylor, and Ariane Thomas. They and their colleagues have been extremely helpful and have extended to us every courtesy and assistance, sometimes at very short notice. In addition, Martin Schøyen granted us access to the "Towel of Babel Stele," and the authors are grateful for the opportunity to examine that Neo-Babylonian artifact.

As is usual with a volume of this scale, numerous individuals aided in the production of the book and online material in some way. While the authors have collated most of the texts themselves, other scholars have kindly collated some texts, provided information on pieces, or aided in some way. These include, in alphabetical order, Rocío Da Riva, Anmar Abdulillah Fadhil, Hussein Flayyeh, Grant Frame, Andrew George, Nils Heeßel, Laith Hussein, Ahmed Ibrahimi, Joshua Jeffers, Enrique Jiménez, Zoltán Niederreiter, Olof Pedersén, Karen Radner, Daniel Schwemer, Ali Ubaid Shalgham, Jonathan Taylor, Greta Van Buylaere, Klaus Wagensonner, and Christopher Walker. In particular, we would like to thank Da Riva and Pedersén for their generous and manifold support. Their deep knowledge of the sources and, in Pedersén's case, of the minutia of excavation work undertaken at Babylon, have greatly improved the quality of the information provided in this volume. Moreover, the editions of the unpublished cylinder fragments from Babylon now in Istanbul were made accessible through the publication project led by Andreas Schachner (Deutsches Archäologisches Institut, Istanbul), within the framework of the Deutsche Forschungsgemeinschaft-funded project *The Cuneiform Documents in the Babylon Collection of the Istanbul Archaeological Museums (Eski Şark Eserleri Müzesi)*, directed by Nils Heeßel (Marburg University) and Daniel Schwemer (Würzburg University). Schwemer generously granted us access to his hand-drawn facsimiles of this material and Van Buylaere kindly allowed us to access her transliterations. The authors would like to express their thanks for being permitted to incorporate this new information from Babylon (B) collection in this volume. The penultimate manuscript was read by Paul-Alain Beaulieu, Johannes Hackl, and Martin Worthington, all of whom made numerous astute comments, welcome criticisms, and improvements, particularly on the transliterations and translations. In addition, the members of the RINBE editorial board (especially Grant Frame and Karen Radner) and our project consultants generously made time to offer helpful suggestions, especially at the beginning and near the completion of the volume. Their time, care, and generosity are greatly appreciated. Special thanks must be given to Steve Tinney for providing technical support. The authors have tried their best to name everyone who aided in the production of RINBE 1/1 and, thus, any omissions are unintentional.

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Munich
February 2024

Jamie Novotny and Frauke Weiershäuser

Editorial Notes

The volumes in the RINBE series are modeled upon the publications of the recently-completed Royal Inscriptions of the Neo-Assyrian Period (RINAP) series, with a few minor modifications. Like the RINAP volumes, the books in this series are not intended to provide analytical or synthetic studies, but rather to provide basic text editions that can serve as the foundations for such studies. Thus, extensive discussions of the contents of the texts are not presented and the core of each volume is the edition of the relevant texts.

In this volume, the order of the texts is based for the most part upon the following two criteria:

(1) The city at which the structure dealt with in the building or dedicatory portion of the text was located. If that information is not preserved on the text, the provenance of the inscribed object is the determining factor.

(2) The type of object upon which the inscription is written (cylinder, brick, tablet, etc.).

Following the practice of the RINAP series, which was in turn modeled on the now-defunct Royal Inscriptions of Mesopotamia (RIM) series, inscriptions that cannot be assigned definitely to any particular ruler are assigned text numbers beginning at 1001. Certain other inscriptions, in particular any text composed in the name of a ruler's family members or court officials, are given numbers that begin at 2001.

In the volumes of the RINBE series, the term "exemplar" is employed to designate a single inscription found on one object. The term "text" is employed to refer to an inscription that existed in antiquity and that may be represented by a number of more or less similar exemplars. In our editions, exemplars of one text are edited together as a "master text," with a single transliteration and translation. Variants to the "master text" are provided either on page (major variants) or at the back of the volume (minor variants).

Each text edition is typically supplied with a brief introduction containing general information. This is followed by a catalogue containing basic information about all exemplars. This includes museum and excavation numbers (the symbol + is added between fragments that belong to the same object), provenance, lines preserved, and an indication of whether or not the inscription has been collated: c = collated from the original, (c) = partially collated from the original, p = collated from a photograph, (p) = partially collated from a photograph; and n = not collated. The next section is typically a commentary containing further technical information and notes. The bibliography then follows. Items are arranged chronologically, earliest to latest, with notes in parentheses after each bibliographic entry. These notes indicate the exemplars with which the item is concerned and the nature of the publication, using the following keywords: photo, copy, edition, translation, study, and provenance. Certain standard reference works (e.g., the various volumes of "Keilschriftbibliographie" and "Register Assyriologie" published in the journals Orientalia and Archiv für Orientforschung respectively; Borger, HKL 1–3; AHw; CAD; and Seux, ERAS) are not normally cited, although they were essential in the collecting and editing of these texts. While the bibliographies aim at featuring all major relevant items, they cannot be considered exhaustive, as a vast amount of scattered literature exists on many of the inscriptions edited in this volume, with much of this literature of only limited interest for this volume's aim of providing authoritative text editions.

As noted earlier, a distinction is made between major and minor variants to a "master text"; the major variants are placed at the bottom of the page and the minor variants at the back of the book. In brief, major variants are non-orthographic in nature, while minor variants are orthographic variations. Orthographic variants of proper names may at times be significant and thus on occasion these will also appear on the page as major variants. Complete transliterations of all exemplars in the style of musical scores are found in a PDF available on the Open Richly Annotated Cuneiform Corpus (Oracc) platform at http://oracc.org/ribo/ scores/. Thus, readers who find the notes on variants insufficient for their needs are encouraged to consult the full reading of any exemplar; such scores, however, are not normally given for brick inscriptions. Objects whose attribution to a particular text is not entirely certain are given exemplar numbers that are followed by an asterisk (*). Moreover, these exemplars are listed in separate catalogues (Likely Additional Exemplars), beneath the main catalogue.

Several photographs are included in this volume. These are intended to show a few of the object types bearing inscriptions of the two kings whose texts are edited in this volume and to aid the reader in appreciating the current state of preservation of some of the inscribed objects.

As is normal practice for transliterating cuneiform inscriptions, lowercase italics for Akkadian; logograms in Akkadian texts appear in capitals. The system of sign values in Borger, Mesopotamisches Zeichenlexikon, is generally followed. Italics in the English translation indicate either an uncertain translation or a word in the original, Akkadian language. In general, the rendering of names follows standard modern English translations; for example, Nabopolassar (rather than Nabû-aplu-uṣur) and Nebuchadnezzar (instead of Nabû-kudurrī-uṣur). As for the translations of ceremonial names of temples and other buildings given in the present volume — for example, Eurmeiminanki ("House which Gathers the Seven *Me*s of Heaven and Netherworld"), the ziggurat of the god Nabû at Borsippa — these generally follow George, House Most High (for bibliographical abbreviations, see pp. xxiii–xxxi).

There are several differences between the RIM and RINBE styles; the latter follows that of RINAP. Among these, the most notable is that all partially preserved or damaged signs, regardless of how they are broken, appear between half brackets (⸢ and ⸣), following the model of the Oracc platform. Thus, no partially preserved sign has square brackets ([and]) inserted in its transliteration; for example, [DINGI]R and LUGA[L KU]R appear in the transliteration as ⸢DINGIR⸣ and ⸢LUGAL KUR⸣ respectively. This change was made to ensure compatibility of the online RINBE editions with the standards of Oracc, the parent site and project where the LMU-Munich-based Royal Inscriptions of Babylonia online (RIBo) Project, to which RINBE belongs, is housed. This change was implemented in the print version in order to present identical editions in RINBE 1/1 and on RIBo, in particular, in its "Babylon 7" sub-project. Note, however, that the translations may appear more damaged than their corresponding transliterations indicate, as the translations were prepared according to standard Assyriological practices; for example, ⸢DINGIR⸣ (= [DINGI]R) and ⸢LUGAL KUR⸣ (= LUGA[L KU]R) are translated as "[the go]d" and "king [of the lan]d," and not "the god" and "king of the land."

The bibliographical abbreviations, other abbreviations, and object signatures, whenever possible, follow RIM and RINAP in the print series; e.g., BE is used for prefix of excavation numbers from the German excavations at Babylon rather than Bab, the preferred siglum of some current Assyriological projects and scholars. In general, the museum, collection, and excavation numbers differ slightly in format from the Cuneiform Digital Library Initiative (CDLI) in the printed volumes; e.g., ex. 1 the "C12" inscription of Nabopolassar (Npl. 7) appears as VA Bab 630 in this volume, but as VA Bab 00630 on CDLI. However, on RIBo, in both its informational pages and its downloadable catalogue, the format of RINBE's museum, collection, and excavation numbers follows that of CDLI, thereby facilitating better metadata exchange between RINBE and CDLI and easier cross-platform searching of the two projects' catalogues.

In addition to the indices of museum and excavation numbers and selected publications found in RIM volumes, the RINBE volumes also contain indices of proper names (personal names, topographical names, and divine names). Searchable online versions of the manuscripts are maintained on Oracc by the Munich Open-access Cuneiform Corpus Initiative (MOCCI). Web versions of the editions are also hosted on CDLI.

Munich
February 2024

Jamie Novotny
Editor-in-Chief

Bibliographical Abbreviations

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Achaemenid Persia	J.E. Curtis and ST J. Simpson (eds.), The world of Achaemenid Persia: History, Art and Society in Iran and the Ancient Near East. Proceedings of a Conference at the British Museum, 29th September–1st October 2005. London, 2010
Achämenidenhof	B. Jacobs and R. Rollinger (eds.), Der Achämenidenhof. The Achaemenid Court: Akten des 2. Internationalen Kolloquiums zum Thema »Vorderasien im Spannungsfeld klassischer und altorientalischer Überlieferungen« Landgut Castelen bei Basel, 23.–25. Mai 2007 (=Classica et Orientalia 2). Wiesbaden, 2010
AfK	see AfO
AfO	Archiv für Orientforschung, vol. 3– (vols. 1–2 = AfK). Berlin, Graz, and Horn, 1926–
AGWG	Abhandlungen der Königlichen Gesellschaft der Wissenschaften zu Göttingen, 40 vols. Göttingen, 1838–95
AJA	American Journal of Archaeology. The Journal of the Archaeological Institute of America, Series 2. Boston, 1897–
AJSL	The American Journal of Semitic Languages and Literatures. Chicago, 1895–1941
Alstola, CHANE 109	T. Alstola, Judeans in Babylonia. A Study of Deportees in the Sixth and Fifth Centuries BCE (=Culture and History of the Ancient Near East 109). Leiden and Boston, 2020
AMI NF	Archaeologische Mitteilungen aus Iran. Neue Folge. Berlin, 1968–
ANET^3	J.B. Pritchard (ed.), Ancient Near Eastern Texts Relating to the Old Testament, 3rd edition. Princeton, 1969
AoF	Altorientalische Forschungen. Berlin, 1974–
Approaching the Babylonian Economy	H.D. Baker and M. Jursa (eds.), Approaching the Babylonian Economy: Proceedings of the START Project Symposium Held in Vienna, 1-3 July 2004 (=Veröffentlichungen zur Wirtschaftsgeschichte Babyloniens im 1. Jahrtausend v.Chr. 2; Alter Orient und Altes Testament 330). Münster, 2005
Aramazd	Aramazd. Armenian journal of Near Eastern studies. Yerevan, 2006–
ARRIM	Annual Review of the Royal Inscriptions of Mesopotamia Project. Toronto, 1983–91
ʻAtiqot ES	ʻAtiqot. Journal of the Israel Department of Antiquities. Publications by the Department of Antiquities and Museums in the Ministry of Education and Culture. English Series, 19 vols. Jerusalem, 1955–90
Atlantis	Atlantis. Länder, Völker, Reisen. Berlin, 1929–64
AuOr	Aula Orientalis. Revista de estudios del Próximo Oriente Antiguo. Barcelona, 1983–
BA	Beiträge zur Assyriologie und (vergleichenden) semitischen Sprachwissenschaft, 10 vols. Leipzig, 1889–1927
Babylone	B. André-Salvini (ed.), Babylone. Paris, 2008
Babylon: Myth and Reality	I.L. Finkel and M.J. Seymour (eds.), Babylon: Myth and Reality. Munich, 2008
Babylon: Wahrheit	J. Marzahn and G. Schauerte (eds.), Babylon: Wahrheit. Munich, 2008
Bagg, Rép. Géogr. 7	A.M. Bagg, Die Orts- und Gewässernamen der neuassyrischen Zeit, 5 parts (=Répertoire Géographique des Textes Cunéiformes 7). Wiesbaden, 2007–20
Bagh. Mitt	Baghdader Mitteilungen. Baghdad, Berlin, and Mainz, 1960–2006
BAR	The Biblical Archaeology Review. Washington DC, 1975–
BE	Babylonian Expedition of the University of Pennsylvania, Series A: Cuneiform Texts, 14 vols. Philadelphia, 1893–1914
Beaulieu, History of Babylon	P.-A. Beaulieu, A History of Babylon, 2200 BC–AD 75. Hoboken, NJ, 2018
Befund und Historierung	S. Heinsch, W. Kuntner, and R. Rollinger (eds.), Befund und Historierung: Dokumentation und ihre Interpretationsspielräume (=Araxes 1). Turnhout, 2021
Berger, NbK	P.-R. Berger, Die neubabylonischen Königsinschriften: Königsinschriften des ausgehenden babylonischen Reiches (626–539 a. Chr.) (=Alter Orient und Altes Testament 4/1). Kevelaer and Neukirchen-Vluyn, 1973
Bezold, Cat.	C. Bezold, Catalogue of the Cuneiform Tablets in the Kouyunjik Collection of the

	British Museum, 5 vols. London, 1889–99
Bezold, Literatur	C. Bezold, Kurzgefasster Überblick über die babylonisch-assyrische Literatur, nebst einem chronologischen Excurs, zwei Registern und einem Index zu 1700 Thontafeln des British-Museum's. Leipzig, 1886
BiOr	Bibliotheca Orientalis. Leiden, 1943–
BM Guide^3	British Museum. A Guide to the Babylonian and Assyrian Antiquities, 3rd edition. London, 1922
BMHBA	Bulletin du Musée Hongrois des Beaux-Arts = Szépművészeti Múzeum Közleményei. Budapest, 1947–
BOR	The Babylonian & Oriental Record. A Monthly Magazine of the Antiquities of the East, 9 vols. London 1886/87–1901
Brereton, I am Ashurbanipal	G. Brereton (ed.), I am Ashurbanipal, King of the World, King of Assyria. London, 2018
BRM	A. T. Clay (ed.), Babylonian Records in the Library of J. Pierpont Morgan. New Haven, 1912–23
Brosius, Women	M. Brosius, Women in Ancient Persia, 559–331 BC. Oxford, 1996
CAD	The Assyrian Dictionary of the Oriental Institute of the University of Chicago, 21 vols. Chicago, 1956–2010
CAH^2 3/2	J. Boardman et al. (eds.), The Cambridge Ancient History, 2nd edition, vol. 3, part 2: The Assyrian and Babylonian Empires and Other States of the Near East, from the Eighth to the Sixth Centuries B.C. Cambridge, 1991
Cameron, Iran	G.G. Cameron, History of Early Iran. Chicago, 1936
CDOG 2	J. Renger (ed.), Babylon: Focus mesopotamischer Geschichte, Wiege früher Gelehrsamkeit, Mythos in der Moderne; 2. Internationales Colloquium der Deutschen Orient-Gesellschaft 24.–26. März 1998 in Berlin (=Colloquien der Deutschen-Orient-Gesellschaft 2). Saarbrücken, 1999
Ceram, Götter, Gräber und Gelehrte	C.W. Ceram, Götter, Gräber und Gelehrte: Roman der Archäologie. Hamburg, 1958
Clay, BRM 4	A. T. Clay (ed.), Babylonian Records in the library of J. Pierpont Morgan Vol. 4: Epics, Hymns, Omens and Other Texts. New Haven, 1923
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Cohen, Cultic Calendars	M. E. Cohen, The Cultic Calendars of the Ancient Near East. Bethesda, MD, 1993
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Continuity of Empire	G.B. Lanfranchi, M. Roaf, and R. Rollinger (eds.), Continuity of Empire (?). Assyria, Media, Persia (=History of the Ancient Near East, Monographs 5). Padua, 2003
COS 2	W.W. Hallo (ed.), The Context of Scripture, Volume 2: Monumental Inscriptions from the Biblical World. Leiden, 2000
CRAIB	Académie des Inscriptions et Belles Lettres, Comptes rendus. Paris, 1857–
Crozer Quarterly	Crozer Quarterly. Crozer Theological Seminary 1–29, Chester, PA, 1924–52
CRRA	Compte Rendu de la Rencontre Assyriologique Internationale. [various locations], 1950–
CRRA 45/1	T. Abusch, P.-A. Beaulieu, J. Huehnergard, P. Machinist, and P. Steinkeller (eds.), Proceedings of the XLVe Rencontre Assyriologique Internationale, Part I, Harvard University: Historiography in the Cuneiform World. Bethesda, MD, 2001
CT	Cuneiform Texts from Babylonian Tablets in the British Museum. London, 1896–
CTMMA	Cuneiform Texts in the Metropolitan Museum of Art. New York, Winona Lake, and University Park, 1988–
CTMMA 2	I. Spar and W.G. Lambert, Literary and Scholastic Texts of the First Millennium B.C. (=Cuneiform texts in the Metropolitan Museum of Art 2). New York, 2005
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Delitzsch, LSAT	F. Delitzsch, Die Lese- und Schreibfehler im Alten Testament. Berlin and Leipzig, 1920
DLZ	Deutsche Literaturzeitung. Berlin, 1880–
Donbaz, Sadberk Hanin Museum	V. Donbaz, Sadberk Hanim Müzesi'nde bulunan civiyazili belgeler (Cuneiform texts in the Sadberk Hanim Museum). Istanbul, 1999
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FGrH	F. Jacoby, Die Fragmente der griechischen Historiker, 3 parts in 14 vols. Berlin 1923–58
Flemming, Stein-Platten-Inschrift	J. Flemming, Die grosse Steinplatteninschrift Nebukadnezars II. in transscribiertem babylonischen Grundtext nebst Übersetzung und Commentar. Göttingen, 1883
FM	Florilegium Marianum, Paris, 1991–
FM 8	J.-M. Durand, C. Nicolle, and L. Marti, Le culte des pierres et les monuments commémoratifs en Syrie amorrite (=FM 8). Paris, 2005
FO	Fundgruben des Orients. Mines de l'orient. Vienna, 1809–18
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Fudge, Lure of the Past	S.J. Fudge, The Lure of the Past: Ancient Man's Interest in His History with Translations of the Neo-Babylonian Texts from the Carlos Museum. PhD Dissertation, Cincinnati, OH, Hebrew Union College, 2000
FUF	Forschungen und Fortschritte. Nachrichtenblatt der deutschen Wissenschaft und Technik 1–41. Berlin, 1925–67
George, BTT	A.R. George, Babylonian Topographical Texts (=Orientalia Lovaniensia Analecta 40). Leuven, 1992
George, House Most High	A.R. George, House Most High: The Temples of Ancient Mesopotamia (=Mesopotamian Civilizations 5). Winona Lake, IN, 1993
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Glazed Brick Decoration	A. Fügert and H. Gries (eds.), Glazed Brick Decoration in the Ancient Near East: Proceedings of a Workshop at the 11th International Congress of the Archaeology of the Ancient Near East (Munich) in April 2018. Oxford, 2020
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Grotefend, Erläuterungen	G.F. Grotefend, Erläuterung der Keilinschriften babylonischer Backsteine mit einigen anderen Zugaben und einer Steindrucktafel. Hannover, 1852

Grotefend, Neue Beiträge	G.F. Grotefend, Neue Beiträge zur Erläuterung der babylonischen Keilschrift nebst einem Anhange über die Beschaffenheit des ältesten Schriftdrucks bei der vierten Secularfeier der Erfindung des Bücherdrucks von Gutenberg. Hannover, 1840
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HeBAI	Hebrew Bible and Ancient Israel. Tübingen, 2012–
Hebr.	Hebraica, 11 vols. Chicago, 1884–95
Heeßel and Schwemer, Babylon Collection	N. Heeßel and D. Schwemer, The Cuneiform Documents in the Babylon Collection of the Istanbul Archaeological Museums (Eski Şark Eserleri Müzesi). Weisbaden, 2024
Herrschaftslegitimation	C. Levin and R. Müller (eds.), Herrschaftslegitimation in vorderorientalischen Reichen der Eisenzeit. Tübingen, 2017
Hilprecht, BE 1	H.V. Hilprecht, Old Babylonian Inscriptions Chiefly from Nippur (=BE 1), 2 vols. Philadelphia, 1893 and 1896
HSM	Harvard Semitic Monographs
HSM 59	D.S. Vanderhooft, The Neo-Babylonian Empire and Babylon in the Later Prophets (=Harvard Semitic Monographs 59). Atlanta, 1999
IEJ	Israel Exploration Journal. Jerusalem, 1950–
Imperien und Reiche	M. Gehler and R. Rollinger (eds.), Imperien und Reiche in der Weltgeschichte. Epochenübergreifende und globalhistorische Vergleiche. Wiesbaden, 2014
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Iraq	Iraq. London, 1934–
ISIMU	ISIMU: Revista sobre Oriente Próximo y Egipto en la antigüedad. Madrid, 1998–
JANEH	Journal of Ancient Near Eastern History. Berlin, 2014–
JAOS	Journal of the American Oriental Society. New Haven, 1893–
JCS	Journal of Cuneiform Studies. New Haven and Cambridge, MA, 1947–
JCSMS	Journal of the Canadian Society for Mesopotamian Studies. Toronto, 2006–
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JEH	Journal of Egyptian History. Leiden, 2008–
JEOL	Jaarbericht van het Vooraziatisch-Egyptisch Genootschap "Ex Oriente Lux." Leiden, 1933–
JNES	Journal of Near Eastern Studies. Chicago, 1942–
Jones, Inscription	H. Jones, An inscription of the Size of the Original Copied from a Stone Lately Found Among the Ruins of Ancient Babylon Sent to England. London, 1804
JSS	Journal of Semitic Studies. Manchester and Oxford, 1956–
JTVI	Journal of the Transactions of the Victoria Institute. London, 1866–1957
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MAOG	Mitteilungen der Altorientalischen Gesellschaft. Leipzig, 1925–43
MDOG	Mitteilungen der Deutschen Orient-Gesellschaft zu Berlin. Berlin, 1898–
MDP	Mémoires de la Délégation en Perse. Paris, 1900–
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MLVS	Mededeelingen uit de Leidsche verzameling van spijkerschrift-inscripties. Amsterdam, 1933–36
Morgenbladet	Morgenbladet. Oslo, 1819–
MSL	B. Landsberger (ed.), Materials for the Sumerian Lexicon. Rome, 1937–
MVAG	Mitteilungen der Vorderasiatisch-Ägyptischen Gesellschaft. Berlin and Leipzig, 1896–1944
NABU	Nouvelles assyriologiques brèves et utilitaires. Paris, 1987–
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OHANE 5	K. Radner, N. Moeller, and D.T. Potts (eds.), The Oxford History of the Ancient Near East, Volume 5: The Age of Persia. Oxford, 2023
OLZ	Orientalistische Literaturzeitung. Berlin and Leipzig, 1898–
OMRO	Oudheidkundige Mededelingen uit's Rijks Museum van Oudheiden te Leiden. Leiden, 1920–99
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PSBA	Proceedings of the Society of Biblical Archaeology, 40 vols. London, 1878–1918
1R	H.C. Rawlinson and E. Norris, The Cuneiform Inscriptions of Western Asia, vol. 1: A Selection from the Historical Inscriptions of Chaldaea, Assyria, and Babylonia. London, 1861
5R	H.C. Rawlinson and T.G. Pinches, The Cuneiform Inscriptions of Western Asia, vol. 5: A Selection from the Miscellaneous Inscriptions of Assyria and Babylonia. London, 1880–84
RA	Revue d'assyriologie et d'archéologie orientale. Paris, 1886–
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RÉS	Revue des études sémitiques: organe de l'Institut d'Etudes Sémitiques. Paris, 1934–39
Rich, Narrative Babylon	C.J. Rich, Narrative of a journey to the site of Babylon in 1811, now first published: memoir on the ruins; with engravings from the original sketches by the author: remarks on the topography of ancient Babylon, by Major Rennell; in reference to the memoir: second memoir on the ruins; in reference to Major Rennell's remarks: with narrative of a journey to Persepolis: now first printed, with hitherto unpublished cuneiform inscriptions copied at Persepolis. London, 1839
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RIMB	The Royal Inscriptions of Mesopotamia, Babylonian Periods, 1 vol. Toronto, 1995
RINAP	Royal Inscriptions of the Neo-Assyrian Period, 8 vols. University Park, PA, 2011–23
RINBE	Royal Inscriptions of the Neo-Babylonian Empire. University Park, PA, 2020–
RINBE 1/1	The present volume.
RINBE 1/2	J. Novotny and F. Weiershäuser, The Royal Inscriptions of Nabopolassar (625–605 BC), King of Babylon, and Nebuchadnezzar II (604–562 BC), King of Babylon, Part 2 (=Royal Inscriptions of the Neo-Babylonian Empire 1/2) [in preparation]

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RLA	Reallexikon der Assyriologie und Vorderasiatischen Archäologie, 15 vols. Berlin, 1932–2018
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RP	Records of the Past: Being English Translations of the Ancient Monuments of Egypt and Western Asia. 12 vols. London, 1873–81
RP NS	Records of the Past: Being English Translations of the Ancient Monuments of Egypt and Western Asia, New Series, 6 vols. London, 1888–92
RSém	Revue sémitique d'épigraphie et d'histoire ancienne. Paris, 1893–1914
RT	Recueil de travaux relatifs à la philologie et de à l'archéologie égyptiennes et assyriennes. Paris, 1870–1923
SAA	State Archives of Assyria. Helsinki, 1987–
SAAB	State Archives of Assyria Bulletin. Padua, 1987–
SAAS	State Archives of Assyria Studies. Helsinki, 1992–
Sack, Nebuchadnezzar^{2}	R.H. Sack, Images of Nebuchadnezzar: The Emergence of a Legend, 2nd edition. Selinsgrove, London, and Toronto, 2004
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Schott, Vergleiche	A. Schott, Die Vergleiche in den akkadischen Königsinschriften (=MVAG 30/2). Leipzig, 1926
SDOG	Sendschriften der Deutschen Orient-Gesellschaft. Berlin, 1901–
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State Correspondence	K. Radner (ed.), State Correspondence in the Ancient World: From New Kingdom Egypt to the Roman Empire. Oxford, 2014
StOr	Studia Orientalia (Societas Orientalis Fennica). Helsinki, 1925–
Studies Borger	S.M. Maul (ed.), Festschrift für Rykle Borger zu seinem 65. Geburtstag am 24. Mai 1994: tikip santakki mala bašmu ... Groningen, 1998
Studies Ellis	M.J. Boda and J. Novotny (eds.), From the Foundations to the Crenellations: Essays on Temple Building in the Ancient Near East and Hebrew Bible (=Alter Orient und Altes Testament 366). Münster, 2010
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Studies Wilhelm	J.C. Fincke (ed.), Festschrift für Gernot Wilhelm anläßlich seines 65. Geburtstages am 28. Januar 2010. Dresden, 2010
Sumer	Sumer: A Journal of Archaeology in Iraq. Baghdad, 1945–
ThLZ	Theologische Literaturzeitung. Leipzig, 1876–
Thureau-Dangin, RAcc.	F. Thureau-Dangin, Rituels accadiens. Paris, 1921
Tour de Babylone	B. André-Salvini, La Tour de Babylone: Études et recherches sur les monuments de Babylone (actes du colloque du 19 Avril 2008 au Musée du Louvre, Paris) (=Documenta Asiana 10). Rome, 2013
Trav. Acad. natl. Reims	Travaux de l'Académie Nationale de Reims. Reims, 1843–
TUAT	O. Kaiser (ed.), Texte aus der Umwelt des Alten Testaments. Gütersloh, 1982–2001
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Unger, Babylon	E. Unger, Babylon: die heilige Stadt nach der Beschreibung der Babylonier. Berlin and Leipzig, 1931
UVB	Vorläufiger Bericht über die von (dem Deutschen Archäologischen Institut und der Deutschen Orient-Gesellschaft aus Mitteln) der Deutschen Forschungsgemeinschaft unternommenen Ausgrabungen in Uruk-Warka. Berlin, 1930–
UVB 18	H. Lenzen, [XVIII.] Vorläufiger Bericht über die von dem Deutschen Archäologischen Institut und der Deutschen Orient-Gesellschaft aus Mitteln der Deutschen Forschungsgemeinschaft unternommenen Ausgrabungen in Uruk-Warka 18: Winter 1959/60. Berlin, 1962
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VAS	Vorderasiatische Schriftdenkmäler der Königlichen Museen zu Berlin. Leipzig and Berlin, 1907–
von Soden, SAHG	A. Falkenstein and W. von Soden, Sumerische und akkadische Hymnen und Gebete. Zurich and Stuttgart, 1953
Wachsmuth, Alten Geschichte	C. Wachsmuth, Einleitung in das Studium der Alten Geschichte. Leipzig, 1895
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Weissbach, Miscellen	F.H. Weissbach, Babylonische Miscellen (=WVDOG 4). Leipzig, 1903
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Winckler, Textbuch^{3}	H. Winckler, Keilinschriftliches Textbuch zum Alten Testament. Dritte neubearbeitete Auflage mit einer Einführung. Leipzig, 1909
Winckler and Böhden, ABK	H. Winckler and E. Böhden, Altbabylonische Keilschrifttexte. Zum Gebrauche bei Vorlesungen. Leipzig, 1892
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Wiseman, Nebuchadrezzar and Babylon	D.J. Wiseman, Nebuchadrezzar and Babylon. Oxford, 1987
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WUB	Welt und Umwelt der Bibel – Archäologie, Kunst, Geschichte. Stuttgart, 1996–
WVDOG	Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft. Leipzig, Berlin, and Wiesbaden, 1900–
Xerxes and Babylonia	C. Waerzeggers and M. Seire (eds.), Xerxes and Babylonia: The Cuneiform Evidence (=Orienalia Lovaniensia Analecta 277). Leuven, 2018

Yamada, SAAS 28	S. Yamada (ed.), Neo-Assyrian Sources in Context: Thematic Studies of Texts, History, and Culture (=SAAS 28). Helsinki, 2018
YOS	Yale Oriental Series, Babylonian Texts. New Haven, 1915–
ZA	Zeitschrift für Assyriologie und Vorderasiatische Archäologie. Berlin, 1886–
Zadok, Rép. Géogr. 8	R. Zadok, Geographical Names According to New- and Late-Babylonian texts (=Répertoire géographique des textes cunéiformes 8). Wiesbaden, 1985
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft

Other Abbreviations

Akk.	Akkadian
AM	Amēl-Marduk
Asb.	Ashurbanipal
bibl.	biblical
c	collated
ca.	circa
cf.	*confer* (lit. “compare”)
cm	centimeter(s)
col(s).	column(s)
dia.	diameter
DN	divine name
ed(s).	editor(s)
Esar.	Esarhaddon
esp.	especially
et al.	*et alii* (lit. “and others”)
ex(s).	exemplar(s)
fig(s).	figure(s)
fol(s).	folio(s)
frgm(s).	fragment(s)
gen.	gentilic
GN	geographical name
K	Konstantinopel
m	meter(s)
MS	manuscript
n	not collated
n(n).	note(s)
NB	Neo-Babylonian
Nbk.	Nebuchadnezzar II
Nbn.	Nabonidus
NeKA	(Nebuchadnezzar) Nahr el-Kalb Archaic
NeKC	(Nebuchadnezzar) Nahr el-Kalb Contemporary
Ner.	Neriglissar
no(s).	number(s)
Npl.	Nabopolassar
NS	Nova Series/New Series
obv.	obverse
p	collated from photo
p(p).	page(s)
ph(s)	photo(s)
pl(s).	plate(s)
PN	personal name
rev.	reverse
Senn.	Sennacherib
Sum.	Sumerian
var(s).	variant(s)
vol(s).	volume(s)
WBA	(Nebuchadnezzar) Wadi Brisa Archaic
WBC	(Nebuchadnezzar) Wadi Brisa Contemporary

+	Between object numbers indicates physical join
(+)	Indicates fragments from same object but no physical join

Object Signatures

A Babylon	Collection of the Nebuchadnezzar Museum, Babylon
AH	Signature of objects in the Abu Habba collection of the British Museum, London
AO	Collection of Antiquités Orientales of the Musée du Louvre, Paris
B	Signature of tablets in the Babylon collection of the Arkeoloji Müzeleri, Istanbul
BE	Prefix of excavation numbers from the German excavations at Babylon
BM	British Museum, London
BNP	Bibliothèque Nationale, Paris
CBS	Collections of the Babylonian Section of the University Museum, Philadelphia
CCA	Clark Collection of Near Eastern Antiquities, Jerusalem
CDLI P	Signature of Cuneiform Digital Library Initiative object number
CTS	Signature of objects in the former Crozer Theological Seminary, Rochester
D	Signature of tablets in the Arkeoloji Müzeleri, Istanbul
EŞ	Eşki Şark Eserleri Müzesi of the Arkeoloji Müzeleri, Istanbul
IM	Iraq Museum, Baghdad
IMJ	The Israel Museum, Jerusalem
K	Kuyunjik collection of the British Museum, London
KHM SEM	Kunsthistorisches Museum, Vienna
LB	F.M.Th. de Liagre Böhl Collection, Leiden
MAH	Musée d'Art et d'Histoire, Geneva
MMA	Metropolitan Museum of Art, New York
MNK	Krakow National Museum, Krakow
MS	Schøyen Collection, Oslo
MV	Musei Vaticani, Vatican City, Rome
NBC	Signature of tablets in the James B. Nies Babylonian collection of the Yale Library, New Haven
NMC	Nationalmuseet, Copenhagen
R	H.J. Ross collection of the British Museum, London
Rm	H. Rassam collection of the British Museum, London
RMO	Rijksmuseum van Oudheden, Leiden
Sb	Signature of objects in the Susa collection of the Musée du Louvre, Paris
SCT	Arthur M. Sackler Collections Trust, New York
SM	Harvard Semitic Museum, Cambridge, MA
VA	Vorderasiatisches Museum, Berlin
VAA	Casts in the collection of the Vorderasiatisches Museum, Berlin
VA Bab	Babylon collection of the Vorderasiatisches Museum, Berlin
VAG	Casts in the collection of the Vorderasiatisches Museum, Berlin
VAT	Tablets in the collection of the Vorderasiatisches Museum, Berlin
X	Michael C. Carlos Museum, Emory University, Atlanta
YBC	Babylonian Collection of Yale University Library, New Haven

Introduction

In 626, on the twenty-sixth day of Araḫsamna (VIII), Nabopolassar, a man from a prominent family in the southern Babylonian city of Uruk, ascended the throne in Babylon.[1] Four months later, in Nisannu (I), he took the hand of that city's tutelary deity (Marduk) during an *akītu*-festival[2] and officially became the king of Babylon, thereby ending Assyria's centuries-long direct and indirect control of the Babylonian throne. The birth of this new empire was not easily won, as it took Nabopolassar over a year to be in a position to declare himself king, another six years to permanently remove Assyrian troops from his land, and a further eight years to defeat his chief rival Sîn-šarra-iškun (r. 626–612), the penultimate ruler of Assyria.[3] Although he brought the once-great and powerful Assyrian Empire to an end in 609, Nabopolassar, together with his trusted and reliable heir designate Nebuchadnezzar II, did not rest on his laurels and made every effort to secure his kingdom's position as the pre-eminent military and diplomatic power of the day and to transform his capital city into an world-class imperial megacity, just as the seventh-century Assyrian king Sennacherib (r. 704–681) and his successors had done with Nineveh.[4]

When Nabopolassar died in 605, his son Nebuchadnezzar II became king, just as planned. The new king, over the course of his long forty-three-year reign, continued the work started by his father, both at home and abroad. Nebuchadnezzar cemented Babylon's greatness. Babylon, both in terms of its size and grandeur of its architectural features (palaces, temples, and walls), reached its apex during this time. The city was truly a "wonder to behold." Its greatness, however, did not last. During the first six years that followed Nebuchadnezzar's death in 562, there were four kings on the throne: his son Amēl-Marduk (r. 561–560), his brother-in-law Neriglissar (r. 559–556), Neriglissar's young and inexperienced son Lâbâši-Marduk (556), and Nabonidus (555–539), a man who did not have any direct family ties to his immediate predecessors, although he had been an important member of the royal court.[5] Twenty-four years after Nebuchadnezzar's death (539), the Persian king Cyrus II (r. 559–530) took control of Babylon and its territorial holdings, thereby bringing the once-great Babylonian Empire founded by Nabopolassar, as well as native rule of Babylonia, to an end.

Nabopolassar

Nabopolassar, whose name means "O Nabû, protect the heir!" (Akk. *Nabû-aplu-uṣur*), was the founder and first king of the Neo-Babylonian Empire, the last political "dynasty" of Babylon that was ruled by native Babylonians. Starting as an opponent against the Assyrians, he seized the throne and declared himself the "king of Babylon." As the founder of a new ruling house, he cemented his legacy by bringing an end to the once-great Assyrian Empire; this accomplishment was not achieved on his own, but in conjunction with Cyaxares (Umakištar), "the king of the Umman-manda" (Medes). During his twenty-one years on the throne, Nabopolassar proved himself as a successful military leader, a good administrator, and an active builder; his son and designated heir Nebuchadnezzar II assisted. Like the seventh-century Assyrian king Esarhaddon (r. 680–669), who took it upon himself to restore Babylon to its former glory after his father Sennacherib (r. 704–681) had wrought destruction upon it, Nabopolassar started rebuilding and expanding Babylon, the administrative capital of a newly-invigorated Babylonian Empire. Unfortunately, he died before seeing Babylon become a "wonder to behold." Nebuchadnezzar, however, was able to realize that dream because his father had made Babylonia politically and economically strong and stable. Some of his deeds are commemorated/recorded in royal inscriptions (his own and those of Nebuchadnezzar) and chronographic texts (the so-called "Babylonian Chronicles").

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[1] Chronicle Concerning the Early Years of Nabopolassar lines 14–15a; see the *Chronicles* section below for a translation of that passage.

[2] This event is not mentioned in the Chronicle Concerning the Early Years of Nabopolassar, but it is clear that the New Year's festival did take place since its cancellation is not recorded in the Akītu Chronicle. See the *Chronicles* section below for translations of these texts.

[3] For an overview of this period, see the *Formation of the Neo-Babylonian Empire and Later Military Campaigns* section below and Novotny, Jeffers, and Frame, RINAP 5/3 pp. 35–37 (with references to previous studies).

[4] For an overview of Assyrian building activities at Nineveh, see, for example, Grayson and Novotny, RINAP 3/1 pp. 16–22; Grayson and Novotny, RINAP 3/2 p. 18; Leichty, RINAP 4 p. 3; and Jeffers and Novotny, RINAP 5/2 pp. 13–18.

[5] For a recent overview of this period, see, for example, Weiershäuser and Novotny, RINBE 2 pp. 1–13; and Jursa, OHANE 5 pp. 96–108.

Nabopolassar's Ancestry and Family

Little is known about his background. In his own inscriptions, Nabopolassar refers to himself as "a son of a nobody" (Akk. *mār lā mammāna*), a phrase that he used to indicate that he did not originate from a royalty and, thus, he did not inherit his position as king. Instead, Nabopolassar stressed his piety and close relationship to the gods Marduk and Nabû, the two most important deities whom he states supported his claim to kingship.[6] Piety alone, however, was not enough to attain the highest position in the land and, therefore, not just anyone could take hold of the throne of Babylon. If you came from a powerful, rich, and/or influential family, or were connected to the right political or religious circles, you might have had a chance. Fortunately for Nabopolassar, despite his protestations of being a "son of a nobody," he came from a prominent family from Uruk and was an important member of that city's local administration while the kings of Assyria (in)directly ruled Babylonia. Although his background is never explicitly recorded in extant sources, Nabopolassar might have come from an influential Chaldean family who belonged to the Dakkūru tribe and who had worked their way into the upper echelons of society in Uruk.[7]

Few details about Nabopolassar's family are known. The name of his wife is unknown, as is the number of children that he had. It is certain, however, that he had at least three sons: Nebuchadnezzar was his firstborn son (and heir designate), Nabû-šumu-līšir was his second eldest-born son, and Nabû-zēru-ušabši was a third, younger son; his eldest two sons are mentioned in an inscription as participants of a foundation ritual for the rebuilding Etemenanki ("House, Foundation Platform of Heaven and Underworld"), the ziggurat of the god Marduk at Babylon.[8] Apart from these three sons, it is not known how many other children (sons and/or daughters) Nabopolassar had.

Formation of the Neo-Babylonian Empire and Later Military Campaigns

According to Berossos, Nabopolassar served as general in the Assyrian army.[9] However, this statement made in classical sources cannot be confirmed from contemporary and later cuneiform sources. Nevertheless, it is clear from chronographic texts that Nabopolassar proved to be an effective military leader and strategist. Regardless of his background, Nabopolassar was not only able to sever Babylonia's decades-long dependence on Assyria, but also to erase the once-great and powerful Assyrian Empire from the political landscape, thereby allowing him to establish a relatively-stable and powerful Babylonian state, one that lasted almost a hundred years.

In 627 and 626, Nabopolassar took advantage of the (chaotic) political situation that ensued after the deaths of Kandalānu (r. 647–627) — the Ashurbanipal-appointed king of Babylon — and Aššur-etel-ilāni (r. 630–627) — Ashurbanipal's young son and successor on the Assyrian throne who came to and held power with the help of the powerful eunuch Sîn-šumu-līšir — and seized power for himself. On twenty-sixth day of Araḫsamna (VIII) of 626, he ascended the throne in Babylon.[10] After he declared himself king, it took Nabopolassar six years to remove Assyrian troops from Babylonia. Until the end of 620, he intensely fought for control over Babylonia with the Assyrian king Sîn-šarra-iškun (r. 626–612), who was another son of Ashurbanipal (r. 668–ca. 631).[11] Sometime after 12-X-620,[12] Nabopolassar held complete control over Babylonia.

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[6] Jursa, RA 101 (2007) p. 130. See, for example, Npl. 3 (C32) i 7–14 and Npl. 7 (C12) lines 4–7.

[7] For details, see Beaulieu, Bagh. Mitt. 28 (1997) pp. 391–393; and Jursa, Imperien und Reiche p. 124.

[8] Npl. 6 (C31) ii 49–iii 33.

[9] de Breucker, Babyloniaca p. 252 Berossos F8d. This piece of information is preserved in the work of Eusebius; compare also Beaulieu, Special Issue of Oriental Studies p. 128.

[10] Chronicle Concerning the Early Years of Nabopolassar lines 14–15a; see the *Chronicles* section below for a translation of that passage. For a recent overview of this same period, see Novotny, Jeffers, and Frame, RINAP 5/3 pp. 35–37 (with references to previous studies).

[11] The two men vied for control over Babylon, Nippur, Sippar, and Uruk. It is clear that Uruk changed hands on more than one occasion; see Beaulieu, Bagh. Mitt. 28 (1997) pp. 367–394.

[12] The latest economic document dated to Sîn-šarra-iškun's reign from Babylonia comes from Uruk and it is dated to 12-X-620 (Brinkman and Kennedy, JCS 35 [1983] p. 58 no. O.45).

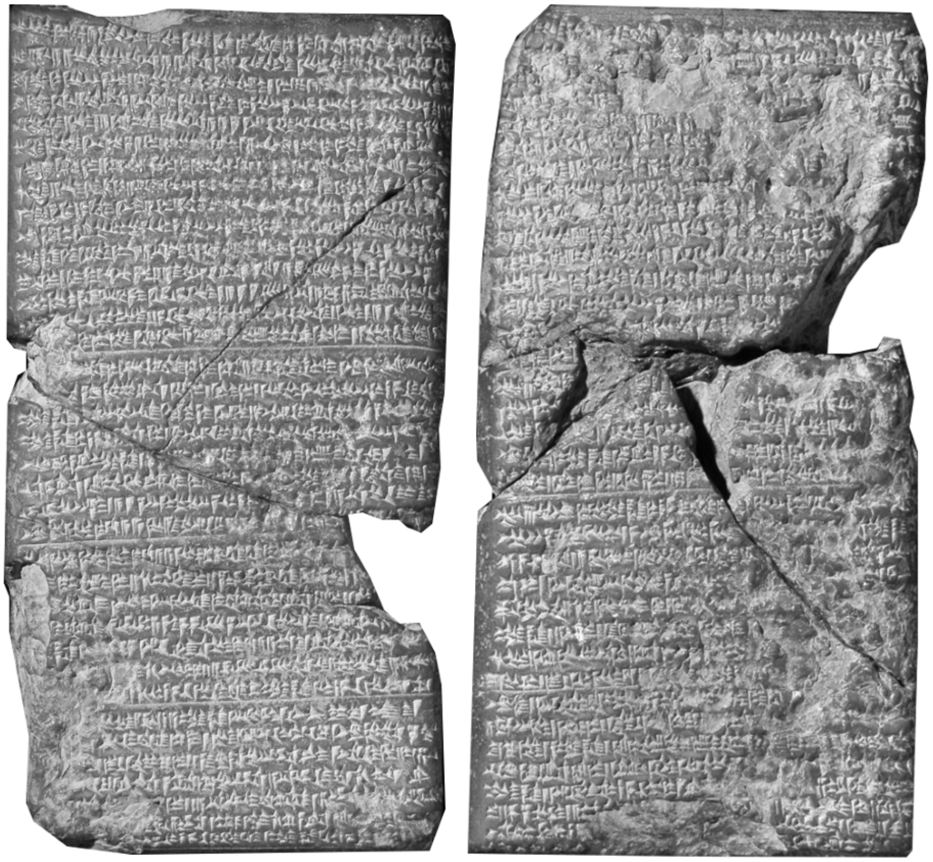

Figure 1. Obverse and reverse of the “Fall of Nineveh Chronicle” (BM 21901). © Trustees of the British Museum.

Until 615, Sîn-šarra-iškun, with the assistance of allied troops from Egypt, was able to keep Nabopolassar at bay, mostly because the battles fought between the two rulers took place in northern Babylonia or in the Middle Euphrates region, and not on Assyrian soil. Everything, however, changed in 615, when Cyaxares (Umakištar), “the king of the Umman-manda” (Medes), joined the fight. In that turn-of-events year, Nabopolassar invaded the Assyrian heartland and attacked Aššur. He failed to capture that important religious center and was forced to retreat south, as far as the city Takritain (mod. Tikrit). In the following year, 614, Cyaxares marched straight into the heart of Assyria and roamed effortlessly through it, first capturing Tarbiṣu, a city very close to Nineveh, and then Aššur, which the Babylonians had failed to take in 615.[13] Upon hearing this news, Nabopolassar quickly marched north and forged an alliance with the Median king. The unexpected union not only gave fresh impetus to Nabopolassar's years-long war with Sîn-šarra-iškun, but also removed any hopes that the Assyrian king might have had about the survival of his kingdom. Sîn-šarra-iškun could clearly see the writing on the wall and he took what measures he could to fortify Nineveh.[14] In 613 (if not earlier, in 614 or 615), that city's gates were reinforced by narrowing them with massive blocks of stone. The death blow for Sîn-šarra-iškun and his capital came during the following year, in 612. Nineveh's fortifications, even with the improvements made to its defenses, were not sufficient to prevent a joint Babylonian-Median assault from breaching the city's walls. After a three-month siege — from the month Simānu (III) to the month Abu (V) — Nineveh fell and was looted and destroyed.[15] Before the city succumbed to the enemy,[16] Sîn-šarra-iškun died. Unfortunately, the true nature of his death — whether he committed suicide, was murdered by one or more of his officials, or was executed by the troops of Nabopolassar or Cyaxares — is not recorded in cuneiform sources, not even in the Fall of Nineveh Chronicle (see below).[17]

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[13] On the last days of the city Aššur, see Miglus, ISIMU 3 (2000) pp. 85–99; and Miglus, Befund und Historierung pp. 9–11. There is evidence of burning throughout the city. The Assyrian kings’ tombs, which were located in the Old Palace, were looted, their sarcophagi smashed, and their bones scattered and (probably) destroyed; see Ass ph 6785 (MacGinnis in Brereton, I am Ashurbanipal p. 284 fig. 292), which shows the smashed remains of an Assyrian royal tomb. It has been suggested that this destruction might have been the work of Elamite troops, who were paying Assyria back for Ashurbanipal’s desecration of Elamite royal tombs in Susa in 646, which is described as follows: “I destroyed (and) demolished the tombs of their earlier and later kings, (men) who had not revered (the god) Aššur and the goddess Ištar, my lords, (and) who had disturbed the kings, my ancestors; I exposed (them) to the sun. I took their bones to Assyria. I prevented their ghosts from sleeping (and) deprived them of funerary libations” (Novotny and Jeffers, RINAP 5/1 p. 250 Asb. 11 [Prism A] vi 70–76).

Kalḫu was also destroyed in 614 and again in 612. See D. Oates and J. Oates, Nimrud *passim*; and Miglus, Befund und Historierung pp. 8–9. A well in Ashurnasirpal II’s palace (Northwest Palace) filled with the remains of over one hundred people attests to the city’s violent end (D. Oates and J. Oates, Nimrud pp. 100–104). Some of the remains might have been removed from (royal) tombs desecrated during Kalḫu’s sack, while other bodies were thrown down there alive, as suggested from the fact that the excavators found skeletons with shackles still on their hands and feet in that location. While Nabû’s temple Ezida was being looted and destroyed, the exemplars of Esarhaddon’s Succession Treaty (Parpola and Watanabe, SAA 2 pp. XXIX–XXXI and 28–58 no. 6) that had been stored (and displayed) in that holy building were smashed to pieces on the floor. For evidence of the selective mutilation of bas reliefs in the Northwest Palace, see Porter, Studies Parpola pp. 201–220, esp. pp. 210–218. For an overview of the widespread destruction of Assyria’s cities, see MacGinnis in Brereton, I am Ashurbanipal pp. 280–283.

Although Nineveh was in ruins and Sîn-šarra-iškun was dead, the Assyrian Empire still had a little bit of fight in it. Aššur-uballiṭ II (r. 611–609), a man who was very likely the son and designated heir of Sîn-šarra-iškun, declared himself king of Assyria in Ḫarrān, an important provincial capital located in the northwestern part of Assyria, near the Baliḫ River (close to modern Urfa).[18] Assyria's last ruler — who could not officially be crowned king of Assyria since the Aššur temple at Aššur was in ruins and thus the ancient coronation ceremony that would confirm him as Aššur's earthly representative could not be performed[19] — relied upon Assyria's last remaining ally: Egypt. While Nabopolassar's armies consolidated Babylonia's hold over the Assyrian heartland in 611, Aššur-uballiṭ was able to prepare for battle in his makeshift capital. In 610, Nabopolassar, together with Cyaxares, marched west, crossed the Euphrates River, and headed directly for Ḫarrān, Assyria's last bastion. As the Babylonian and Median forces approached the city, Aššur-uballiṭ and his supporters fled since any fight would have been futile. By saving his own skin, this Assyrian ruler put off the final death blow of his kingdom by one year. When the armies of Nabopolassar and Cyaxares arrived at Ḫarrān, they thoroughly looted and destroyed it and its principal temple Eḫulḫul, which was dedicated to the moon-god Sîn. During the following year, 609, Aššur-uballiṭ returned with a large Egyptian army and attacked the Babylonian garrisons that Nabopolassar had stationed near Ḫarrān. Despite this minor victory, he failed to retake the city. By the time, the king of Babylon arrived on the scene, Aššur-uballiṭ and his Egyptian allies were no longer in the vicinity of Ḫarrān and, therefore, he marched to the land Izalla and attacked it instead. Aššur-uballiṭ was never to be heard from again. The once-great Assyrian Empire was gone, but not forgotten.[20]

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[14] As J. MacGinnis (in Brereton, I am Ashurbanipal p. 280) has pointed out, "the very size of the city [Nineveh] proved to be its fatal weakness. The length of its wall — a circuit of almost 12 kilometers — made it impossible to defend effectively at all places." The fact that Nineveh had eighteen gates, plus the Tigris River nearby and the Khosr River that passed through the city, did not help.

[15] For evidence of Nineveh's destruction, which included the deliberate mutilation of individuals depicted on sculpted slabs adorning the walls of Sennacherib's South-West Palace and Ashurbanipal's North Palace, see, for example, Reade, AMI NF 9 (1976) p. 105; Reade, Assyrian Sculpture p. 51 fig. 73; Curtis and Reade, Art and Empire pp. 72–77 (with figs. 20–22), 86–87 (with figs. 28–29), and 122–123; Stronach in Parpola and Whiting, Assyria 1995 pp. 307–324 (with references to earlier studies); Reade, RLA 9/5–6 (2000) pp. 415–416 §14.3 and pp. 427–428 §18; Porter, Studies Parpola pp. 203–207; Reade, in Brereton, I am Ashurbanipal pp. 32–33 (with fig. 28); and MacGinnis in Brereton, I am Ashurbanipal p. 281. One of the more striking examples of the selected mutilation by Assyria's enemies is the wide gash across Sennacherib's face in the so-called "Lachish Reliefs" (BM 124911) in Room XXXVI of the South-West Palace (Reade, Assyrian Sculpture p. 51 fig. 73). There is evidence of heavy burning in the palaces. The intensity of Nineveh's last stand is evidenced by excavation of the Halzi Gate, where excavators discovered the remains of people (including a baby) who had been cut down by a barrage of arrows as they tried to flee Nineveh while parts of the city were on fire. See Stronach in Parpola and Whiting, Assyria 1995 p. 319 pls. IIIa–b.

[16] Some (fictional) correspondence between Sîn-šarra-iškun and Nabopolassar from the final days of the Assyrian Empire exists in the form of the so-called "Declaring War" and "Letter of Sîn-šarra-iškun" texts. The former (BM 55467; Gerardi, AfO 33 [1986] pp. 30–38), which is known from a tablet dating to the Achaemenid or Seleucid Period, was allegedly written by Nabopolassar to an unnamed Assyrian king (certainly Sîn-šarra-iškun) accusing him of various atrocities and declaring war on the Assyrian, stating: "[*On account*] of the crimes against the land Akkad that you have committed, the god Marduk, the great lord, [*and the great gods*] shall call [*you*] to account [...] I shall destroy you [...]" (rev. 10–14). The (fictional) response is a fragmentary letter (MMA 86.11.370a + MMA 86.11.370c +MMA 86.11.383c–e; Lambert, CTMMA 2 pp. 203–210 no. 44), known from a Seleucid Period copy, purported to have been written by Sîn-šarra-iškun to Nabopolassar while the Assyrian capital Nineveh was under siege, pleading to the Babylonian king, whom the besieged Assyrian humbly refers to as "my lord," to be allowed to remain in power. For further details about these texts, see, for example, Lambert, CTMMA 2 pp. 203–210 no. 44; Frahm, NABU 2005/2 pp. 43–46 no. 43; Da Riva, JNES 76 (2017) pp. 80–81; and Frazer, Akkadian Royal Letters.

[17] See Novotny, Jeffers, and Frame, RINAP 5/3 p. 27 n. 178.

[18] On Aššur-uballiṭ II, see, for example, J. Oates, CAH^2 3/2 p. 182; Brinkman, PNA 1/1 p. 228 sub Aššūr-uballiṭ no. 2; Radner, Tall Šēḫ Ḥamad pp. 17–19; Frahm, Companion to Assyria p. 192; Radner in Yamada, SAAS 28 pp. 135–142; and MacGinnis in Brereton, I am Ashurbanipal pp. 283–284.

[19] On Aššur-uballiṭ remaining as the heir designate, rather than the king, of Assyria, see Radner in Yamada, SAAS 28 pp. 135–142.

[20] For Assyria after 612, its "afterlife," and legacy (with references to previous literature), see, for example, Curtis, Continuity of Empire pp. 157–167; Frahm, Companion to Assyria pp. 193–196; and Hauser in Frahm, Companion to Assyria pp. 229–246. For Nabopolassar and Nebuchadnezzar II modelling the organization of their central palace bureaucracy and imperial administration on Assyria's, see Jursa, Achämenidenhof pp. 67–106; and Jursa, Imperien und Reiche pp. 121–148. Urban life continued to some extent in Assyria's once-grand metropolises and the cult of the god Aššur survived in Aššur. See, for example, Miglus, Studies Strommenger pp. 135–142; Dalley, AoF 20

After the conquest of Assyria, during his final years as king (608–605),[21] Nabopolassar carried out campaigns in the area north of the former Assyrian heartland and especially in Syria-Palestine (the land Ḫatti), in the area where Egypt tried to regain its influence after the fall of the Assyrian Empire. Babylonian control over the region west of the Euphrates River was not accomplished during Nabopolassar's lifetime. That would only be achieved after his son and successor Nebuchadnezzar II became king.

Nabopolassar's Building Activities

Like any respected Mesopotamian ruler, Nabopolassar found the time and necessary resources to fulfill the most noble duty of a king of Babylon: the (re)building and repair of sanctuaries and temples, most notably, those in his imperial capital Babylon. In addition, he took it upon himself to sponsor construction on his royal residence (the so-called "South Palace"), as well as his capital's defenses, from both military aggression and the ravages of the Araḫtu River, an arm of the Euphrates that divided Babylon in two. As far as his and his son's inscriptions are preserved, Nabopolassar is known to have sponsored building activities in and near four northern Babylonian cities: Babylon, Borsippa, Kish, and Sippar. Presumably, he built in other cities, like his son.

City	Building Project	Nabopolassar Text No.
Babylon	Imgur-Enlil and Nēmetti-Enlil, together with its gates and its embankment walls	Npl. 1–5, 8–12
Babylon	new outer city wall	(mentioned by Nebuchadnezzar II)
Babylon	South Palace	(mentioned by Nebuchadnezzar II)
Babylon	Etemenanki	Npl. 6, 13
Babylon	Eḫursagtila	Npl. 7
Babylon	processional streets of Marduk and Nabû	(mentioned by Nebuchadnezzar II)
Borsippa	Ṭābi-supūršu	(mentioned by Nebuchadnezzar II)
Kish	Edubba	(mentioned by Nebuchadnezzar II)
Sippar	Eʾedina	Npl. 15
Sippar	canal embankment wall	Npl. 14
Sippar	Ekunankuga	(mentioned by Neriglissar and Nebuchadnezzar II)

Babylon

As to be expected, Babylon was the primary focus of Nabopolassar's building activities. Like many of his predecessors, he undertook construction on the city's inner and outer city walls, Imgur-Enlil ("The God Enlil Has Shown Favor") and Nēmetti-Enlil ("Bulwark of the God Enlil"), the double walls that surrounded Babylon that were built on the same circuit from at least the Second Dynasty of Isin (1157–1026) onwards, as well as the embankment wall(s) that ran alongside those mudbrick walls.[22] Akkadian inscriptions on clay cylinders (Npl. 1–5) and baked bricks (Npl. 8–12) attest to his efforts to restore and protect Babylon's walls; the stretch of wall

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(1993) pp. 134–147; Dalley, Hanging Garden pp. 179–202; Frahm, Companion to Assyria pp. 193–194; and Radner, Herrschaftslegitimation pp. 77–96. A handful of "post-Assyrian" legal contracts have been discovered at Dur-Katlimmu (mod. Tell Sheikh Hamad), a site on the eastern bank of the Khabur River. These texts come from the early reign of the Neo-Babylonian king Nebuchadnezzar II, between 603 and 600; see Postgate, SAAB 7 (1993) pp. 109–124; and Radner, Tall Šēḫ Ḥamad pp. 61–69 nos. 37–40.

[21] These events are chronicled in the Chronicle Concerning the Late Years of Nabopolassar; see the *Chronicle* section below for a translation.

[22] This is clear from the find spots of the inscriptions of Marduk-šāpik-zēri (Frame RIMB 2 pp. 45–46 B.2.7.1 ii 7′) and his immediate successor Adad-apla-iddina (Frame RIMB 2 p. 51 B.2.8.1 line 3 [in broken context]).

According to Esarhaddon's inscriptions, Imgur-Enlil and Nēmetti-Enlil formed a perfect square; however, the northern and southern stretches of the wall are 2,700 m in length, while the eastern and western sides are significantly shorter, being each 1,700 m in length. According to an inscription of Nabonidus (Weiershäuser and Novotny, RINBE 2 p. 54 Nbn. 1 [Imgur-Enlil Cylinder] i 22), Imgur-Enlil measured "20 UŠ." An UŠ is a unit for measuring length, but its precise interpretation is uncertain since the sections of the lexical series Ea (Tablet VI) and Aa dealing with UŠ are missing. According to M. Powell (RLA 7/5–6 [1989] pp. 459 and 465–467 §I.2k), 1 UŠ equals 6 ropes, 12 *ṣuppu*, 60 *nindan*-rods, 120 reeds, and 720 cubits, that is, approximately 360 m; for UŠ = *šuššān*, see Ossendrijver, NABU 2022/2 pp. 156–157 no. 68. According to the aforementioned inscription of Nabonidus, Imgur-Enlil measured 20 UŠ (UŠ.20.TA.A), which would be approximately 7,200 m (= 360 m × 20). A.R. George (BTT pp. 135–136) has demonstrated that the actual length of Imgur-Enlil in the Neo-Babylonian period was 8,015 m, while O. Pedersén (Babylon p. 42 and 280) gives the length of the walls as 7,200 m, with the assumption that the stretches of walls within the area of palace are disregarded. In the time of Nabopolassar (and Nebuchadnezzar II), Imgur-Enlil and Nēmetti-Enlil were respectively 6.5 m and 3.7 m thick, with reconstructed heights of 15 m and 8 m. These impressive structures would have been made from an estimated 96,800,000 (Imgur-Enlil) and 28,500,000 (Nēmeti-Enlil) unbaked bricks. For studies of Babylon's inner walls from the textual sources and the archaeological remains, see George, BTT pp. 336–351 (commentary to Tintir V lines 49–58, which are edited on pp. 66–67); and Pedersén, Babylon pp. 39–88.

between the Ištar Gate and the Zababa Gate, which ran beside the Araḫtu River, received a great deal of attention, as is clear from in-situ bricks, especially in the northwest corner of East Babylon, just north of the South Palace.[23] Because it had been a long time since either Imgur-Enlil and Nēmetti-Enlil had been worked on, it comes as little surprise that Nabopolassar dedicated a lot of time and resources to rebuilding Babylon's walls; according to textual sources, the walls were growing old and starting to collapse, due to aging and water damage (heavy rain).[24] The sun-dried-brick walls were built upon their (divinely-sanctioned) foundations. During the course of the work, the king's workmen discovered a statue of a former, unnamed king. That sculpture was said to have been placed back into the structure of the wall, together with his own (inscribed) statue.[25] As part of this work, Nabopolassar rebuilt the (eight) city gates of the inner city walls, including the Ištar Gate Ištar-sākipat-tēbîša ("Ištar Overthrows Its Assailant").[26] In order to better protect Babylon from water damage, he also actively reinforced the embankment wall, which is sometimes called the "Araḫtu embankment" (Akk. *kār araḫti*), with baked brick (and bitumen); that wall ran outside the entire circuit of Nēmetti-Enlil. In addition, Nabopolassar started construction on an outer city wall that provided additional protection to East Babylon.[27] Unfortunately for Nabopolassar, he did not live to see the completion of Babylon's walls; Nebuchadnezzar completed this work initiated by his father, whom he credits for starting these ambitious projects.

Nabopolassar, according to several inscriptions of his son, improved the processional streets.[28] For Nabû-dayyān-nišīšu ("The God Nabû Is the Judge of His People") — the processional street of the god Nabû, which is also called the street of the Uraš Gate[29] — and Ištar-lamassi-ummānīša ("The Goddess Ištar Is the Guardian Angel of Her Troops") — the processional street of the god Marduk, the so-called street of the Ištar Gate, a stretch of which also went by the name Ay-ibūr-šabû[30] — he improved these roads with a new paving of bricks. For the stretch of the processional road that was inside the Esagil complex from the Dais of Destinies ("Dukukinamtartarede ["Pure Mound, Where Destinies Are Decreed"]) to Kasikilla ("Pure Gate"), where the street joined Ay-ibūr-šabû/Ištar-lamassi-ummānīša, Nabopolassar is said to have paved that road with breccia slabs.[31]

In addition to work on Babylon's walls and streets, Nabopolassar is known to have undertaken construction on at least three buildings: The South Palace, the ziggurat Etemenanki ("House, Foundation Platform of Heaven and Underworld"), and the temple Eḫursagtila ("House Which Exterminates the Mountains"), all three of which were located in East Babylon. Presumably, he sponsored building on other temples, possibly on Esagil ("House Whose Top Is High"), Babylon's principal temple and the home of the city's tutelary deity Marduk. Nothing significant is known about Nabopolassar's work on the South Palace from the textual record, apart from the fact that Nebuchadnezzar II claims that he had built that royal residence's structure with unbaked bricks.[32] Because that building suffered from water damage (due to the high water table), as well as the fact that its gates were significantly lower than the street level since the procession street Ay-ibūr-šabû had to be raised several times, Nebuchadnezzar had to tear down what his father had constructed. The replacement palace was built anew with more durable materials (baked bricks and bitumen) and above the level of the groundwater and in line with the height of the directly adjacent processional way.

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[23] See Figure 12 on p. 57 for the find spots of Npl. 8 and 11–12.

[24] The last known major rebuilding of these walls took place during Esarhaddon's reign and the very beginning of Ashurbanipal's, therefore, it had been about forty to fifty years since Imgur-Enlil and Nēmetti-Enlil had been properly attended to.

[25] Npl. 3 (C32) iii 16–21. For details, see Beaulieu, Eretz Israel 27 (2003) pp. 1*–9*.

[26] Nbk. 24 (C012) i′ 1′–14′.

[27] Traces of the eastern outer wall are still visible to this day. However, only a small portion of this 7.5-km-long wall that protected the eastern half of Babylon and doubled that city's size has been explored. During the German excavations of Babylon under the direction of R. Koldewey in 1899–1917, only 800 m of that wall was investigated. None of its five gates have been positively identified. The new outer wall consisted of a 7-m-wide unbaked mudbrick wall, a 7.8-m-wide baked-brick quay wall, a 3.3-m-wide quay, and a wide moat. The estimated maximum height of the wall is 13 m. Moreover, it has recently been estimated that the eastern outer wall, together with its quay wall, was built from as many as 96,600,000 mudbricks and 117,700,000 baked bricks. Most of the work appears to have been carried out while Nebuchadnezzar II was king. For further details, see Pedersén, Babylon pp. 44, 53, 57–60, and 88.

[28] Nbk. 2 (East India House) v 12–20; see also the B13 inscription (George, BTT p. 363). For further details on Babylon's streets, see George, BTT pp. 358–367.

[29] Nabû-dayyān-nišīšu ran south-north from the Uraš Gate (Ikkibšu-nakari) to Nabû's entrance into the Esagil complex, on the southern side.

[30] Ištar-lamassi-ummānīša ran north-south from the Ištar Gate (Ištar-sākipat-tēbîša) to Kasikilla, the main, eastern entrance to the Esagil complex. For the use of both Ištar-lamassi-ummānīša and Ay-ibūr-šabû for the same stretch of road, see George, BTT p. 364.

[31] That road might have gone by the Akkadian name Išemmi-ana-rūqa ("He Listens to the Distant"). For the suggestion that this street of Marduk, which is mentioned in Tinir = Babylon V line 81, was part of the processional street, see George, BTT p. 367.

[32] Nbk. 2 (East India House) vii 34–56. For information about the South Palace, which was in the Ka-dingirra district, see Pedersén, Babylon pp. 71–87.

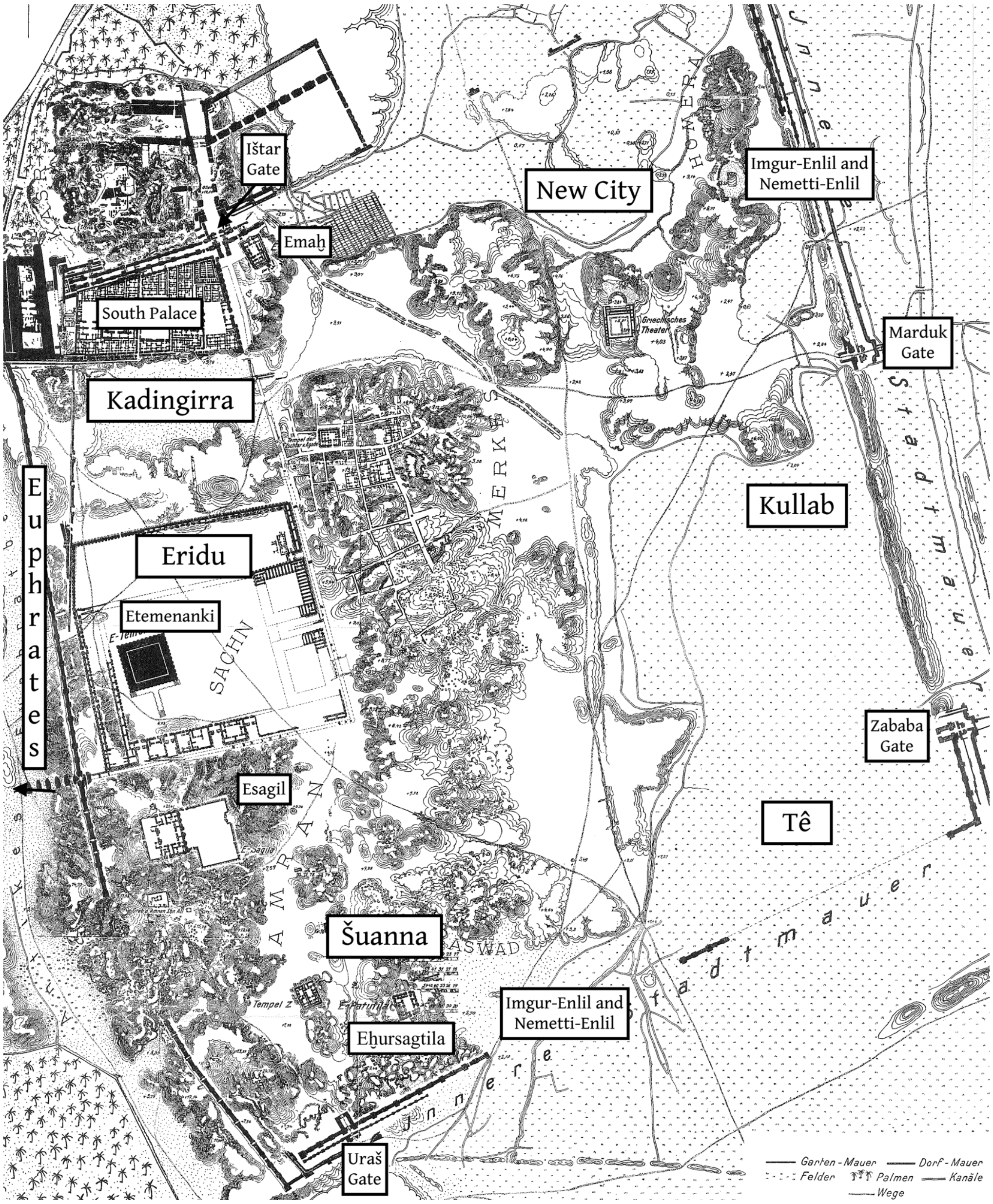
Ištar Gate
New City
Imgur-Enlil and Nemetti-Enlil
Emaḫ
South Palace
Marduk Gate
Kadingirra
Kullab
Euphrates
Eridu
Etemenanki
SACHN
MERKES
Griechisches Theater
Zababa Gate
Esagil
Tê
AMRAN
Šuanna
Imgur-Enlil and Nemetti-Enlil
Eḫursagtila
Uraš Gate
Innere Stadtmauer
Äussere Stadtmauer
Garten-Mauer
Dorf-Mauer
Felder
Palmen
Kanäle
Wege

Figure 2. Annotated plan of the ruins of the eastern half of the inner city of Babylon. Adapted from Koldewey, WEB^5 fig. 256.

In the most holy part of Babylon, the Eridu precinct, Nabopolassar started rebuilding Etemenanki, the sacred temple-tower of the god Marduk.[33] Before construction could begin, the king's workmen had to remove the massive brick structure of the ziggurat, which was old and in need of repair.[34] Once the demolition had been completed, well-trained specialists inspected the foundations, carefully measured the site, and after confirming the position of the (divinely-sanctioned) foundations through extispicy, Nabopolassar — together with his sons Nebuchadnezzar and Nabû-šumu-līšir — staged an elaborate ceremony to purify the building site and lay Etemenanki's new foundations, thereby kicking off the rebuilding. An inscription written on a three-column clay cylinder records some of the details:

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[33] Npl. 6 (C31) i 28–iii 33; Npl. 13 (B6) lines 13–18; and Nbk. 27 (C41) ii 1–18. For further details about the textual sources and the archaeological remains, see Wetzel and Weissbach, Hauptheiligtum; George, BTT pp. 298–300 (the commentary to Tintir IV line 2, which is edited on pp. 58–58) and 430–433 (commentary to the Esagil Tablet lines 41–42, which are edited on pp. 116–117); and Pedersén, Babylon pp. 142–165.

[34] The base of Etemenanki measured 91.5 × 91.5 m (ca. 8400 m²). The core of unbaked mud bricks was surrounded with a 15.75-meter-thick baked-brick outer mantle. Information about Etemenanki prior to the Assyrian domination of Babylonia (728–626) is very sparse and comes entirely from narrative poems (*Enūma Eliš* and the Poem of Erra) and scholarly compilations (Tintir = Babylon) and, thus, it is not entirely certain when Marduk's ziggurat at Babylon was founded. It has often been suggested that Nebuchadnezzar I (1125–1104), the fourth ruler of the Second Dynasty of Isin, was its founder; this would coincide with the period during which *Enūma eliš* is generally thought to have been composed. Given the lack of textual and archaeological evidence, this assumption cannot be confirmed with any degree of certainty and one cannot rule out the possibility that the Etemenanki was founded much earlier, perhaps even in Old Babylonian times. Esarhaddon is the first known builder of Marduk's ziggurat.

> Through the craft of the exorcist, the wisdom of the gods Ea and Marduk, I made that place pure and firmly set its foundation(s) on (its) original socle. I laid out gold, silver, (and) stones from the mountains and sea in its foundations. I spread out glistening *ṣapšu*s, fine oil, aromatics, and *dāmātu*-paste beneath the brickwork. I fashioned statue(s) of my royal majesty carrying a basket and regularly placed (them) on the foundation. I bowed (my) neck to the god Marduk, my lord, rolled up (my) garment, the ceremonial attire of my royal majesty, and carried mud bricks and mud on my head. I had baskets made from gold and silver and (then), alongside my workmen, I made Nebuchadnezzar — (my) first-born child (and) the beloved of my heart — carry mud that was mixed with wine, oil, and crushed aromatics. I made Nabû-šumu-līšir — his favorite brother, a child who is my (own) offspring, (his) younger brother, (and) my darling — take up the hoe (and) spade. I imposed (upon him) a gold and silver basket and gave him as a gift to the god Marduk, my lord.[35]

By the time of his death in 605, Nabopolassar's workmen had raised the outer, baked-brick covering of the ziggurat's first terrace to a height of 15 m (30 *ammatu*). Like Babylon's walls, Nebuchadnezzar oversaw the completion of Marduk's ziggurat, a painstaking job that took many years to finish.[36]

In the Šuanna quarter of East Babylon, he constructed anew the Ninurta temple Eḫursagtila ("House Which Exterminates the Mountains").[37] Nabopolassar states that he had undertaken work on that sacred building since an unnamed former ruler — Ashurbanipal or possibly Esarhaddon (r. 680–669) — had started building the temple but had not completed its construction. If Ashurbanipal had been that previous builder, then it is probable that his workmen had work began on the temple (shortly) before his death in 631, which might explain why it was never finished.[38] Nabopolassar recorded that he completed the work on that temple — including roofing it (with beams of cedar), installing doors in its gateways, and decorating its interior, but it is uncertain, especially given the wording of royal inscription, whether or not this was actually the case. Given that Nebuchadnezzar does not mention working on Eḫursagtila in his own inscriptions, it is likely that work on Ninurta's temple at Babylon was completed prior to Nabopolassar's death.

Borsippa, Kish, and Sippar

In northern Babylonia, Nabopolassar is known to have sponsored construction in three other cities: Borsippa, Kish, and Sippar. Presumably, he built elsewhere in Babylonia.

At Borsippa, Nabopolassar started construction on the city wall Ṭābi-supūršu ("Its Fold Is Pleasant"). Work, just like it had been with Babylon's inner and outer city walls, remained unfinished in 605 and it fell upon Nebuchadnezzar to finish the job. According to an inscription written on a clay cylinder, Nabopolassar's workmen managed to have Ṭābi-supūršu's (stone) foundations (re)laid, as well as to have had an embankment wall of baked brick and bitumen constructed outside its circumference.[39]

In Kish, at least according to Nebuchadnezzar, Nabopolassar had Edubba ("Storage House"), the temple of Kish's tutelary deity Zababa, built anew and had the statues of the deities living in it (Zababa and his consort Baba) returned to their daises.[40] Because Nebuchadnezzar makes no statement about having to finish his father's work, it is assumed that Nabopolassar's work on Edubba was finished by 605.[41] Unfortunately, no details about the project itself are presently known.

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[35] Npl. 6 (C31) ii 31–iii 24.

[36] In the reign of Nebuchadnezzar II, Etemenanki is sometimes thought to have had seven stages, six lower tiers with a blue-glazed-brick temple construction on top; for a discussion and digital reconstructions, see Pedersén, Babylon pp. 153–165. Given the lack of archaeological evidence, it is uncertain how many tiers this temple-tower actually had. See n. 116 below.

[37] Npl. 7 (C12) lines 22–30. For details on the temple, see George, House Most High p. 102 no. 489; and Pedersén, Babylon pp. 190–193.

[38] No remains of this stage of the temple's history ("Level 0") have been excavated. The earliest phase of construction ("Level 1") dates to the time of Nabopolassar. See Pedersén, Babylon pp. 190–193 for details. Note that a single brick inscribed with a Sumerian inscription of Esarhaddon (BE 15316; Leichty, RINAP 4 pp. 256–258 Esar. 126 ex. 1) was discovered in the Ninurta temple, in the south gate, courtyard door, which might point to Esarhaddon having worked on Eḫursagtila. Despite Aššur-etel-ilāni's short reign, one cannot entirely exclude the possibility that that Assyrian king, rather than his father or grandfather, undertook construction on this temple of Ninurta. However, given the current textual record, it seems more likely that Ashurbanipal was the unnamed previous building of Eḫursagtila.

[39] Nbk. 32 (C36) ii 55–60.

[40] C38 iii 76–85; this text will be published in RINBE 1/2. On Edubba, see George, House Most High pp. 78–79 no. 200.

Nabopolassar devoted time and energy to projects at Sippar, the principal northern Babylonian cult center of the sun-god Šamaš. According to his own inscriptions, as well as those of two of his successors (Nebuchadnezzar II and Neriglissar), the founder of the Neo-Babylonian Empire built E'edina ("House of the Steppe"), the temple of the goddess Ištar as the "Lady of Sippar";[42] dug a canal between the Euphrates River and Sippar since the river's course had moved away from the city;[43] and started construction on Ekunankuga ("House, Pure Stairway of Heaven"), Šamaš' ziggurat.[44] The work on E'edina appears to have taken place late in Nabopolassar's reign (after 612 [or even 610]) since the inscription mentioning its construct refers to the defeat of the Assyrian king Sîn-šarra-iškun and the destruction of Assyria's principal cities (Aššur, Kalḫu, Nineveh, [and possibly Ḫarrān]).[45] The same is true of the rebuilding of Ekunankuga since Nebuchadnezzar and Neriglissar both state that Nabopolassar's construction on the ziggurat was unfinished. Nebuchadnezzar, as he did with many other projects, continued working on Ekunankuga.

Nebuchadnezzar II

On the eighth day of Abu (V) 605, Nabopolassar died and, as planned several years earlier, his eldest son ascended the throne and became the next king of Babylon.[46] Nebuchadnezzar II, whose name means "O Nabû, preserve my firstborn son" (Akk. *Nabû-kudurrī-uṣur*), who got his on-the-job training while his father was king, is one of Babylon's most (in)famous kings. During his forty-three years on the throne, he transformed Babylon into a first-class, imperial megacity, something that would be remembered long after his death, just like his conquest of Jerusalem (the capital of the kingdom of Judah), an event recorded in the Chronicle Concerning the Early Years of Nebuchadnezzar II (lines 11´–13´) and in the Bible (see below).

Family

Our knowledge about Nebuchadnezzar's immediate family is quite good, especially compared to other Babylonian kings. He was the first-born son and designated heir of Nabopolassar. From royal inscriptions, chronographic texts, and economic texts, it is known that he had at least two brothers: Nabû-šumu-līšir and Nabû-zēru-ušabši.[47] Other siblings of his that he might have had are not mentioned in published texts. However, the names of five sons and two daughters are recorded in extant sources. His sons were Amēl-Marduk, Marduk-nādin-aḫi, Marduk-nādin-šumi, Marduk-šumu-uṣur, and Mušēzib-Marduk; Amēl-Marduk was his heir and successor. His daughters were Baba-asītu (or Ba'u-asītu) and Kaššaya. One of his daughters, possibly Kaššaya, was married to Neriglissar, a man who would later become king.[48] The name of his wife is not known from contemporary sources. In later, classical sources, Berossos states that Amytis, a daughter of the Median King Astyages, was Nebuchadnezzar's wife; this cannot yet be confirmed from cuneiform texts.[49]

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[41] Nebuchadnezzar had Edubba's enclosure wall rebuilt. In addition, he constructed Zababa's ziggurat Eunirkitušmaḫ ("House, Temple-Tower, Exalted Abode").

[42] Npl. 15 (C22) ii 5–10; George, House Most High p. 81 no. 244. E'edina has not yet been identified in the archaeological record and, therefore, it is unclear if it was an independent, freestanding structure or a (complex of) rooms in Ebabbar ("Shining House"), the temple of Šamaš.

[43] Npl. 14 (C21/B7) i 10–ii 15.

[44] VA 8410 (unpublished inscription of Nebuchadnezzar to appear in RINBE 1/2); and Weiershäuser and Novotny, RINBE 2 pp. 48–49 Ner. 6. For Ekunankuga, see, for example, George, House Most High p. 115 no. 672. Only the remains of the lowest stage of Ekunankuga survives today and its mudbrick base is approximately 40×40 m.

[45] Npl. 15 (C22) i 20–ii 4: "When (the god) Šamaš (Šaššu), the great lord, came to my side and [I] killed [the Subarean (Assyrian) and turned the land of] my [ene]my into a mound [of] ruins (lit. 'a mound [and] ruins')."

[46] Chronicle Concerning the Early Years of Nebuchadnezzar II lines 9–10. According to that same chronographic text (lines 10b–11), Nebuchadnezzar returned to Babylon (from Syria) and ascended the throne on the first day of Ulūlu (VI). See the *Chronicles* section below for a translation of this passage.

[47] Nabû-šumu-līšir is mentioned in Npl. 6 (C31) iii 14, and in the Chronicle Concerning the Early Years of Nebuchadnezzar II (lines 2´–4´; see below for a translation of this badly-damaged passage). Nabû-zēru-ušabši, on the other hand, is mentioned in economic documents; see, for example, Wiseman, Nebuchadnezzar and Babylon pp. 7–8.

[48] Berossos reports that Neriglissar married one of Nebuchadnezzar's daughters; see de Breucker, Babyloniaca p. 263 Berossos F10a. P.-A. Beaulieu (Orientalia NS 67 [1998] pp. 199–200) had proposed that this princess was most likely Kaššaya.

[49] de Breucker, Babyloniaca p. 253 Berossos F8a. According to Ctesias of Cnidus (FGrH 688 F 9) Amytis was the wife of Cyrus II; see discussion in de Breucker, Babyloniaca, p. 474; see also Brosius, Women p. 39.

Nebuchadnezzar as Crown Prince

Nabopolassar made sure that his firstborn son and heir was well prepared to be the next king of Babylon. Nebuchadnezzar, together with his younger brother Nabû-šumu-līšir, was actively involved in the running of the empire, both on and off the battlefield. When Nabopolassar was rebuilding Babylon's ziggurat Etemenanki, he made sure that his two elder sons had key roles in various public ceremonies and rituals.[50] Both princes carried mud (for making bricks) in golden and silver baskets and mixed that mud with (ritually-pure) wine, oil, and crushed aromatics.[51] This event was meant to prepare Nebuchadnezzar for his future role as the restorer of and provider for Babylonia's principal temples, especially those belonging to the gods Marduk and Nabû. For nine years during his father's reign, Nebuchadnezzar served as the *šatammu* of Eanna ("House of Heaven") in Uruk, his family's home town.[52] In this capacity, he gained valuable experience as an administrator. Babylonian Chronicles record that he led his father's armies into battle on several occasions.[53] In 607, he successfully campaigned in the East-Tigridian area of Zamua and, in 606 and 605, he fought with the Egyptians for control over the land of Ḫatti (northern Syria and the Levant). In his father's twentieth regnal year (606), Nebuchadnezzar led Babylonian troops to Qurabati, a city on the Euphrates River not too far from Carchemish, crossed the Euphrates, and captured three cities. After the crown prince left, troops of the Egyptian pharaoh Necho (who had been Assyria's ally in its final days) marched to Carchemish, crossed the Euphrates, and made the Babylonian garrison stationed at Qurabati retreat. In the following year (605), Nebuchadnezzar mustered his father's armies and marched directly to Carchemish, where he defeated the Egyptian garrison that was stationed there. Some men managed to escape to Hamath, where Babylonian troops caught up with them and massacred them. However, before Nebuchadnezzar and his men could push deeper into contested territory, news came of Nabopolassar's death. The crown prince quickly marched back to Babylon and ascended the throne.[54]

Military Campaigns

Information about Nebuchadnezzar's military activities mainly comes from Babylonian chronicles and the Bible. This is because Babylonian royal inscriptions, unlike their Assyrian counterparts, do not provide detailed information on military campaigns. The Chronicle Concerning the Early Years of Nebuchadnezzar II (see the *Chronicles* section below for a translation) documents some of the events took place during of Nebuchadnezzar's first eleven years (604–594) as king. Presumably, additional, now-missing tablets would have recorded details about his twelfth to forty-third regnal years and, thus, would fill large gaps in our knowledge. During his first decade as king, Babylonian armies frequently marched to the west, especially to the land of Ḫatti (northern Syria and the Levant);[55] this started already his accession year (see above).[56]

In his first full year as king (604), Nebuchadnezzar is reported to have marched west of the Euphrates without facing any resistance from Egypt and to have received tribute from the rulers of Ḫatti. In Kislīmu (IX), he marched to the Phoenician city of Ashkelon, captured it and its ruler, and plundered and destroyed that important trading center on the Mediterranean coast.[57] During Nebuchadnezzar's second (603) and third (602) regnal years, Babylonian armies also campaigned in Ḫatti, but it is unclear what actually took place during those two years since the primary source of information about that period of time is badly damaged.[58] Late in 601, in Kislīmu (IX), after spending some time in Ḫatti, Nebuchadnezzar led his troops towards Egypt.[59] The Egyptian pharaoh caught wind of this, mustered his armies, and met the Babylonian forces head on. There was no clear winner of that pitched battle since both sides suffered heavy losses;[60] this is evident from the fact that Nebuchadnezzar did not go on campaign in the following year (600), but spent it at home conscripting men, chariots, and horses.[61]

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[50] Npl. 6 (C31) ii 31–iii 24; see above for a translation of the relevant passage.

[51] For details, see Schaudig, Studies Ellis p. 153.

[52] Jursa, RA 101 (2007) p. 131.

[53] Chronicle Concerning the Late Years of Nabopolassar lines 5–28; and Chronicle Concerning the Early Years of Nebuchadnezzar II lines 1–8. See the *Chronicles* section below for translations of these passages.

[54] Just over twenty days transpired between Nabopolassar dying and Nebuchadnezzar becoming king. According to the Chronicle Concerning the Early Years of Nebuchadnezzar II (lines 9–11), Nabopolassar died on the eighth of Abu (V) and Nebuchadnezzar ascended the throne on the first of Ulūlu (VI).

[55] See, for example, Da Riva, Brisa p. 16.

[56] Chronicle Concerning the Early Years of Nebuchadnezzar II lines 12–13.

[57] The capture of Ashkelon (together with the cities Gaza and Ekron) is also recorded in the predictions of Jeremiah (Jer 25:20) in the Old Testament; see Beaulieu, HeBAI 9 (2020) p. 8. D.M. Master (HeBAI 7 [2018] pp. 79–92), when discussing the archaeology of Ashkelon, has shown that the massive destruction of the site caused by the Babylonian army gives valuable insight into the city at the time it was destroyed since that abrupt ending to Ashkelon has preserved many late-seventh-century material remains. As A. Fantalkin (Studies Ussishkin pp. 87–111) has demonstrated, the conquest and destruction of Ashkelon so early in Nebuchadnezzar's reign can be explained with his desire to eliminate the Egyptian garrison stationed in the city, with the goal of diminishing Egyptian influence in the region.

[58] Chronicle Concerning the Early Years of Nebuchadnezzar II lines 21–4′.

[59] Chronicle Concerning the Early Years of Nebuchadnezzar II lines 5′–7′.

In 599, during his sixth year, Nebuchadnezzar decided not to confront Egypt again, but turned his attention to the tribes living in the Arabian desert. Babylonian troops, without the king at the head of the army, set out from Ḫatti, marched south, and plundered the people living in northern Arabia.[62]

The events of Nebuchadnezzar's seventh regnal year (598) are among the best-known and most-discussed, principally because these military successes are also described in the Bible. The sources for this year record that the Judean capital Jerusalem was besieged and captured and that that city's ruling elite (including its king Jehoiakin) and skilled craftsmen were deported to Babylonia (the so-called "Babylonian Exile").[63] The events that took place early in the year 597 are described as follows in the Chronicle Concerning the Early Years of Nebuchadnezzar II:

> The seventh year (598): In the month Kislīmu (IX), the king of Akkad mustered his troops and marched to the land Ḫatti. He encamped against the (city) Āl-Yaḫudu (Jerusalem) and, on the second day of the month Addaru (XII), he took the city (and) captured (its) king. He appointed therein a king of his (own) choice, to[ok] (its) substantial booty, [an]d brought (it) into Babylon.[64]

Before discussing the campaigns of 597 and 596, let us first provide some additional background on the events of 598/597. In 609, Judah, which had been a decades-long Assyrian client, became a vassal of the Egyptian pharaoh Necho II, an ally of the last Assyrian ruler Aššur-uballiṭ II (r. 611–609); at that time, Jehoiakim was installed as the new king in Jerusalem.[65] Starting in 608, Babylonia and Egypt vied for control over Ḫatti, now that it was no longer under Assyrian domination. Nebuchadnezzar, just like his father, had a vested interest in making that large region west of the Euphrates loyal to and reliant on Babylon. Some Levantine rulers, including Jehoiakim of Judah (despite the fact that he had been installed as king by Necho), affirmed allegiance to Nebuchadnezzar soon after he had ascended the throne (604).[66] This defection to Babylon might have been (in part) due to the fact that Babylonian forces inflicted major defeats on Necho's troops the year before (605) at Carchemish and Hamath. However, after the aforementioned bloody pitched battle in 601, Judah decided to break with Babylon and support Egypt instead. Three years later, in 598/597, when Nebuchadnezzar's armies again directed their attention on the Levantine coast, Judah and its capital Jerusalem were their main targets. The king of Babylon wanted to make an example out of Jehoiakim for his disloyalty, but he did not get the chance since the king of Judah died during the siege and was succeeded by his son Jehoiakin. On 2-XII (= March 16th 597), Jerusalem was captured, but not destroyed, and Jehoiakin, his family, and other nobles were deported.[67] Before departing Judah with the rich spoils of war, Jehoiakin's uncle Mattaniah, who from that time onward went by the name Zedekiah, was installed as king; his principal duty was to ensure that Judah's heavy (annual) payment was paid in full and on time. Zedekiah and Judah were loyal to Babylon for about ten years, but, in 588, that changed and Nebuchadnezzar was forced to put an end to Judean disobedience once and for all; see below for further details.

In Nebuchadnezzar's eighth year (597), Babylonian troops again marched to Carchemish, but due to the fragmentary state of preservation of the Babylonian chronicle recording the events of that year, it is unclear what took place during the one month that the king and his armies were in Ḫatti. In the following year (596), Babylonian forces marched east, to the Tigris River, and then south to meet the king of Elam and his army.[68] Before engaging in battle, the Elamite forces retreated; the king of Elam clearly had second thoughts about invading Babylonia. Despite the fact that Elam did not pose a significant military threat, Nebuchadnezzar took the necessary precautions to ensure that his country was well protected and started constructing two large cross-country walls; the northern one stretched from Sippar to the Tigris River and the southern one from Babylon to Kār-Nergal via Kish.[69]

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[60] For the military achievements of Nebuchadnezzar in Egypt, see Fantalkin, AoF 44 (2017) pp. 201–208 (with references to earlier literature).

[61] Chronicle Concerning the Early Years of Nebuchadnezzar II line 8´.

[62] Chronicle Concerning the Early Years of Nebuchadnezzar II lines 9´–10´.

[63] The fall of Jerusalem is a popular topic discussed in scholarly literature; see, for example, Lipschits, Jerusalem; and Vanderhooft, HSM 59. Given the complexity of the topic and following the editorial aims of the RINBE series, only a brief overview of events is presented in the introduction of the present volume.

[64] Chronicle Concerning the Early Years of Nebuchadnezzar II lines 11´–13´.

[65] 2 Kgs 23:33–35.

[66] The ruler of Ashkelon did not become a Babylonian client and Ashkelon was captured and destroyed as a result; see above for details. On the other hand, the kings of Tyre, Gaza, Sidon, Arwad, Ashdod, and Mir-[...] (name not fully preserved), who are mentioned in the so-called "Hofkalender" (Nbk. 11 [Prism] viii 23´–28´), did submit to Nebuchadnezzar, certainly by the year 598/597, if not already in 604.

[67] 2 Kgs 24:10–17; and 2 Chr 36:9–11. The exiled Judean king and five of his sons are mentioned in a ration text from the South Palace as recipients of a monthly share of sesame oil; see Cogan, Bound for Exile pp. 140–144; and Beaulieu, HeBAI 9 (2020) p. 10.

[68] Chronicle Concerning the Early Years of Nebuchadnezzar II lines 16´–20´.

Nebuchadnezzar started his tenth year (595) at home[70] and, towards the end of that year, in Kislīmu (IX) and Ṭebētu (X), a rebellion broke out in Babylonia. After putting down that insurrection and executing the main perpetrators, Nebuchadnezzar quickly marched to Ḫatti to reaffirm the loyalty of the Levantine rulers. The Babylonian Chronicle records that his vassals brought their payment at that time. Given the laconic nature of that document and the fact that a complete record for the events of 594 is not preserved in the textual record, because that information is recorded on a now-missing tablet,[71] it is not known if any ruler of Ḫatti had withheld his tribute at the very end of 595. The king's expedition to Ḫatti in the following year (594) might have been because one or more clients in the Levant had defected in his tenth year, changing their allegiance to Egypt; note that this cannot be confirmed at the present time from cuneiform sources.

In Ḫatti, the Babylonians did not encounter any major difficulties in rebuilding and reusing the imperial administrative structures created by the Assyrians, nor in collecting tribute.[72] In present-day Lebanon, Nebuchadnezzar demonstrated his influence over the region by creating at least four large rock reliefs, together with long Akkadian inscriptions, at several strategically important locations.[73]

From 594 until 562, very little is known about Nebuchadnezzar's military activities. Without the Babylonian Chronicle to provide a chronological framework, scholars have had to rely on other sources to reconstruct some of the events that took place during that time, namely the Bible and a few classical sources, which provide limited information on Judah and Tyre. It is clear from those later, non-cuneiform sources that Nebuchadnezzar's grip on the west began to slip after 595. This seems to have been the case for Judah since its ruler Zedekiah formed an anti-Babylonian alliance that comprised the kingdoms of Ammon, Edom, and Moab, as well as the Phoenician city-states of Tyre and Sidon.[74] This defection might have been influenced by a new pharaoh coming to power in Egypt, Psammetichus II (r. 595–589), a man who appears to have had a greater interest in the Levant than his immediate predecessor.[75] Psammetichus, despite his efforts, was not able to reclaim territory held by Nebuchadnezzar and Judah seems to have remained a (reluctant) client of Babylon, at least for a few more years.

In 588, Zedekiah rebelled.[76] Although it is uncertain why he broke his ties with Nebuchadnezzar, it might have had something to do with Apries (r. 589–570) becoming pharaoh; that Egyptian ruler likely encouraged Zedekiah to cast off the heavy yoke of Babylon. Nebuchadnezzar mustered his forces, as he had done in 597, marched to Jerusalem, and laid siege to it. Unlike a decade earlier, when Jerusalem fell quickly, this siege of Judah's capital was long: it started in early 588 and lasted one and a half years, until the middle of 587; during that time, Egyptian and Babylonian forces clashed on at least one occasion. As the city fell, Zedekiah, together with his entourage, fled the capital. His efforts to avoid capture and punishment, however, were short lived since he was apprehended at Jericho and brought before Nebuchadnezzar in the city Riblah, where he was forced to watch the execution of his sons, before being blinded, deported, and imprisoned in Babylon for the rest of his life. A month after Jerusalem's capture, Nebuchadnezzar gave the fateful order to plunder and destroy it, including its temple, palace, and walls.[77] Judean nobles were once again deported to Babylonia.[78]

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[69] The walls from Babylon to Kish and then on to Kār-Nergal are mentioned in Nbk. 15 (C26) i 14–23. Short references to these walls can also be found in Nbk. 17 (C11) lines 5–10a. For further details, see Da Riva, Brisa pp. 19–20. Nebuchadnezzar might have started constructing these protective walls as a result of the encounter with the Elamite army in his ninth regnal year (596). As R. Da Riva (Brisa p. 20) has already stated, the proposed dating for the beginning of the work on these walls is just an assumption, but it is fairly certain that the extensive work on them was not completed before the final years of Nebuchadnezzar's long reign.

[70] Chronicle Concerning the Early Years of Nebuchadnezzar II lines 21´–24´.

[71] The tablets recording the events following Nebuchadnezzar's eleventh year are still missing. The Chronicle Concerning the Early Years of Nebuchadnezzar II (lines 25´–26´) does preserve the first part of the report of the eleventh year. That passage states that the king of Babylon mustered his troops and marched to Ḫatti. The next tablet in the series would have included the full account of the events of that year.

[72] Beaulieu, HeBAI 9 (2020) p. 7.

[73] The four sites are Wadi Brisa, Wadi es-Saban, Shir es-Sanam, and Nahr el-Kalb. Their inscriptions will be published in RINBE 1/2; the sites, reliefs, and inscriptions will be discussed in more detail in that volume. For inscriptions at Wadi Brisa, see Da Riva, Brisa (with an edition and discussion of the text). The iconography of these rock reliefs showing the king as a lion-hunter, as a devout worshiper in front of divine symbols, and standing piously in front of a tree is discussed in Da Riva, Studies on War pp. 165–191. The ritual aspects connected with the production and placement of these rock reliefs are discussed in Da Riva, HeBAI 7 (2020) pp. 17–41.

[74] Jer 27:3.

[75] For Psammetichus II's Levantine policy, see Kahn, JEH 1 (2008) pp. 139–157. As D. Kahn (HeBAI 7 [2020] p. 71) has already stated, it is unclear if Psammetichus actually hoped to regain territory lost to Babylonia or if he mainly intended to destabilize Babylonian rule and instigate rebellion in the area. In any event, he conducted campaigns in the Levant.

[76] 2 Kgs 24:20–25:1; 2 Chr. 36:11-13; and Jer. 52:3–5.

[77] The destruction of a temple was not a standard Babylonian policy. After this rebellion, Nebuchadnezzar destroyed this holy building in order to destabilize Judah on both a political and religious level; see Beaulieu, HeBAI 9 (2020) p. 12.

[78] 2 Kgs 25:1–21; Jer 34:1–7, 37:7–8, 39:1–10, and 52:4-30. The situation and conditions of living of the deportees in Babylonia have been the

The Phoenician port of Tyre also threw off the yoke of Babylonian domination around this time. This city, which was significantly better protected than Jerusalem, took thirteen years to capture. Although exactly when this long siege took place is still a matter of scholarly debate, current textual evidence strongly points to it starting in Nebuchadnezzar's 17th year (588/587) and ending in his 30th year (575/574).[79] The years after the siege saw an increased Babylonian presence at Tyre, as demonstrated by the frequent mention of Tyre (Akkadian *Ṣurru*) in archival texts dating to 574–562;[80] Tyre's royal family lived in Babylon at that time.

From available sources documenting Nebuchadnezzar's military achievements during his long reign, it might be concluded that he firmly secured the empire that he had inherited from his father, succeeded in keeping Egypt out of the Levant, and strengthen his dominion over different Levantine polities. He did not, however, conquer large territories.[81]

Administering Babylonia

Since Babylonian state archives containing royal correspondence and the (administrative) records of the court are lost, it is more difficult to make accurate statements about the administration of Babylonia and the amount of direct royal involvement in internal affairs than it is for the late Neo-Assyrian Period. Everyday matters reflected in letters and administrative records are generally not topics recorded in royal inscriptions, whose principal focus is on building activities, achievements that would not have been possible to carry out without an efficient administration. Therefore, it is unfortunate that modern scholarly investigations into the central administration of the Neo-Babylonian Empire has largely been conducted without documents from these now-lost royal archives.[82] However, the absence of royal archives does not mean that there is no information about administering Babylonia at this time. The main sources for Neo-Babylonian state administration originate from archives found in two temples: the Eanna temple at Uruk and the Ebabbar temple at Sippar.[83] Royal letters, as far as they are preserved, show that the king usually corresponded directly with the highest ranking members of a temple's personnel (*šatammu, šangû, ṭupšar ayakki, qīpu*, and *ša rēš šarri bēl piqitti ša ayakki*) and that these letters attest to the king's close involvement with many everyday affairs of the kingdom, for example, the management of cultic matters, temple personnel, and irrigation.[84] Therefore, based on what is written in these texts, one can assume that the kings of Babylon were equally involved in the day-to-day execution of (some of) the building projects whose construction are commemorated in their royal inscriptions, even though these sources are currently not attested.

Nebuchadnezzar's Building Activities

During his just-over forty-two-year reign, Nebuchadnezzar actively sponsored large-scale building projects throughout Babylonia. He is known to have built in at least thirteen Babylonian cities: Agade, Babylon, Bāṣ, Borsippa, Cutha, Dilbat, Isin, Kish, Larsa, Marad, Sippar, Ur, and Uruk. The transformation of Babylon into an imperial megacity was by far his greatest achievement, an accomplishment that was praised in much later times

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subject of recent studies; see especially Pearce, Religion Compass 10/9 (2016) and Alstola (CHANE 109), which demonstrate that the deportees were able to acquire wealth and rise within the ranks of Babylonian society. In a recent paper, R. Zadok (HeBAI 11 [2022] pp. 113–147) has discusseed deportation and counter-deportation in Judah and Samaria, not only in the time of the Neo-Babylonian Empire, but also in the Neo-Assyrian and the late Achaemenid Periods.

[79] For a discussion of the chronology of the siege of Tyre, see van der Brugge and Kleber, Dynamics of Production pp. 203–208.

[80] In earlier scholarly research, the geographic name Ṣurru was interpreted as a settlement of deportees from Tyre in Babylonia; see, for example, Joannès RA 81 (1987) pp. 147–158. More recent scholarly literature, however, favors the interpretation that Ṣurru refers to the city of Tyre itself; see, for example, Zawadzki, AoF 42 (2015) pp. 276–287; and van der Brugge and Kleber, Dynamics of Production pp. 187–222.

[81] Ephʿal, IEJ 53 (2003) pp. 178–191. As Y. Levavi (JANEH 7 [2020] pp. 59–84) has argued, the first part of Nebuchadnezzar's reign was mainly an exploitative system that aimed to collect booty and tribute, without caring too much about the political and economic long-term effects in the Levant, a system that changed around 585 to a more sustainable rule, aiming at a possibility to extract that region's wealth for a much longer period of time.

[82] It is well known that at least parts of the royal correspondence of this time was conducted in Aramaic, written on perishable material and, therefore, even the discovery of royal letters written in cuneiform will never give us a complete picture of the state administration of this period; see in particular Jursa, State Correspondence pp. 97 and 101. There are a few hundred administrative records from the royal palace in Babylon that were found by German excavators, but the bulk of these texts, which are now housed in the Vorderasiatisches Museum (Berlin), are still unpublished, as M. Jursa (OHANE 5 p. 93–94) has already noted.

[83] For the relation between Eanna and the palace, see Kleber, Tempel und Palast; and Jursa, State Correspondence pp. 101–111. M. Jursa (ibid.) has given an overview of the published eighteen royal letters from the Neo-Babylonian period and he has pointed out that a lot of information on these royal letters now lost can be drawn from the king's discussions with his high officials, as it is currently preserved.

[84] Jursa, State Correspondence pp. 102 and 106–107.

by classical authors and which established Babylon's enduring fame as a first-class metropolis and wonder of the world.[85] In his capital, building on what his father Nabopolassar had started, Nebuchadnezzar is known to have worked on no fewer than thirteen temples, as well as the massive ziggurat; renovated one palace and constructed an additional two royal residences; completed and expanded the inner and outer city walls, together with their embankment walls, nearly doubling Babylon's size;[86] redug and improved at least one major canal; and raised and repaved the processional ways on three different occasions.[87] Presumably, he did more at Babylon, which he transformed into an "object of wonder," than what is presently known from available cuneiform sources and from the archaeological record. Outside of Babylon, he worked on at least twenty temples, three ziggurats, and one city wall.[88] In addition, Nebuchadnezzar had at least two other walls (or earthen ramparts with baked-brick sides) constructed. The first stretched from Babylon to Kish and then from Kish to Kār-Nergal and then to the Tigris river. The second — which has been partially excavated and surveyed — was built just north of Sippar and it also ran the entire stretch between the Tigris and Euphrates Rivers, from Sippar to Upû (Opis). Archaeological evidence from other sites have yielded evidence for Nebuchadnezzar undertaking construction. These include Abu Qubur, Ḫursagkalama (mod. Tell Ingharra), Jemdet Nasr (or its surroundings), Kissik (mod. Tell al-Laḥm), Sippar-Anunītu (mod. Tell ed-Der), and Tell ʾUmar (ancient Seleucia-on-the-Tigris). Clearly this Neo-Babylonian ruler was undoubtedly one of the most active Mesopotamian builders.

Since this king's building activities are recorded not only on cylinders, but also on the bricks used for these projects, and since the bricks of Nebuchadnezzar will be treated in RINBE 1/2, a fuller discussion of Nebuchadnezzar's building activities will be presented in that volume.

Nebuchadnezzar's Death

Sometime in 562, Nebuchadnezzar II died and was succeeded by his designated heir Amēl-Marduk (biblical Evil-Merodach).[89] Amēl-Marduk's duties, however, probably started earlier, during the final weeks or months of his father's decades-long reign, when Nebuchadnezzar was sick and dying. Unlike the transition of power between Nabopolassar and Nebuchadnezzar, which was smooth and well received, the one between Nebuchadnezzar and Amēl-Marduk was not popular and appears to have faced opposition, as suggested not only by the fact that his reign lasted a mere two years and ended with his murder, but also from later sources that portray him negatively.[90] Nebuchadnezzar's legacy nevertheless continued with his son-in-law Neriglissar, a son of the Aramaean tribal leader Bēl-šumu-iškun[91] and an influential and wealthy landowner[92] who ruled Babylon for three years and eight months.

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[85] Herodotus I 178–186; Diodorus Sicilus II 7–9; and Strabo Geographika XVI 1.5–6. See also Radner, Short History of Babylon pp. 15–17, on the visit of the Roman emperor Trajan (r. 98–117 AD) to Babylon, which was quite disappointing to the emperor, who had been extremely keen to visit the palace where Alexander the Great had died, since he saw only dilapidated mudbrick architecture instead of an impressive imperial megacity.

[86] Nebuchadnezzar's Babylon was approximately 900 ha, with an estimated 180,000 inhabitants. Babylon was certainly one of the largest cities of the ancient world.

[87] At Babylon, Nebuchadnezzar II worked on: Ay-ibūr-šābû/Ištar-lamassi-ummānīša (processional way of the god Marduk), Duku (the Dais of Destinies and seat of the god Marduk as Lugaldimmeranki in Ubšukkina in Esagil), Edikukalama (temple of the god Šamaš), Eḫursagsikila (temple of the goddess Gula/Ninkarrak), Ekišnugal (temple of the god Sîn), Ekitušgarza (temple of the goddess Ištar as Bēlet-Eanna), Eḫursagtila (temple of the god Ninurta), Emaḫ (temple of the goddess Bēlet-ilī), Emašdari (temple of the goddess Ištar of Agade), Enamḫe (temple of the god Adad), Eniggidrukalamasuma (temple of Nabû of the *ḫarû*), Esabad (temple of the goddess Gula), Esagil (temple of the god Marduk), Ešasurra (temple of the goddess Išḫara), Esiskur (New Year's temple of the god Marduk), Etemenanki (ziggurat of the god Marduk), Eumuša (cella of the god Marduk), Ezida (cella of the god Nabû), Imgur-Enlil and Nēmetti-Enlil (the inner city walls) and its eight gates (especially the Ištar Gate Ištar-sākipat-tēbîša), Kaḫilisu (gate of Edaraʾana, the cella of the goddess Zarpanītu), Lībil-ḫegalla (the eastern canal), Nabû-dayyān-nišīšu (processional way of the god Nabû in Babylon), the North Palace, the outer city wall and its gates, the South Palace, the Summer Palace, and Ubšukkina (Ubšukkinamezuhalhala; court of divine assembly). For an overview, see BTMAo (http://oracc.org/btmao/babylon/ index.html [last accessed 14 February, 2024]). For some recent discussions of buildings at Babylon (including outside the Neo-Babylonian Period), see also, for example, Gasche, Palace of Darius pp. 436–450; Gasche, Tour de Babylone pp. 115–126; Margueron, Tour de Babylone pp. 77–114; Novotny, Jeffers, and Frame, RINAP 5/3 pp. 14–21; Oelsner, ZDMG 167 (2017) pp. 289–294 (especially pp. 292–293); and Pedersén, Babylon.

[88] Nebuchadnezzar is known to have worked on Eulmaš (temple of the goddess Ištar) at Agade; Edurgina (temple of the god Bēl-ṣarbi) at Bāṣ; Edimana (temple of the god Sîn), Egula (temple of the goddess Gula), Etila (temple of the goddess Gula/Ninkarrak), Eurmeiminanki (ziggurat of the god Nabû), Ezibatila (temple of the goddess Gula), Ezida (temple of the god Nabû), the temple of the god Adad (ceremonial name not known), the temple of the god Mār-bīti (ceremonial name not known), and Ṭābi-supūršu (city wall) at Borsippa; Emeslam (temple of the god Nergal) and Ešurugal (temple of the goddess Ereškigal) at Cutha; E-ibbi-Anum (temple of the god Uraš and the goddess Ninegal) at Dilbat; Egalmaḫ (temple of the goddess Gula as Ninisinna) at Isin; Edubba (temple of the god Zababa) and Eunirkitušmaḫ (ziggurat of the god Zababa) at Kish; Ebabbar (temple of the god Šamaš) at Larsa; Eigikalama (temple of the god Lugal-Marda) at Marad; Ebabbar (temple of the god Šamaš), Ekunankuga (ziggurat of the god Šamaš), and Eulla (temple of the goddess Gula as Ninkarrak) at Sippar; Ekišnugal (temple of the god Sîn) at Ur; and Eanna (temple of the goddess Ištar) at Uruk. For an overview, see BTMAo (http://oracc.org/btmao/index.html [last accessed 14 February, 2024]).

[89] For studies on his reign, see, for example, Da Riva, GMTR 4 pp. 14–15; Finkel, CDOG 2 pp. 333–338; Sack, Amēl-Marduk; and Weiershäuser and Novotny, RINBE 2 pp. 1–2.

Texts Included in RINBE 1/1

As is evident from its title, this volume includes editions of all of the currently known inscriptions of the Neo-Babylonian king Nabopolassar and some of Nebuchadnezzar II's texts, specifically that king's inscriptions from Babylon (excluding those written on glazed and baked bricks).

In total, seventy-one Akkadian inscriptions are included here. All of the Nabopolassar texts were recently and carefully edited in Da Riva, SANER 3,[93] while only a portion of the Nebuchadnezzar material presented in this volume has ever been treated together in a single place. That treatment was in 1912, when S. Langdon published Die neubabylonischen Königsinschriften, which included all of the then-known Neo-Babylonian inscriptions, a volume that has long been out of date, not only in terms of its treatment of the texts, but also since many new texts have come to light since then, especially the until-recently unpublished cylinder inscriptions included here (Nbk. 38–56).[94]

Since the inception of the RINBE project, it has always been the plan to divide the Nebuchadnezzar corpus into two parts. Part 1 was to include most of that king's inscriptions from Babylon, while Part 2 was to edit the remaining texts from Babylon and his inscriptions from other cities in Babylonia (especially Borsippa, Larsa, and Sippar) and from the Levant (Wadi Brisa and Nahr el-Kalb; see the *Texts Excluded from RINBE 1/1* section below). As originally conceived, the present volume presents transliterations and English translations of (1) the "Tower of Babel Stele" (Nbk. 1); (2) the "East India House Inscription" (Nbk. 2); (3) texts written on stone blocks and paving stones from Babylon (Nbk. 3–10); (4) the clay prism text commonly referred to as the "Hofkalender" (Nbk. 11); (5) previously published texts written on clay cylinders from Babylon (Nbk. 12–37);[95] and (6) until-recently unpublished cylinder texts mostly from R. Koldewey's excavations at Babylon in 1899–1917 (Nbk. 38–56).[96] For further details, see the *Survey of the Inscribed Objects* section below.

Organization of the Contents of RINBE 1/1

The arrangement of the Nebuchadnezzar II inscriptions from Babylon included in RINBE 1/1 differs from the typical ordering in this publication series. One would have expected the sequence to have been texts on clay cylinders, clay prisms, stone steles, and then inscriptions written on the parts of buildings (stone blocks, paving stones, door sockets, glazed-brick panels, bricks, etc.). Because Nebuchadnezzar is one of the most famous and widely-known Mesopotamian king today and because the annotated editions of these texts have been accessible online since December 2019 via the "Babylon 7" sub-project of the open-access Royal Inscriptions of Babylonia online (RIBo), and, therefore, likely to be regularly cited in scholarly publications long before the appearance of the printed version of RINBE 1/1,[97] the RINBE team decided that it was prudent to establish the order of the texts as early as possible. Thus, a slightly unorthodox arrangement of the inscriptions has been set for Nebuchadnezzar's texts from Babylon and thus it is necessary to provide some details on the organization of that material.

Establishing the order of texts early in the preparation of the present volume was not without its problems, especially since new texts can turn up at any time, even at the last minute, as was the case with RINBE 2, when two inscriptions of Nabonidus were discovered shortly before the submission of the final camera-ready manuscript to the publisher. To ensure that RINBE 1/1 texts could be reliably cited in scholarly literature (both in print and online) well in advance of the publication of the physical book, the authors (in consultation with the RINBE Editorial Board and Advisory Committee) decided on a logical order for the published and previously unpublished Nebuchadnezzar II texts. Since the authors were aware that there were numerous previously-unpublished inscriptions written on clay cylinders from Babylon — some now housed in the Vorderasiatisches Museum (Berlin), some in the collections of the Eşki Şark Eserleri Müzesi of the Arkeoloji Müzerli (Istanbul), and some known only from Babylon excavation photographs — they felt it best to present the published/previously-known material first and then the unpublished objects. Because most of the "new" sources are written on clay cylinders, it was necessary to change the usual/expected sequence of Nebuchadnezzar II inscriptions in RINBE 1/1. Thus, texts written on stone, rather than clay, appear first. Therefore, the so-called "Tower of Babel Stele" and the "East Indian House Inscription," are Nbk. 1 and 2 respectively. These two inscriptions are then followed by those on the physical parts of buildings made of stone (blocks and paving stones). The published/previously-known "foundation inscriptions" are edited next, starting with the only extant royal inscription of a Neo-Babylonian king written on a clay prism (the "Hofkalender") since it would be rather odd to place that text between the published and unpublished texts written on clay cylinders. The twenty-six previously known cylinder inscriptions of Nebuchadnezzar are, when possible, generally arranged according to the subject of the "main" building report. The order is as follows: (1) the city walls and defensive constructions (especially Imgur-Enlil, the main wall of Babylon's inner city); (2) the palaces (the South, North, and Summer Palaces); (3) Babylon's ziggurat and temples (including Etemenanki, Emaḫ, and Eniggidrukalamasuma); (4) Babylon's processional streets; and (5) the Lībil-ḫegalla canal. As to be expected, the complete and near complete inscriptions for each structure are presented first and the fragmentary texts are given last. Finally, the "new"/previously-unpublished Nebuchadnezzar cylinders from Babylon are presented. The order of this material follows that of published cylinder inscriptions, when possible.

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[90] For further details, see, for example, Weiershäuser and Novotny, RINBE 2 pp. 1–2.

[91] Bēl-šumu-iškun is probably identical with the Aramaean tribal leader of the Puqūdu tribe who is mentioned in the Hofkalender inscription of Nebuchadnezzar II (Nbk. 11 [Prism] vi 23´). The evidence will be presented in a forthcoming book chapter by R. Da Riva; see also D'Agostino, Studies Moscati p. 121; and van Driel, RLA 9/3–4 (1999) p. 228.

[92] Neriglissar had close connections with the wealthy and influential Egibi merchant family. See van Driel, JEOL 29 (1987) pp. 50–67; and Sack, Neriglissar pp. 23–25.

[93] One inscription of Nabopolassar published in Da Riva, SANER 3 (pp. 104–105 §2.2.8 C011) is excluded here since it is actually a text of Nebuchadnezzar from Larsa. See the section *Texts Excluded from RINBE 1/1* for further details.

[94] More information will be provided section *Overview of Previous Editions*.

[95] The majority of these are studied/catalogued in Da Riva, GMTR 4; see, in particular, pp. 118–122 and pp. 128–129 of that volume.

[96] Information about these texts were kindly brought to our attention by R. Da Riva, N. Heeßel, O. Pedersén, D. Schwemer, and G. Van Buylaere; see the Preface of the present volume for further details.

[97] See already Pedersén, Babylon; and Da Riva and Novotny, IOS Annual 22 (2022) pp. 3–29.

Included in the "new" material is a damaged multi-column cylinder discovered at Babylon, VA Bab 611 (BE 43333). This fragmentarily-preserved text, as mentioned in RINBE 2, might be attributed to Nebuchadnezzar II, rather than Nabonidus, since it recorded the restoration of Eḫursagsikila ("House, Pure Mountain"; the temple of the goddess Ninkarrak) or Esabad ("House of the Open Ear"; the temple of Gula) at Babylon. At that time, the authors had originally planned to edit that inscription in RINBE 1/2, as a 1000-number of Nebuchadnezzar II. Closer examination of the text, however, suggests that it should be attributed to Nebuchadnezzar and, thus, edited in the present volume as a certain inscription of this king, as Nbk. 49.

Texts Excluded from RINBE 1/1

One of the texts attributed to Nabopolassar in Da Riva, SANER 3 is excluded from the present volume. After closer examination of the C011 inscription,[98] a small clay cylinder fragment with parts of ten lines of text discovered at Larsa (mod. Tell as-Senkereh), it is now certain that that piece is inscribed with a duplicate of Nebuchadnezzar II inscription C24, a text recording the renovation of the Ebabbar ("Shining House") temple of the sun-god Šamaš at Larsa. Since fragment L 74.7 bears an inscription of Nebuchadnezzar from Larsa, that piece will be edited together with the C24 inscription in RINBE 1/2. Moreover, with regard to texts of/concerning Nabopolassar, following the editorial practices of RINBE (as well as RIMB and RINAP), historical-literary compositions and (fictional) royal correspondence are excluded from the present volume. Thus, one will not find editions (or translations) of the "Nabopolassar Epic,"[99] "Declaring War," and "Letter of Sîn-šarra-iškun" texts.[100]

As already mentioned, in the section *Texts Included in RINBE 1/1*, approximately half of the Nebuchadnezzar II corpus is excluded from the present volume. Therefore, RINBE 1/2 will include: (1) inscriptions written or stamped on glazed and baked bricks from Babylon, including the Ištar Gate Inscription; (2) inscriptions from other Babylonian cities, namely Borsippa (mod. Birs Nimrud), Kish (mod. Tell Uhaimir), Larsa (mod. Tell as-Senkereh), Marad (mod. Wanna-wa-Sadum), Sippar (mod. Tell Abu Habbah), Ur (mod. Tell Muqayyar), and Uruk (mod. Warka); (3) texts engraved on beads, eyestones, and weights from Babylonia and Persepolis (the capital of the Persian Empire); and (4) rock reliefs from the Levant, namely the Nahr el-Kalb and Wadi Brisa inscriptions. Note, however, that provisional editions of all of those texts are currently accessible via the "Babylon 7" subproject of the open-access, Oracc-based RIBo Project.[101]

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[98] Da Riva, SANER 3 pp. 104–105 §2.2.8 C011.

[99] Da Riva, JNES 76 (2017) p. 82 ii 10´–16´. See Gerber, ZA 88 (1998) p. 83; and Tadmor, Studies Borger pp. 353–357.

[100] See n. 16 for details.

[101] See http://oracc.org/ribo/babylon7/pager [last accessed 14 February, 2024].

In addition, several small fragments of cylinder inscriptions that are too small or too badly preserved for a secured identification, and these texts, even if they are assumed to belong to Nebuchadnezzar II, will also be included with the Nebuchadnezzar 1000-numbers, even if they were found at Babylon.

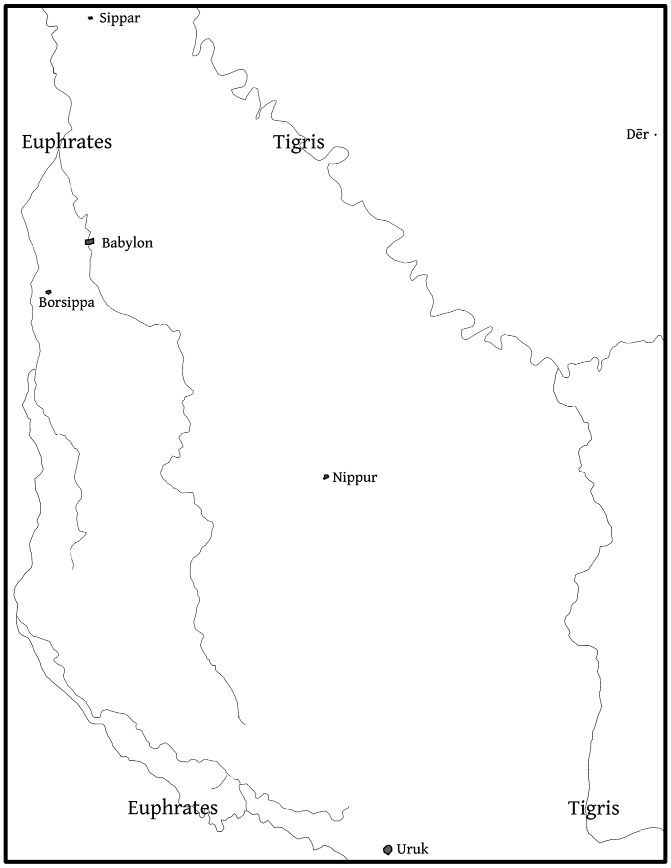

Figure 3. Map of Babylonia, including Babylon and Sippar, the two sites where the inscriptions of Nabopolassar and Nebuchadnezzar II edited in the present volume were found.

Survey of the Inscribed Objects

At least twenty-five sites,[102] the majority of which are in present-day southern Iraq, have yielded objects inscribed, carved, or stamped with Neo-Babylonian royal inscriptions written in Akkadian.[103] Almost all inscriptions included in the present volume originate from Babylon. The only exceptions are two texts of Nabopolassar (Npl. 14–15), which come from Sippar. While the bulk of Nabopolassar's inscriptions originate from Babylon, those of Nebuchadnezzar come from a much larger number of sites (for example, Babylon, Borsippa, Isin, Kish, Larsa, Marad, Nahr el-Kalb, Persepolis, Sippar, Ur, Uruk, and Wadi Brisa). As mentioned above, this volume only contains some of the inscriptions of Nebuchadnezzar from Babylon, his administrative capital and, therefore, the *Survey of Inscribed Objects* presented here only deals with the texts edited in RINBE 1/1; the inscribed objects of Nebuchadnezzar included in Part 2 will be discussed in the introduction of that book.

As for how these texts came to light, many of the objects originate from **(1)** the German excavations at Babylon directed by Robert Koldewey for the Deutsche Orient-Gesellschaft (DOG) and the Königliche Museen

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[102] R. Da Riva (GMTR 4) lists the following provenances for Neo-Babylonian inscriptions: Iraq: Babylon, Borsippa, Eridu, Habl as-Sahr, Isin, Kish, Kissik, Larsa, Marad, Nasiriyah, Seleucia, Sippar, Tell Nashrat-Pasha, Tell Uqair, Ur, and Uruk; Turkey: Ḫarrān; Lebanon: Nahr el-Kalb, Wadi Brisa, Shir Sanam, (Wadi as-Sabaʿ); Jordan: Selaʿ; Iran: Persepolis, Susa; and Saudi Arabia: Tēmā and al-Hayit. She notes that the list is not exhaustive, especially since many objects were purchased from the antiquities market.

[103] To date, no Sumerian or bilingual Akkadian-Sumerian inscriptions have been discovered for the kings of the Neo-Babylonian Empire. Thus, all royal inscriptions from this time were composed in the Standard Babylonian dialect of Akkadian. For further details on the language of the inscriptions, see Da Riva, GMTR 4 pp. 89–91.

Berlin (KMB) in 1899–1917; **(2)** Iraqi excavations led by Muayad Said Damerji at Babylon in the late 1970s and early 1980s; **(3)** the British Museum excavations conducted by Hormuzd Rassam between 1879 and 1882, especially at Sippar in 1881–82; and **(4)** objects purchased on the antiquities market in the nineteenth and twentieth centuries.[104]

Overview of the excavated and purchased objects included in RINBE 1/1

Origin	**Text No.**
German excavations	Npl. 1.1, 5–6; Npl. 5; Npl. 7.1–5; Npl. 8.1–6; Npl. 9.1–3*; Npl. 10.1–31; Npl. 11.1–12; Npl. 12.1–29; Nbk. 3.1–6; Nbk. 4; Nbk. 5.1–15; Nbk. 6.1–2; Nbk. 7.1–10; Nbk. 8.2; Nbk. 9.1–15; Nbk. 11.1–1*; Nbk. 12.5–7; Nbk. 14.2; Nbk. 15.1; Nbk. 18.1, 3; Nbk. 20; Nbk. 21.3–5, 7, 9–12; Nbk. 22.1–2, 1*; Nbk. 27.3, 6–7; Nbk. 30.2–3; Nbk. 36.3–13; Nbk. 38–43, 45–56
Iraqi excavations	Npl. 1.3–4; Npl. 2.1–5; Npl. 3; Nbk. 14.1; Nbk. 15.2–3; Nbk. 27.9; Nbk. 33; Nbk. 34.1–3
British excavations	Npl. 14.1–5; Npl. 15; Nbk. 12.4; Nbk. 13.18; Nbk. 15.4–5; Nbk. 17; Nbk. 26; Nbk. 29.8, 15–16
Other excavations	Npl. 6.1; Nbk. 27.2
Purchased	Npl. 1.2, 7; Npl. 4; Npl. 6.2; Npl. 7.6; Npl. 13; Nbk. 1; Nbk 2.1–3; Nbk. 8.1, 3; Nbk. 10; Nbk. 12.1–3; Nbk. 13.1–17; Nbk. 16; Nbk. 18.2; Nbk. 19; Nbk. 21.1–2, 6, 8; Nbk. 22.3; Nbk. 23.1–5; Nbk. 24–25; Nbk. 27.1, 4–5, 8, 10–14; Nbk. 28; Nbk. 29.1–7, 9–14, 17–30; Nbk. 30.1; Nbk. 31–32; Nbk. 35.1–3; Nbk. 36.1–2; Nbk. 37; Nbk. 44

The bulk of these inscribed objects are now housed in the British Museum (London), the Eşki Şark Eserleri Müzesi of the Arkeoloji Müzeleri (Istanbul), and the Vorderasiatisches Museum (Berlin), while a significant portion of the RINBE 1/1 exemplars have made their way into the Iraq Museum (Baghdad), the Musée du Louvre (Paris), the Metropolitan Museum of Art (New York), the Nebuchadnezzar Museum (Babylon), the University of Pennsylvania Museum of Archaeology and Anthropology (Philadelphia), and the Babylonian Collection of Yale University (New Haven). Other Neo-Babylonian inscriptions edited in this volume are scattered throughout various European, Middle Eastern, and North American institutions. Lastly, a number of the clay and stone objects included in RINBE 1/1 are likely lost forever since they were either left in situ (for example, bricks, paving stones, and stone blocks unearthed at Babylon), made their way into a private collection, or were never properly documented (for example, Npl. 13 [B6]).

The texts included in the present volume are inscribed, carved or stamped on seven different types of clay and stone objects (see the chart immediately below). As is well known, baked bricks and clay cylinders are the best attested media of Neo-Babylonian royal inscriptions.

Types of objects upon which the texts of Nabopolassar and Nebuchadnezzar II (RINBE 1/1 only) are inscribed or stamped[105]

Object Type	**Text No.**
Clay cylinders (originals)	Npl. 1–7, 14 (exs. 1–4), 15; Nbk. 12 (exs. 2, 4–7), 13 (exs. 6–7, 9, 18), 14–28, 29 (exs. 2, 4–5, 20–21, 23, 27–29), 30–56
Clay cylinders (casts/replicas)	Nbk. 12 (exs. 1, 3), 13 (1–5, 8, 10–15, 17), 29 (exs. 1, 6–19, 22, 25)
Clay Prisms	Nbk. 11
Baked Bricks	Npl. II 8–13, 14 (ex. 5)
Stone Stele	Nbk. 1
Stone Tablets	Nbk. 2
Stone Blocks	Nbk. 3–4
Stone Paving Stones	Nbk. 5–10

Neo-Babylonian royal inscriptions are written in cuneiform script, as one expects from compositions written in Akkadian.[106] The scribes who wrote out the texts included in this volume used either a contemporary Babylonian script or an archaizing one that was inspired by Old Babylonian monuments (for example, the Code of Ḫammu-rāpi).[107] Very few inscriptions, however, were written using both contemporary and archaizing scripts.

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[104] For a general overview, see, for example, Da Riva, GMTR 4 pp. 60–63.

[105] R. Da Riva discusses the different material supports of Neo-Babylonian royal inscriptions in GTMR 4; see pp. 33–43 of that book.

[106] For an overview of the scripts used for Neo-Babylonian royal inscriptions, see, for example, Da Riva, GMTR 4 pp. 76–79.

[107] It has been suggested that the Old Babylonian monumental script of the Codex Ḫammu-rāpi, even though it had been carried off to Susa by the Elamites in the twelfth century, had a strong influence on the script used for writing out Neo-Babylonian royal inscriptions; see, for

Script of the inscriptions of Nabopolassar and Nebuchadnezzar II (RINBE 1/1 only)

Script	Text no.
Contemporary Neo-Babylonian	Npl. 5, 7; Nbk. 11–24, 26, 29, 31–56
Archaizing Neo-Babylonian	Npl. 1–4, 6, 8, 10–11, 14–15; Nbk. 1–10, 27–28, 30
Contemporary and Archaizing Neo-Babylonian	Npl. 9, 12

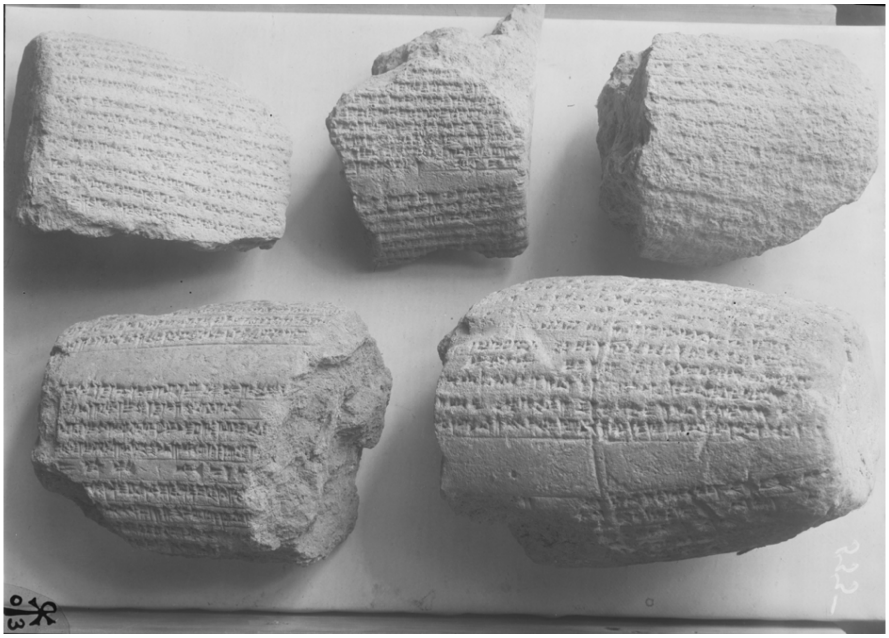

Figure 4. Bab ph 555, which shows five clay cylinder fragments, including those with Nbk. 21 ex. 3, Nbk. 36 exs. 3 and 7, and Nbk. 51 ex. 1. © Staatliche Museen zu Berlin, Vorderasiatisches Museum, Deutsche Orient-Gesellschaft. Photo: Robert Koldewey, 1904.

Clay Cylinders (Nabopolassar [Babylon and Sippar] and Nebuchadnezzar II [only from Babylon])

Surviving Neo-Babylonian royal inscriptions are overwhelmingly written on clay cylinders. Nearly all kings of the Neo-Babylonian Empire have left inscribed cylinders.[108] These texts can be rather short, requiring just one column, but they can also be long and elaborate and can be written out in two, three, or four columns. Two- and three-column cylinders are the most common, while four-column cylinders were not regularly used. The shortest cylinder inscriptions in this volume are Npl. 2 (C11/B) and Nbk. 17 (C11), both comprising just fourteen lines of text in a single column.[109] The longest complete text included here is Nbk. 32 (C36), a 1,433-word inscription that is written in 188 lines, spread over three columns.[110] That text is significantly longer than Nbk. 27 (C41), which has 415 words written in 176 lines of text, over four columns; the script of this text is much larger than that of Nbk. 32 (C36). The shape of these objects varies from true cylinders to barrels and asymmetrical bullets; the most common form is the barrel. Cylinders can be solid or hollow. Some cylinder inscriptions are

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example, Berger, NbK p. 95; Schaudig, Inschriften Nabonids p. 32 n. 133; and Da Riva, GMTR 4 p. 77 n. 77. As R. Da Riva has pointed out, the use of Old Babylonian sign forms is an archaism that diminishes over the course of the Neo-Babylonian Period. During the reigns of Nabopolassar and Nebuchadnezzar II, archaizing scripts were more common for royal inscriptions than during the reigns of their successors.

[108] No inscriptions are attested for Lâbâši-Marduk, a child king who ruled for only about two months. For Amēl-Marduk, Nebuchadnezzar's son and immediate successor and a man who ruled for less than two years, only one brick inscription, a single paving stone text, and four inscribed vessels are known. For editions of these short texts, see Weiershäuser and Novotny, RINBE 2 pp. 29–34.

[109] Respectively, those inscriptions have forty-six and approximately fifty-four words. Other short texts include Npl. 1 (49 words) and Nbk. 29 (51 words). Note that it is unclear if Nbk. 17 (C11), the smallest known Neo-Babylonian cylinder — with a length of 6.7 cm and a diameter of 2.4 cm — should be classified as a royal inscription or a school exercise text.

[110] Nbk. 36 (C031), which had a text that more or less duplicated verbatim Nbk. 2 (East India House), would have been the longest inscription of Nebuchadnezzar II written on clay. That inscription, like its stone tablet counterpart, would have had approximately 1,592 words. The largest completely-preserved known cylinder of this king (length: 26 cm; diameter: 17 cm) comes from Kish, and not Babylon. Text C38 (Da Riva GMTR 4, p. 121), which has 1,364 words written in three columns, will be published in RINBE 1/2.

known today from only one exemplar, but for others more than a dozen exemplars have come down to us.[111] Even though shape and number of columns differ from one inscription to another, these parameters and the text layout usually stay stable for the different exemplars of a specific composition. Within the individual exemplars of one inscription, several minor variants can be detected (orthographical variants, scribal errors, omissions, additions, or other textual variations), which make every exemplar of a given inscription, as far as we are aware, unique.

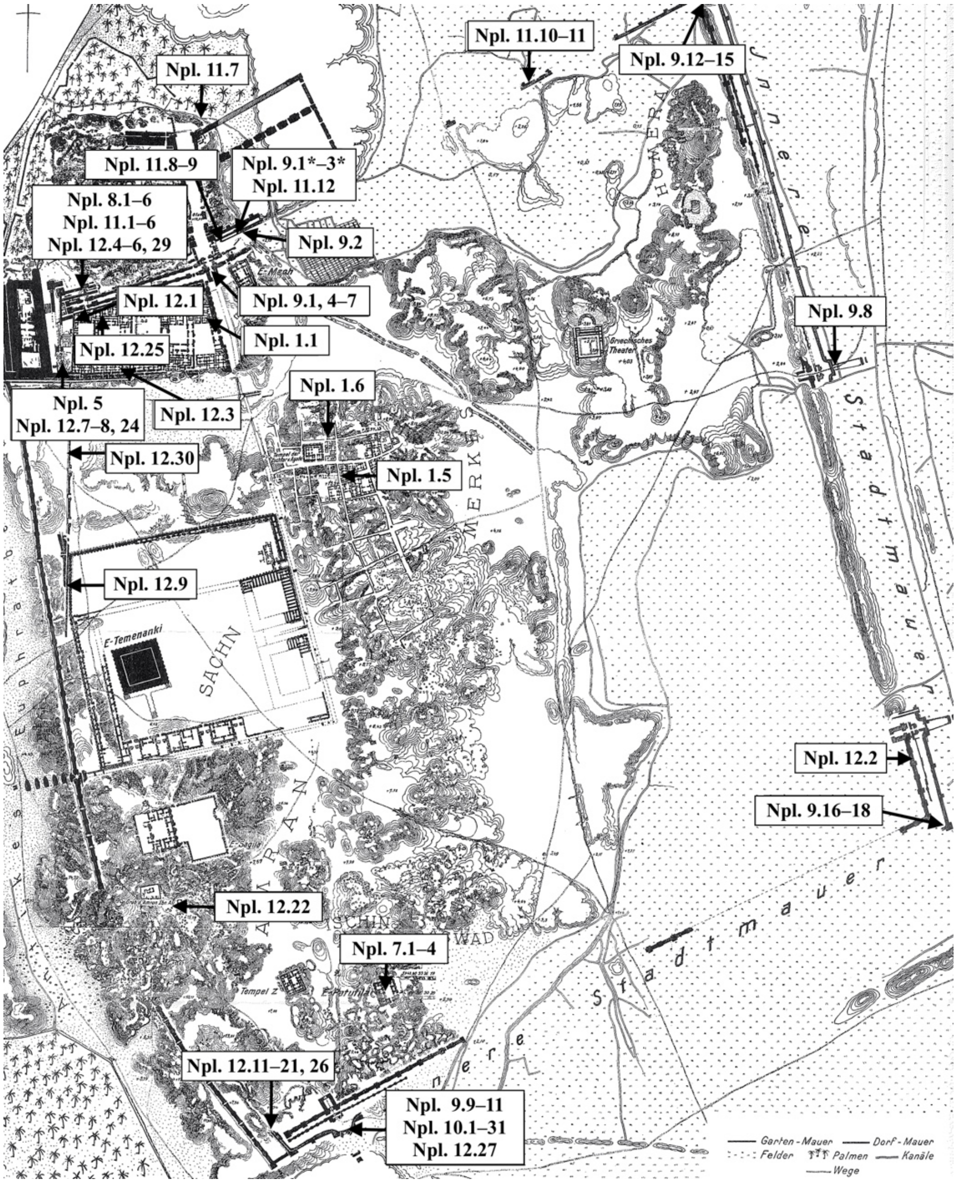
Npl. 11.10–11
Npl. 9.12–15
Npl. 11.7
Npl. 11.8–9
Npl. 9.1*–3*
Npl. 11.12
Npl. 8.1–6
Npl. 11.1–6
Npl. 12.4–6, 29
Npl. 9.2
Npl. 12.1
Npl. 9.1, 4–7
Npl. 9.8
Npl. 12.25
Npl. 1.1
Npl. 1.6
Npl. 5
Npl. 12.7–8, 24
Npl. 12.3
Npl. 12.30
Npl. 1.5
Npl. 12.9
E-Temenanki
SACHN
MERKES
HOMERA
Innere Stadtmauer
Griechisches Theater
Npl. 12.2
Npl. 9.16–18
Npl. 12.22
Npl. 7.1–4
ISCHIN ASWAD
AMRAN
Npl. 12.11–21, 26
Npl. 9.9–11
Npl. 10.1–31
Npl. 12.27
Garten-Mauer
Dorf-Mauer
Felder
Palmen
Kanäle
Wege

Figure 5. A plan of Babylon showing the general find spots of bricks and clay cylinders with inscriptions of Nabopolassar. Adapted from Koldewey, WEB⁵ fig. 256.

Cylinder inscriptions mainly provide us with information on building projects. Since these reports of construction are, just like their Assyrian counterparts, more concerned with royal ideology than historical reality, it is often hard to know if a certain building project was a complete rebuilding, a major repair, a minor repair, or regular upkeep; that is, it is unclear whether the king worked on the entire structure or just a (small) portion of it. Moreover, it is difficult to determine the (exact) dating of individual inscriptions since all descriptions of construction describe the work as if every step of building had already been completed. If an inscription with these contents is found in situ, in the building's foundations or brick structure, it is clear that the described building activities had only just started at the time the inscribed object was deposited. Given the general lack of find spots within a structure and the fact that Neo-Babylonian cylinders are not dated by the scribes who inscribed them, it is not easy to assign dates of composition within a king's reign. Dating Neo-Babylonian royal inscriptions, therefore, is far more complicated than dating the late Neo-Assyrian ones, since those texts include (long and dateable) reports about military campaigns, as well as scribal notations indicating when the objects were inscribed. Although Nabopolassar and Nebuchadnezzar were both very active military leaders, at least according to the Babylonian Chronicles (see the *Chronicles* section below), Neo-Babylonian inscriptions only rarely refer or allude to their successes on the battlefield; furthermore, they do not even mention the names of their enemies; this is unlike the Assyrians, who described their military successes in great detail and referred to foreign kings by name.[112]

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[111] In the present volume, the inscription of Nebuchadnezzar written on cylinders that has the largest number of exemplars is Nbk. 29 (C21), a text commemorating that king's work on Emaḫ, the temple of the goddess Ninmaḫ at Babylon. At present, thirty exemplars of that inscription are known, but many are modern casts, not original Neo-Babylonian cylinders. The C23 and C32 texts, which will be included in RINBE 1/2, both have over thirty known exemplars. Note that the now-famous "Eḫulḫul Cylinder Inscription" of Nabonidus (Weiershäuser and Novotny, RINBE 2 pp. 140–151 Nbn. 28) has more than fifty known exemplars.

Clay Prisms (only Nebuchadnezzar II)

The preferred clay medium of late Neo-Assyrian kings, with their verbose descriptions of their deeds on and off the battlefield, was multi-faceted prisms (ranging from five to ten columns of texts). Neo-Babylonian kings, as far as we can tell, rarely utilized them. At present, only one inscription of Nebuchadnezzar is known to have been written on this medium: Nbk. 11, the so-called *Hofkalender* ("court calendar"). A special/unique feature of this text is the long list of Babylonian dignitaries, provincial governors, and vassal/client kings. That passage takes up a significant portion of the composition, comprising almost half of the preserved text. As one expects with a Neo-Babylonian inscription, the principal contents of the text are concerned with construction in Babylon, as well as other cultic matters, specifically the confirmation of regular offerings. The main building report records Nebuchadnezzar's work on the South Palace, the old royal residence at Babylon.

Baked Bricks (only Nabopolassar)

Considering the enormous importance that Neo-Babylonian kings attached to building activities, especially their chief administrative center, it comes as no surprise that all of the kings of this dynasty (with the exception of Lâbâši-Marduk) had inscriptions written or stamped on the baked bricks that were used for construction projects all over Babylonia.[113] As the present volume does not cover the brick inscriptions of Nebuchadnezzar, which are being edited in RINBE 1/2, only the seven brick inscriptions of Nabopolassar are treated here. Six come from Babylon and one originates from Sippar. Most of the known Nabopolassar bricks from Babylon (Npl. 8–12) are short inscriptions with four to seven lines of text; one (Npl. 13) is an eighteen-line inscription. These inscriptions, which are on the bricks' edges, were intended for baked bricks built into the outer mantle of the ziggurat Etemenanki and into the embankment walls outside of Babylon's inner city walls (Imgur-Enlil and Nēmetti-Enlil), especially in the area northwest of the South Palace, which protected the city against the waters of the Araḫtu River. Four of the texts include only Nabopolassar's name and titles and a reference to the building project (Npl. 8–10, 12). One of the inscriptions (Npl. 11) adds a short prayer addressed to the quay wall to speak favorably about the king to Marduk, Babylon's tutelary deity. The brick intended for Etemenanki (Npl. 13) refers to Marduk commissioning the king to plunder the lands of his enemies.

The brick inscription from Sippar (Npl. 14 ex. 5), which is also written on the edge of the brick, is significantly longer than the ones from Babylon. That text, which is also inscribed on two-column clay cylinders, is thirty-one lines long (seventy-three words). That inscription commemorates Nabopolassar's work on a canal that brought water from the Euphrates River to Sippar.

Stone Stele (only Nebuchadnezzar II)

Relatively few Neo-Babylonian steles are known today and only one of them dates to the reigns of Nabopolassar and Nebuchadnezzar II.[114] The badly-damaged, rounded-top "Tower of Babel Stele" (Nbk. 1), which was until recently housed in the Schøyen Collection (near Oslo), has a left-facing image of the king standing before a(n idealized) representation of Etemenanki engraved on the top of the obverse face;[115] the monument is now in the possession of the Republic of Iraq and the stele is to be displayed in the Iraq Museum (Baghdad). Babylon's ziggurat appears in lieu of the usual symbols of the moon (Sîn), the sun (Šamaš), and the planet Venus (Ištar); this is something that is presently unique among Neo-Babylonian royal monuments.[116] A short, three-line epigraph identifies the temple-tower as "[E]tem[en]anki, [the z]iggurat of [B]abylon." In a similar fashion to some statues of Gudea, the most famous ruler of the Second Dynasty of Lagash, the "Tower of Babel Stele" has temple plan(s) carved on it. The first, which is above the image of the ziggurat on the stele's face, represented the main temple that sat atop Marduk's temple-tower at Babylon, and the second, which is on the object's upper left side, probably depicted the plan of the temple that stood on the upper tier of Eurmeiminanki ("House Which Gathers the Seven *Me*s of Heaven and Netherworld"), the ziggurat of the god Nabû at Borsippa. The main inscription is engraved below the images of Nebuchadnezzar and Etemenanki, in three columns, as well as in a single column on the now-missing lower right side.[117] The text was written to commemorate the construction (and completion) of the (twin$^{?}$) ziggurats Etemenanki and Eurmeiminanki. Unlike Nabonidus' free-standing stone monuments, the "Tower of Babel Stele" is relatively small: it is only 47 cm tall; this is slightly bigger in size than the steles that Ashurbanipal had made for Esagil and Ezida.[118]

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[112] The only exception is Nabopolassar naming the Assyrians as enemies; Sîn-šarra-iškun, the king of Assyria and Nabopolassar's chief rival between 626 and 612, is never referred to by name. See Npl. 3 (C32) i 28–ii 5, Npl. 5 (VA Bab 636) lines 5′–9′, and Npl. 7 (C12) lines 17–21.

[113] For the bricks of the post-Nebuchadnezzar Babylonian kings, see Weiershäuser and Novotny, RINBE 2 p. 19.

[114] The ten steles firmly attributed to Nabonidus, including two written in the name of his mother Adad-guppi, as well as one fragmentarily preserved monument comprising sixteen fragments, were discovered at various sites in Babylonia (Babylon, Larsa, and Uruk), at Ḫarrān in Turkey, and at Tēmā at al-Hayit in Saudi Arabia. For further information, see Weiershäuser and Novotny, RINBE 2 p. 20.

Stone Tablets (only Nebuchadnezzar II)

One of the longest-known texts of the Neo-Babylonian Period is the so-called "East India House Inscription" (Nbk. 2), a 1,592-word Akkadian Inscription that was engraved on at least three large stone tablets (as well as several clay cylinders); in all instances the text is written using archaizing Babylonian sign forms. One exemplar (ex. 1 [BM 129397]) is almost completely preserved, while another is badly damaged (ex. 2), and another is just a fragment (ex. 3). The inscription is named after the place where the best-preserved exemplar was first exhibited: the museum in the East India House, the headquarters of the East India Company in London. In May 1938, when the collections of the East India House museum were dispersed, the stone tablet was donated to the British Museum, where it is still housed to this day. BM 129397 measures an impressive 56.5×50.2×9.5 cm. As for its contents, the inscription's lengthy prologue summarizes numerous building activities of Nebuchadnezzar, especially those at Babylon and Borsippa, and its main building report records the construction of the North Palace, one of the new royal residences built by Nebuchadnezzar for himself in his imperial capital. Presumably the East India House Tablet (BM 129397) originates from this now poorly-preserved building. It is impossible to be certain since this magnificent and masterfully-executed stone object was discovered before 1803, nearly one hundred years before R. Koldewey's carefully-documented excavations at Babylon.

Stone Blocks (only Nebuchadnezzar II)

The foundations or lower portions of some structures were constructed with large stone blocks. As such stone was not common in Babylonia, this expensive building material had to be imported to the capital. Because large stones were much more expensive than baked and sun-dried bricks, they were less commonly used. To date, two inscriptions of Nebuchadnezzar II (Nbk. 3–4) are known on this medium. These come from the North Palace

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[115] The authenticity of the monument has been recently called into question. See, for example, Dalley, BiOr 72 (2015) cols. 754–755; Lunde, Morgenbladet 2022/29 pp. 26–33; and Dalley, BiOr 79 (2022) cols. 428–434. The authors of the present volume, following a firsthand examination of the object (14–15 September, 2023), like many scholars (especially R. Da Riva, A.R. George, and O. Pedersén), consider the "Tower of Babel Stele" an authentic, contemporary Neo-Babylonian monument; Novotny initially had some reservations based on published and unpublished photographs, however, those doubts disappeared after studying the object from the original, following RINBE's editorial principles. Further information about the stele's authenticity, as well as other details about its imagery and inscription, will be addressed in the commentary of Nbk. 1 (Babylon Stele).

[116] The divine images might have appeared on the top of the stele, just above the king. This part of the object appears to have been intentionally cut off.

As pointed out by A.R. George (personal communication), depictions in ancient art often present ideals and thus an ideal ziggurat would have had seven tiers (six stories plus the main temple). Assuming that an "ideal" Etemenanki is shown on the "Tower of Babel Stele," then one could argue that the image of Marduk's ziggurat at Babylon on that monument was not a true-to-life representation.

[117] Given the extant contents of the final preserved line of col. iii, it is certain that the inscription must have continued in a fourth column of text. Like the "Tarif Stele" of Nabonidus (Weiershäuser and Novotny, RINBE 2 pp. 180–182 Nbn. 43), the inscription's conclusion was written on the stele's right edge. The now-missing text would have included the end of the building report and the concluding formula.

[118] BM 90864 and BM 90865 are respectively 35.9 and 39 cm tall; see Novotny, Jeffers, and Frame, RINAP 5/3 pp. 58–62 Asb. 246 and pp. 72–75 Asb. 254. A pink marble stele of Ashurbanipal's brother Šamaš-šuma-ukīn (r. 667–647) from Borsippa is even shorter: BM 90866 (Frame, RIMB 2 pp. 252–253 B.6.32.3) is a mere 31.2 cm tall.

(Nbk. 3) and the Ištar Gate (Nbk. 4). Due to the size and weight of these blocks, these inscribed objects were left in the field by their excavators.

Stone Paving Blocks and Slabs (only Nebuchadnezzar II)

Numerous paving blocks and slabs bearing inscriptions of Nebuchadnezzar II have been discovered in Babylon.[119] These slabs were used to pave the processional street and the courtyards of royal residences, especially the North Palace and the Summer Palace. At present, six different inscriptions of Nebuchadnezzar on paving stones from Babylon (Nbk. 5–10) have been published. Three commemorate the construction of the processional road Ay-ibūr-šabû (Nbk. 5–7), while the other three are proprietary inscriptions (Nbk. 8–10). The source of the stone is sometimes referred to in these short texts. Nebuchadnezzar states that the blocks were *aban šadî* ("stone(s) from the mountains") or *libitti abni šitiq šadê* ("slab(s) of stone quarried from the mountain(s)"). Due to the size and weight of these blocks, many of these inscribed objects were left in the field. The texts were engraved on the edges of the slabs and, thus, were not visible to the people walking on them; this protected the texts from the wear and tear of foot traffic, as well as exposure to the elements. Like many other royal inscriptions, these texts were not meant for Nebuchadnezzar's human contemporaries, but rather for his patron gods and goddesses and future kings.

Overview of Previous Editions

Inscriptions of Nebuchadnezzar II were first published at the beginning of the 19th century, at a time when the decipherment of cuneiform was still in its earliest stages. A copy of the large stone tablet bearing the so-called "East India House Inscription" (Nbk. 2) was published by H. Jones (Inscription) in 1804.[120] In 1818, G.F. Grotefend (FO 6) disseminated information about an inscription of Nebuchadnezzar written on a clay cylinder (presumably) from Babylon (Nbk. 19 [C34]). Over twenty years later, in 1840, in Neue Beiträge zur Erläuterung der babylonischen Keilschrift nebst einem Anhange über die Beschaffenheit des ältesten Schriftdrucks bei der vierten Secularfeier der Erfindung des Bücherdrucks von Gutenberg, Grotefend attempted to translate (into German) several passages of that Akkadian text, together with another inscription written on another completely-preserved cylinder (Nbk. 12 [C27] ex. 1). These first attempts at translating individual lines of Akkadian texts are far from modern translations, as the understanding of the Babylonian language and cuneiform script was still in its infancy. Grotefend called the cylinders *Betwalze* ("prayer roller") since he thought that they were inscribed with religious texts.

The first reliable, scholarly editions of Nabopolassar and Nebuchadnezzar's inscriptions, including hand-drawn facsimiles and translations, were published in the late 1880s by H. Winkler and J.N. Strassmaier.[121] In 1890, Winckler provided the first significant publication of this group of texts in volume 3/2 of the then-important series Keilinschriftliche Bibliothek. In that volume, he edited three inscriptions of Nabopolassar and seventeen of Nebuchadnezzar.[122]

Twenty-two years later, in 1912, S. Langdon edited all Neo-Babylonian royal inscriptions known to him at that time in his Die neubabylonischen Königsinschriften. Langdon's seminal work contained five inscriptions of Nabopolassar and fifty-two of Nebuchadnezzar; the transliterations were accompanied by German translations.[123] Despite the importance of Neo-Babylonian royal inscriptions, Langdon's 1912 edition was the last successful attempt to collect and publish all of the known texts of that genre and period in a single place.

Sixty years later, in the 1970s, P.-R. Berger, planned to fulfill that desideratum by publishing a three-volume edition (with up-to-date transliterations, translations, and studies) of the then-known corpus of texts. The first volume, Die neubabylonischen Königsinschriften: Königsinschriften des ausgehenden babylonischen Reiches (626–539 a. Chr.), which contained a catalogue and bibliographical information, appeared in 1973, but the planned second and third volumes were never published, so Langdon, NBK continued to be the standard edition of the inscriptions of Babylon's last native kings.

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[119] Amēl-Marduk is the only other Neo-Babylonian king for whom an inscription on a paving stone is attested. For that text, see Weiershäuser and Novotny, RINBE 2 pp. 19 and 30–31 AM 2.

[120] A reprint was published in 1861 by Rawlinson, in 1 R (pls. 53-58). The text, written in archaizing signs, was reproduced in the same volume in nineteenth-century typeset sign forms (1 R pls. 59–64).

[121] Winkler, ZA 1 (1886) pp. 337–348; Winkler, ZA 2 (1887) pp. 69–75 and 123–147; and Strassmaier, ZA 4 (1889) pp. 106–123.

[122] In the same volume, C. Bezold edited the then-known inscriptions of Neriglissar and F.E. Peiser published the then-attested inscriptions of Nabonidus. French translations of a few inscriptions of Neo-Babylonian kings did appear in Ménant, Babylone et la Chaldée, which was published in 1875. That book did not, however, include transliterations of those sources.

[123] His book also included three texts of Neriglissar and fifteen of Nabonidus. Inscriptions of Amēl-Marduk were not included in Langdon, NBK. The Nabopolassar and Nebuchadnezzar II texts were adapted from his 1905 book Building inscriptions of the Neo-Babylonian Empire: Part 1, Nabopolassar and Nebuchadnezzar, which was based on his Ph.D. dissertation (Columbia University).

Excavations of Iraqi archaeologists in the 1970s and 80s brought to light new inscriptions of Nabopolassar and Nebuchadnezzar, especially from Babylon. These texts were published individually in the journal Sumer.[124] No attempts were made during that time to gather the ever-growing number of published Neo-Babylonian inscriptions together in a single place. This might have been (partially) due to the fact that the Toronto-based Royal Inscriptions of Mesopotamia (RIM) Project, led by A. Kirk Grayson, had announced that it had aimed to tackle this monumental task. The inscriptions of Nabopolassar and Nebuchadnezzar II were to be published in the planned third volume of its Royal Inscriptions of Mesopotamia: Babylonian Periods (RIMB) sub-series.[125] That volume, however, was never fully realized.[126]

In 2008, R. Da Riva published a very informative, general study of the genre entitled The Neo-Babylonian Royal Inscriptions: An Introduction. Although that book does not include editions of the texts themselves, it does include a wealth of information about this important group of texts, including extensive bibliography and a comprehensive catalogue of inscriptions. Several years later, in 2013, Da Riva performed a similar service to Assyriology by publishing up-to-date editions and studies of the known inscriptions of Nabopolassar, Amēl-Marduk, and Neriglissar. Her book The Inscriptions of Nabopolassar, Amel-Marduk and Neriglissar included transliterations and translations of fifteen inscriptions of Nabopolassar, six inscriptions of Amēl-Marduk, and nine inscriptions of Neriglissar. Between 2009 and 2013, Da Riva also published new, critical editions of several very important inscriptions of Nebuchadnezzar, especially those written on rock reliefs in modern-day Lebanon (the so-called "Nahr el-Kalb Inscriptions" and "Brisa Inscriptions").[127]

Since 2015, the Neo-Babylonian royal inscriptions have been included in the LMU Munich-based Royal Inscriptions of Babylonia online (RIBo) Project, in its "Babylon 7" sub-project, in a lemmatized (linguistically annotated) and Open Access format.[128] The inscriptions of Nabopolassar were made public in August 2015, while those of Nebuchadnezzar were made available in December 2019.

Dating and Chronology

Unless stated otherwise, the dates given in this volume (excluding those in bibliographical citations) are all BC. Each ancient Mesopotamian year has been given a single Julian year equivalent even though the ancient year actually encompassed parts of two Julian years, with the ancient year beginning around the time of the vernal equinox. Thus, for example, the sixteenth regnal year of Nebuchadnezzar II is indicated to be 589, although it actually ended in early 588 and, thus, events which took place late in the ancient year "589" actually took place early in the Julian year 588.

Texts edited in this volume occasionally mention contemporary dates and the charts in this section are intended to aid the reader in understanding those dates.

The Mesopotamian month names and their modern equivalents are:

I	Nisannu	March–April	VII	Tašrītu	September–October
II	Ayyāru	April–May	VIII	Araḫsamnu	October–November
III	Simānu	May–June	IX	Kislīmu	November–December
IV	Du'ūzu	June–July	X	Ṭebētu	December–January
V	Abu	July–August	XI	Šabāṭu	January–February
VI	Ulūlu	August–September	XII	Addaru	February–March
VI$_2$	Intercalary Ulūlu		XII$_2$	Intercalary Addaru	

Based on evidence from Babylonia, Intercalary Addaru (XII$_2$) was sometimes placed before the "normal" twelfth month, just as it is still done today in the Jewish calendar.[129] This might have also been the case for Intercalary Ulūlu (VI$_2$). A Neo-Assyrian letter from Mār-Ištar, Esarhaddon's agent in Babylonia,[130] concerning the interruption of a festival in Ulūlu might provide seventh-century evidence for Intercalary Ulūlu (VI$_2$) coming before the "normal" Ulūlu. The relevant portion of that piece of correspondence reads as follows:

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[124] For example, Ismail, Sumer 35 (1979) pp. 167–168; Cavigneaux, Sumer 37 (1981) pp. 118–121; and Ismail, Sumer 41 (1985) pp. 34–35.

[125] This volume is mentioned on the back cover of ARRIM 1 (1983), but without G. Frame being assigned as its principal author.

[126] The RIMB series was abandoned after the publication of Frame, RIMB 2 in 1995.

[127] Da Riva, Nahr el-Kalb pp. 255–302; Da Riva, Twin Inscriptions; and Da Riva, ZA 103 (2013) pp. 196–229.

[128] http://oracc.org/ribo/babylon7/pager, as well http://oracc.org/ribo/pager [last accessed 14 February, 2024].

[129] For details on the currently available evidence (from the reign of Nabonidus), see Magdalene, Wunsch, and Wells, Fault, Responsibility and Administrative Law pp. 464–465.

[130] For a brief overview of his correspondence, see Baker, PNA 2/2 pp. 739–740 sub Mār-Issār no. 18.

> As to what the king, my lord, wrote to me: "The month Ulūlu (VI) is intercalary; do not perform the ceremonies this month" — Ammu-salām entered Babylon on the evening of the 6th day; the god Nabû had come before him, on the 3rd. The gate was kept open before the gods Bēl and Nabû on the 4th, the 5th and the 6th, and sacrifices were performed. When I saw the king my lord's sealed order, I issued the order: the rest of the ceremonies of Ulūlu (VI) will be performed in the coming month, as the king, my lord, wrote to me.[131]

Although it is not explicitly stated by Mār-Ištar, one could tentatively assume that an Intercalary Ulūlu was added (last minute) before the "normal" Ulūlu, thereby causing the in-progress festival to be postponed one month so that it could be performed during the "normal" Ulūlu, rather than in the then-Intercalary Ulūlu.[132] Because the festival was to take place during a regularly scheduled month, the king and his advisors were keenly aware of the importance of maintaining the (various) cultic calendar(s), especially during a year in which an intercalary month was added. Therefore, it is not unreasonable to assume that "normal" Ulūlu and Addaru took place immediately before Tašrītu (VII) and Nisannu (I) respectively, rather than being separated from them by an intercalary month. This would ensure that there were no major disruptions between ceremonies and festivals that were celebrated just before the *akītu*-festival (New Year's festival). Should this actually have been the case during the Neo-Babylonian Period, then the revised order of the Mesopotamian month names and their modern equivalents should be:

I	Nisannu	March–April	VII	Tašrītu	September–October
II	Ayyāru	April–May	VIII	Araḫsamna	October–November
III	Simānu	May–June	IX	Kislīmu	November–December
IV	Duʾūzu	June–July	X	Ṭebētu, Kanūnu	December–January
V	Abu	July–August	XI	Šabāṭu	January–February
VI$_2$	Intercalary Ulūlu		XII$_2$	Intercalary Addaru	
VI	Ulūlu	August–September	XII	Addaru	February–March

The table below for the reigns of Nabopolassar and Nebuchadnezzar II is adapted from Parker and Dubberstein, Babylonian Chronology pp. 27–28 and it attempts to precisely convert Babylonian dates to Julian ones. The dates are given as civil days, from midnight to midnight, and the dates (month/day) provided in the chart are those of the first day of each month. Intercalary months occurred in Nabopolassar's second (XII$_2$), fifth (VI$_2$), seventh (XII$_2$), tenth (VI$_2$), twelfth (XII$_2$), fifteenth (VI$_2$), nineteenth (VI$_2$), and twentieth (XII$_2$) regnal years; and Nebuchadnezzar II's second (VI$_2$), fifth (VI$_2$), seventh (VI$_2$), ninth (VI$_2$), eleventh (XII$_2$), fourteen (XII$_2$), seventeenth (XII$_2$), twenty-first (VI$_2$), twenty-third (XII$_2$), twenty-sixth (XII$_2$), twenty-eighth (XII$_2$), thirty-first (VI$_2$), thirty-third (XII$_2$), thirty-sixth (XII$_2$), forty-first (VI$_2$), and forty-second (XII$_2$) years on the throne.

Year	BC	Nis	Aja	Sim	Duz	Abu	Ulu	U II	Taš	Ara	Kis	Kan	Šab	Add	A II
Nabopolassar															
Acc	626	4/5	5/5	6/4	7/3	8/2	8/31		9/29	10/29	11/27	12/27	1/25	2/24	
1	625	3/24	4/23	5/23	6/21	7/21	8/19		9/18	10/18	11/16	12/16	1/14	2/12	
2	624	3/14	4/12	5/12	6/10	7/10	8/9		9/7	10/7	11/6	12/5	1/4	2/2	3/3
3	623	4/2	5/1	5/31	6/29	7/29	8/27		9/26	10/26	11/25	12/24	1/23	2/21	
4	622	3/22	4/21	5/20	6/18	7/18	8/16		9/15	10/15	11/14	12/13	1/12	2/11	
5	621	3/11	4/9	5/9	6/7	7/6	8/5	9/3	10/3	11/2	12/2	1/1	1/30	3/1	
6	620	3/30	4/28	5/28	6/26	7/25	8/24		9/22	10/22	11/21	12/21	1/19	2/18	
7	619	3/19	4/18	5/17	6/16	7/15	8/13		9/12	10/12	11/10	12/10	1/8	2/7	3/8
8	618	4/7	5/7	6/5	7/5	8/3	9/1		10/1	10/31	11/29	12/28	1/27	2/25	
9	617	3/26	4/25	5/24	6/23	7/23	8/21		9/20	10/19	11/18	12/17	1/15	2/14	
10	616	3/15	4/14	5/13	6/12	7/12	8/11	9/9	10/9	11/7	12/7	1/5	2/3	3/5	
11	615	4/3	5/3	6/1	7/1	7/31	8/30		9/28	10/28	11/26	12/26	1/24	2/22	
12	614	3/24	4/22	5/21	6/20	7/20	8/19		9/18	10/17	11/16	12/15	1/13	2/12	3/12
13	613	4/11	5/10	6/8	7/8	8/7	9/5		10/5	11/4	12/3	1/2	1/31	3/2	
14	612	3/31	4/30	5/29	6/27	7/27	8/26		9/24	10/24	11/22	12/22	1/21	2/19	

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[131] Parpola, SAA 10 p. 295 no. 357. The translation is S. Parpola's, but with a few minor modifications to match RINBE's editorial style.

[132] S. Parpola (LAS 2 pp. 284–285, commentary to no. 287) states the following: "While the intercalation of a second Ulūlu did not alter the name of the month in which the festival took place, it was necessary to postpone part of the ceremonies till the following month since the festival of Ulūlu was originally connected with the New Year's festival of Tašrītu, and it would have been unthinkable to break the sequence of cultic events leading from one festival to the other by a hiatus of a month or more."

Year	BC	Nis	Aja	Sim	Duz	Abu	Ulu	U II	Taš	Ara	Kis	Kan	Šab	Add	A II
15	611	3/21	4/19	5/19	6/17	7/16	8/15	9/13	10/13	11/11	12/11	1/10	2/9	3/10	
16	610	4/9	5/8	6/7	7/6	8/5	9/3		10/2	11/1	11/30	12/30	1/29	2/27	
17	609	3/28	4/27	5/26	6/25	7/24	8/23		9/21	10/20	11/19	12/18	1/17	2/15	
18	608	3/17	4/16	5/15	6/14	7/14	8/12		9/10	10/10	11/8	12/8	1/6	2/5	
19	607	3/6	4/5	5/4	6/3	7/3	8/1	8/31	9/29	10/29	11/27	12/27	1/25	2/24	
20	606	3/25	4/24	5/23	6/22	7/21	8/20		9/19	10/18	11/17	12/17	1/15	2/13	3/14
21	605	4/12	5/11	6/10	7/9	8/8	9/7		10/7	11/5	12/5	1/4	2/2	3/3	
Nebuchadnezzar II															
1	604	4/2	5/1	5/30	6/29	7/28	8/27		9/26	10/25	11/24	12/24	1/23	2/21	
2	603	3/22	4/21	5/20	6/18	7/17	8/16	9/15	10/15	11/13	12/13	1/12	2/10	3/12	
3	602	4/10	5/10	6/8	7/7	8/6	9/4		10/4	11/3	12/2	1/1	1/30	2/29	
4	601	3/30	4/28	5/28	6/26	7/25	8/24		9/22	10/22	11/21	12/20	1/19	2/17	
5	600	3/19	4/17	5/17	6/15	7/15	8/13	9/11	10/10	11/9	12/9	1/8	2/6	3/7	
6	599	4/6	5/6	6/5	7/4	8/3	9/2		10/1	10/31	11/29	12/28	1/27	2/25	
7	598	3/27	4/25	5/25	6/23	7/23	8/22	9/21	10/20	11/19	12/18	1/16	2/15	3/15	
8	597	4/13	5/13	6/11	7/11	8/10	9/9		10/9	11/17	12/6	1/5	2/3	3/5	
9	596	4/3	5/2	6/1	6/30	7/30	8/29	9/28	10/28	11/26	12/25	1/24	2/22	3/24	
10	595	4/22	5/21	6/20	7/19	8/18	9/17		10/16	11/15	12/15	1/13	2/12	3/13	
11	594	4/12	5/11	6/9	7/9	8/7	9/6		10/6	11/4	12/4	1/2	2/1	3/2	3/31
12	593	4/30	5/29	6/27	7/27	8/25	9/24		10/23	11/22	12/21	1/20	2/19	3/21	
13	592	4/19	5/19	6/17	7/17	8/15	9/13		10/13	11/11	12/10	1/9	2/8	3/10	
14	591	4/8	5/8	6/7	7/6	8/5	9/3		10/2	11/1	11/30	12/29	1/28	2/27	3/28
15	590	4/27	5/27	6/25	7/25	8/23	9/22		10/21	11/20	12/19	1/18	2/16	3/16	
16	589	4/15	5/15	6/13	7/13	8/11	9/10		10/10	11/8	12/8	1/6	2/5	3/6	
17	588	4/4	5/4	6/2	7/2	7/31	8/30		9/29	10/29	11/27	12/27	1/25	2/24	3/25
18	587	4/23	5/23	6/21	7/21	8/19	9/18		10/18	11/17	12/16	1/15	2/13	3/15	
19	586	4/13	5/12	6/11	7/10	8/8	9/7		10/7	11/6	12/6	1/4	2/3	3/3	
20	585	4/2	5/1	5/30	6/29	7/28	8/26		9/25	10/25	11/24	12/23	1/22	2/21	
21	584	3/22	4/21	5/20	6/18	7/18	8/16	9/14	10/14	11/13	12/13	1/11	2/10	3/11	
22	583	4/10	5/9	6/8	7/7	8/6	9/4		10/4	11/2	12/2	12/31	1/30	2/28	
23	582	3/30	4/29	5/28	6/27	7/26	8/25		9/23	10/23	11/21	12/21	1/19	2/18	3/18
24	581	4/17	5/16	6/15	7/15	8/13	9/12		10/12	11/10	12/9	1/8	2/6	3/7	
25	580	4/6	5/5	6/4	7/4	8/3	9/1		10/1	10/31	11/29	12/28	1/27	2/25	
26	579	3/26	4/25	5/24	6/23	7/23	8/22		9/20	10/20	11/19	12/18	1/16	2/15	3/16
27	578	4/14	5/14	6/12	7/12	8/10	9/9		10/9	11/8	12/7	1/6	2/4	3/5	
28	577	4/3	5/2	6/1	6/30	7/30	8/28		9/27	10/27	11/25	12/25	1/24	2/22	3/24
29	576	4/22	5/21	6/20	7/19	8/18	9/16		10/16	11/14	12/14	1/13	2/11	3/13	
30	575	4/12	5/11	6/9	7/9	8/7	9/6		10/5	11/4	12/3	1/2	1/31	3/2	
31	574	4/1	4/30	5/30	6/28	7/28	8/26	9/25	10/24	11/22	12/22	1/20	2/19	3/20	
32	573	4/19	5/18	6/17	7/16	8/15	9/13		10/13	11/11	12/10	1/9	2/7	3/9	
33	572	4/8	5/7	6/6	7/6	8/4	9/3		10/2	11/1	11/30	12/29	1/28	2/26	3/28
34	571	4/26	5/26	6/25	7/24	8/23	9/22		10/21	11/20	12/19	1/18	2/16	3/17	
35	570	4/16	5/15	6/14	7/13	8/12	9/10		10/10	11/9	12/9	1/7	2/6	3/6	
36	569	4/4	5/4	6/2	7/1	7/31	8/30		9/28	10/28	11/27	12/27	1/25	2/24	3/25
37	568	4/23	5/23	6/21	7/20	8/19	9/17		10/17	11/16	12/16	1/15	2/13	3/15	
38	567	4/13	5/12	6/11	7/10	8/8	9/7		10/6	11/5	12/5	1/4	2/2	3/4	
39	566	4/2	5/2	5/31	6/29	7/29	8/27		9/26	10/25	11/24	12/24	1/22	2/21	
40	565	3/22	4/20	5/20	6/18	7/17	8/16		9/14	10/14	11/13	12/12	1/11	2/9	
41	564	3/11	4/9	5/9	6/7	7/7	8/5	9/4	10/4	11/2	12/2	12/31	1/29	2/28	
42	563	3/29	4/28	5/28	6/26	7/26	8/25		9/23	10/23	11/21	12/21	1/19	2/17	3/19
43	562	4/17	5/17	6/15	7/15	8/14	9/13		10/13	11/11	12/10	1/9	2/7	3/7	

King Lists

Two king lists record that Nabopolassar and Nebuchadnezzar II were kings of Babylon. For the convenience of the user of this volume, it has been thought useful to present translations of the relevant passages here. The entries immediately preceding and following those of the kings whose inscriptions are edited in this volume are also given when they are preserved.

1. *Uruk King List*

(van Dijk, UVB 18 pl. 28; Grayson, RLA 6/1–2 [1980] pp. 97–98 §3.5)

Obv. 4´)	1 year	Sîn-šumu-līšir
Obv. 5´)		and Sîn-šarra-iškun
Obv. 6´)	21 year(s)	Nabopolassar
Obv. 7´)	43 [ye]ar(s)	Nebuchadnezzar (II)
Obv. 8´)	2 [ye]ar(s)	Amēl-Marduk

Obv. 9´)	3 [years], 8 month(s)	Neriglissar
Obv. 10´)	[(...)] *3* month(s)	Lâbâši-Marduk
Obv. 11´)	*17* [year(s)]	Nabonidus

2. *Ptolemaic Canon*

(Wachsmuth, Alten Geschichte p. 305; Grayson, RLA 6/1–2 [1980] p. 101 §3.8)

Κινηλαδάνου	κβ	Kineladanos (Kandalānu)	22 (years)
Ναβοπολασσάρου	κα	Nabopolassaros (Nabopolassar)	21 (years)
Ναβοκολασσάρου	μγ	Nabokolassaros (Nebuchadnezzar II)	43 (years)
Ἰλλοαρουδάμου	β	Illoaroudamos (Amēl-Marduk)	2 (years)
Νηριγασολασσάρου	δ	Nerigasolassaros (Neriglissar)	4 (years)
Ναβοναδίου	ιζ	Nabonadios (Nabonidus)	17 (years)

Chronicles

Four Mesopotamian chronicles provide useful information both on the events of the reigns of Nabopolassar and Nebuchadnezzar II and on the order of those events. The standard edition of Mesopotamian chronicles is the edition of A.K. Grayson (Grayson, Chronicles), but note also the recent editions by J.-J. Glassner (Glassner, Chronicles and Glassner, Chroniques^2) and the ongoing work by I. Finkel and R.J. van der Spek (see https://www.livius.org/sources/about/mesopotamian-chronicles/ [last accessed 14 February, 2024]). For an excellent study dealing with classifications and provenances of Babylonian Chronicles, see Waerzeggers, JNES 71 (2012) pp. 285–298. For the convenience of the users of this volume, it has been thought useful to present translations of the relevant passages here; these translations have been adapted from the aforementioned works.[133]

1. *Chronicle Concerning the Early Years of Nabopolassar*

(Grayson, Chronicles pp. 87–90 no. 2; Glassner, Chronicles pp. 214–219 no. 21; Glassner, Chroniques^2 pp. 279–280 no. 43; RINAP 5/3 pp. 42–43)[134]

1–4a) [...] when he[135] had sent [*troops*] *to* Babylon, [*they entered the city*] during the night. *Then*, they did battle inside the city for an entire day. [*They inflicted a defeat* (*on them and*)[136] the garriso]n of Sîn-šarra-iškun[137] fled to Assyria. The city (Babylon) was entrusted to [...].[138]

4b–9) On the twelfth day of the month Ulūlu (VI), the troops of Assyria [*went down to Akkad*], entered the city Šasnaku,[139] (and) set fire to (its) temple (and) [*had (its) property brought out*]. Then, in the month Tašrītu (VII), the gods of Kish went to Babylon. [*On the ...th day*, the troops o]f Assyria marched to Nippur and Nabopolassar retreated before them. [The troops of As]syria and the citizens of Nippur went after him as fa[r] as Uruk. At Uruk, they did battle against Nabopolassar, but (then) retreated before Nabopolassar.

10–13) In the month Ayyāru (II),[140] the troops of Assyria went down to Akkad. On the twelfth day of the month Tašrītu (VII), when the troops of Assyria had marched against Babylon (and) when the Babylonians had come out of Babylon, on that (very) day, they (the Babylonians) did battle against the troops of Assyria. They inflicted a major defeat upon the troops of Assyria and took them as prisoners.

14–15a) For one (entire) year, there was no king in the land (Akkad). On the twenty-sixth day of the month Araḫsamna (VIII), Nabopolassar ascended the throne in Babylon.

15b–17) The accession year of Nabopolassar (626): In the month Addaru (XIII), Nabopolassar returned the gods of Susa to Susa, whom (the king of) Assyria had carried off and made reside in Uruk.[141]

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[133] The translations of the *Chronicle Concerning the Early Years of Nabopolassar*, the *Fall of Nineveh Chronicle*, and the *Akītu Chronicle* are taken directly from the recently-published Novotny, Jeffers, and Frame, RINAP 5/3.

[134] For a recent study of lines 1–17, see Fuchs, Studies Oelsner pp. 64–65.

[135] Lines 1–9 likely record events that took place during 627. J.-J. Glassner (Chronicles pp. 216–217) reads the beginning of line 1 as [*ina* ITI.*x* ^{md}AG-IBILA-ÙRU ERIM.MEŠ] *ana* TIN.TIR.KI *ki-i iš-pu-ru*, which he translates as "[in the month of ..., Nabopolassar] having sent [troops] to Babylon." As the events recorded here took place before Ulūlu (VI), presumably in 627, it is unclear whether or not Nabopolassar was involved at Babylon at that time. It is not impossible that this passage refers to infighting between Sîn-šumu-līšir and Sîn-šarra-iškun.

[136] J.-J. Glassner (Chronicles p. 217) translates this passage as "they inflicted a defeat on Assyria," but restores only [BAD$_5$.BAD$_5$ GAR.MEŠ].

[137] It is possible that Sîn-šarra-iškun could be an error for Sîn-šumu-līšir.

[138] A.K. Grayson (Chronicles p. 88) translates the first part of line 4 as "he appointed [*officials* with]in the city."

[139] Šasnaku is probably not far from Sippar. On its location, see Zadok, Rép. Géogr. 8 pp. 289–290.

[140] Lines 10–17 probably record the events that occurred in 626.

18–19) The first year of Nabopolassar (625): On the seventeenth day of the month Nisannu (I), terror fell upon the city (Šapazzu). The god Šamaš and the gods of the city Šapazzu (Bāṣ) went to Babylon.[142]

20) On the twenty-first day of the month Ayyāru (II), the troops of Assyria [en]tered the city Sal[lāte][143] (and) had (its) property brought out.

21–24) On the twentieth day <of the month Simānu (III)/Duʾūzu (IV)>, the gods of Sippar we[nt] to Babylon [and], on the ninth day of the month Abu (V), Nabopolassar and his troops [marched] to the city Sall[āte] and did battle against the city Sallāte, but he did not take the city. The troops of Assyria arriv[e]d and he (Nabopolassar) retreated before them and withdrew.

25–28) [The second year] of Nabopolassar (624): At the beginning of the month Ulūlu (VI), the troops of Assyria went down [to Akkad] and set up camp by the Banītu canal. They did [battle against Nab]opolassar, but *achieved nothing.* [...] ...[144] and (then) they withdrew.

29–34) [The third year (623)]: On the eighth [day of the month ...], Dēr rebelled against Assyria. On the fifteenth day of the month Tašrītu (VII), [...[145] (In)] that (same) [year], the king of Assyria and his troops went down to Akkad and [*took Uruk.*[146] *He had (its) property brought out*] and made (it) enter Nippur. Afterwards, Itti-ili [*rebelled. When the king of Assyria hea*]*rd (this)*,[147] he posted a garrison in Nippur [*(and) went back to his land. Itti-ili set out from*] (the area) Across the River (Ebēr nāri), came up, and [...] against [*(the city)* ...]. He ravaged [the city ...]nu. Then, he set out towards Nineveh.

35–40) [...],[148] who had come to do battle against him, [... *whe*]*n* they saw him, they bowed down before him. [...]. The rebel king [...] one hundred days [...] ... when [... the] rebel [*king* ...].

2. *Fall of Nineveh Chronicle*

(Grayson, Chronicles pp. 90–96 no. 3; Glassner, Chronicles pp. 218–225 no. 22; Glassner, Chroniques^2 pp. 280–284 no. 44; RINAP 5/3 pp. 43–46)

1–2) The tenth year of Nabopolassar (616): In the month Ayyāru (II), he mustered the troops of Akkad and marched along the bank of the Euphrates River. Moreover, the Sūḫeans (and) Ḫindāneans did not do battle against him, (but) placed their possessions before him.

3–6a) In the month Abu (V), the troops of Assyria assembled in the city Gablīni[149] and Nabopolassar went up against them. Then, on the twelfth day of the month Abu (V), he did battle against the troops of Assyria and the troops of Assyria retreated before him. He then inflicted a major defeat upon Assyria (and) took many of them as prisoners. He captured the Manneans, who had come to their aid, and the officials of Assyria. On that (very) day, he (also) took the city Gablīni.

6b–8a) Also in the month Abu (V), the king of Akkad (and) his troops w[en]t up to the cities Manê, Saḫiri, and Balīḫu [a]nd took them as the spoils of war. They carried off much of their booty (and) abducted their gods.

8b–9) In the month Ulūlu (VI), the king of Akkad and his troops returned and, on his way, he took (the people of) the city Ḫindānu and its gods to Babylon.

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[141] The Assyrian in question is Ashurbanipal, who sacked and plundered Susa in 646.

[142] Šapazzu, which was also known as Bāṣ, is a city in the vicinity of Sippar. See Bagg, Rép. Géogr. 7/3 p. 102. Its principal god is Bēl-ṣarbi.

[143] Sallāte is a city in northern Babylonia, on the east bank of the Euphrates, in the vicinity of Sippar; see M.P. Streck, RLA 11/7–8 (2008) p. 578; Zadok, Rép. Géogr. 8 p. 285; and Bagg, Rép. Géogr. 7/3 p. 499. This city is not to be confused with the Assyrian city Raqamātu, which is located in the Habur triangle, west of Naṣibina and north of Guzana; see Bagg, Rép. Géogr. 7/2 pp. 505–506.

[144] J.-J. Glassner (Chronicles p. 216) reads the beginning of line 28 as [ERIM.MEŠ KUR *aš-šur* ...]-*suḫ-ma* “[the troops of Assyria *broke up ca*]*mp*.”

[145] J.-J. Glassner (Chronicles p. 216) restores here ^{m}*i-ti*-DINGIR *ṣal-tú ana* NIBRU.KI DÙ (“Itti-ili did battle against Nippur”), but without justification.

[146] The interpretation of lines 31–34 follows Fuchs, Studies Oelsner p. 34 (with nn. 29 and 31). J.-J. Glassner (Chronicles p. 216) tentatively restores BÀD.AN.KI (“Dēr”) in line 31.

[147] J.-J. Glassner (Chronicles p. 216) restores after EGIR ^{m}*i-ti*-DINGIR (“after Itti-ili”) [GIN UNUG.KI *iḫ-te*]-*pe-e-ma*, thus understanding the end of line 31 and the beginning of line 32 as “[He pursued] Itti-ili, ravaged [*Uruk*].” Note that A. Fuchs (Studies Oelsner p. 34 n. 29) proposes Uruk’s conquest was mentioned at the beginning of line 31, and not in line 32, as Glassner suggests.

[148] J.-J. Glassner (Chronicles p. 218) reads the beginning of line 35 as [ERIM.MEŠ *šá* ^{md}30-LUGAL-GAR-*un* LUGAL KUR *aš*]-*šur* “[the troops of Sîn-šarra-iškun, the king of Ass]yria.”

[149] Gablīni is located near where the Ḫabur joins the Euphrates; see Zadok, Rép. Géogr. 8 p. 135.

10–11a) In the month Tašrītu (VII), the troops of Egypt and the troops of Assyria pursued the king of Akkad as far as the city [G]ablīni, but they did not overtake the king of Akkad (and so) they withdrew.

11b–15) In the month Addaru (XII), the troops of Assyria and the troops of Akkad did battle against one another at the city Madānu, which (is in the territory of) the city Arrapḫa, and the troops of Assyria retreated before the troops of Akkad. They (the troops of Akkad) inflicted a major defeat upon them (the Assyrian troops) (and) they drove them to the (Lower) Zab. They captured [t]heir char[iots] and their horses (and) took many of them as prisoners. They made many of their (text: its) [...] cross the Tigris River with them and ushered (them) into Babylon.

16–18) [The eleventh year (615): The king of] Akkad mustered his troops and marched along the bank of the Tigris River. Then, in the month Ayyāru (II), he encamped against Baltil (Aššur). [On the ...th day] of the month Simānu (III), he did battle against the city, but he did not take the city. The king of Assyria mustered his troops, pushed the king of Akkad back from Baltil (Aššur), and pursued him as far as the city Tagrita'in, [a city] on the (west) bank of the Tigris River.[150]

19–22) The king of Akkad posted his troops as a garrison in the fortress of the city Tagrita'in. The king of Assyria and his troops encamped against the troops of the king of Akkad who had been posted in the city Tagrita'in. Then, for ten days, they did battle against them, but he (the king of Assyria) did not take the city. The troops of the king of Akkad, who had been posted in the fortress, inflicted a major defeat upon Assyria. [*They pushed*] the king of Assyria and his troops [*back*] and he (the king of Assyria) returned to his land.

23) In the month Araḫsamna (VIII), the Medes went down to the city Arrapḫa and [...] ... [...].

24–27) The twelfth year (614): In the month Abu (V), when the Medes [*had set out*] against Nineveh, [*the king of Assyria and his troops*] speedily came [*to its aid*], but (nevertheless) they took Tarbiṣu, a city in the province of Nineveh. [...] they (the Medes) went along [the Ti]gris [River] and encamped against Baltil (Aššur). They did battle against the city and [...] destroyed [...]. They inflicted a terrible defeat upon a great people. He took it (Baltil) as the spoils of war (and) [carried off its] bo[oty].

28–30) [The king of A]kkad and his troops, who had gone to help the Medes, did not arrive (in time for) the battle. [When] the cit[y was taken, the king of Akka]d [and] C[yax]ares (Umakištar) met one another by the city (and) they brought about friendly relations and a peace agreement with each other. [*Afterwards*, Cyaxa]res and his troops returned to his land. The king of Akkad and his troops (also) returned to his (own) land.

31–37) [The thirteenth year (613): In the month Ayyā]ru (II), the Sūḫeans rebelled against the king of Akkad and began a war. [The king of Akkad] mustered his [tr]oops and marched to the land Sūḫu. On the fourth day of the month Simānu (III), he did [battle against the c]ity Raḫi-ilu, a city which is (on an island) in the middle of the Euphrates River, and, at that time, he took the city. He built his [...]. The men who (live) on the bank(s) of the Euphrates River came down to him (and) [...]. He encamped [against] the city Anat. [*He had*] (siege) tower[s *cross over*] *fr*[*om*] the western side, [...], brought th(os)e (siege) towers close to (Anat's) city wall. He did battle against the [city], but [*he did not take*] the c[ity.[151] ... the king of] Assyria and his troops came down and [*they pushed back*] the king of Akkad and his troops.[152]

38–41) [The fourteenth year (612)]: The king of Akkad muster[ed] his troops [and march]ed [to *Assyria*]. The king of the Ummān-manda [*marched*] towards the king of Akkad. [*Then, the king of Akkad and Cyaxares*] met one another [*by the city* ...]*û*. [The k]ing of Akkad [*and his troops crossed the Tigris River and* Cy]axares had (his troops) cross [the *Rad*]*ānu* [*River*] and (then) they marched along the bank of the Tigris River. [*On the ...th day of Simānu (III)*, they encamp]ed against Nineve[h].

42–46) From the month Simānu (III) until the month Abu (V), for three [months, they ...] (and) did intensive battle against the city.[153] [On the ...th day] of the month Abu (V), they inflicted a major [defeat upon a g]reat [people]. At that time, Sîn-šarra-iškun, the king of Ass[yria, *died*. ...]. They carried off substantial booty from the city and (its) temple(s). [They turned the c]ity into a mound of ru[ins (lit. “a mound and ruins”). The ...] of Assyria escaped from the enemy and, in order to (save his own) life, he *g*[*rasped*] the feet of the king of Akkad.

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[150] Tagrita'in (Tagariteyāni) is modern Takrīt; see Zadok, Rép. Géogr. 8 p. 301; and Bagg, Rép. Géogr. 7/2 p. 582.

[151] A.K. Grayson (Chronicles p. 94) tentatively translates this passage as "and *captured it*."

[152] A.K. Grayson (Chronicles p. 94) tentatively translates this passage as "and ... the king of Akkad and his army. *He* (*the king of Akkad*) *went home*."

[153] A.K. Grayson (Chronicles p. 94) translates this passage as "they subjected the city to a heavy siege."

47–49a) On the twentieth day of the month Ulūlu (VI), Cyaxares and his troops returned to his land. Afterwards, the king of Akka[d *and his troops*] marched as far as the city Naṣībīna. [They ...] prisoners and deportees. Moreover, they brought the (people of) the land Raṣappa (Ruṣapa) to Nineveh, before the king of Akkad.

49b–52) On [the ...th day of the] month [..., *Aššur-uballiṭ (II)*] ascended the throne in Ḫarrān to exercise the kingship of Assyria. Until [*the ...th day of*] the month [..., ...] in Nineveh. [F]rom the twentieth day of the month [...], the king of [*Akkad*] *took away* [...] and [...] in the city [...].

53–55) The fifteenth year (611): In the month Du’[ūzu (IV) the ki]ng of Akkad [mustered his troops and] marched to Assyria [and marched about] triumphantly [in Assyria]. He captured [the ...] of the lands [...] and Šu[...]a, took them as the spoils of war, (and) [carried off] their sub[stantial] booty.

56–57) In the mon[th Araḫsamn]a (VIII), the king of Akkad t[ook] the lead of his troops [and marched] against the city *Ru*[*g*]*gu*[*lītu*]. He did battle against the city and, on the twenty-eighth day of the month Araḫsamna (VIII), he took the city. [...] did not [spare] a single person (among them). He returned [to his land].

58–60) The sixteenth year (610): In the month Ayyāru (II), the king of Akkad mustered his troops [a]nd marched to Assyria. Fr[om the month ...] until the month Araḫsamna (VIII), he marched about triumphantly in Assyria. In the month Araḫsamna (VIII), the Ummān-manda came [*to the ai*]*d of* the king of Akkad. Then, they *consolidated* their troops together and marched to Ḫarrān, [agains]t [Aššur-uball]iṭ (II), who had ascended the throne in Assyria.

61–64a) Then, fear of the enemy fell over Aššur-uballiṭ (II) and the troops of Eg[ypt, who] had come [to his aid]; they aban[doned] the city [and] crossed [*the Euphrates River*]. The king of Akkad reached Ḫarrān, [did battle against *the city*, and] took the city. He carried off substantial booty from the city and (its) temple(s).

64b–65) In the month Addaru (XII), the king of Akkad left [*his troops and*] their [*camp*] and he (himself) returned to his land. Moreover, the Ummān-manda, who had co[me] to the aid [of] the king of Akkad, [with]drew.

66–68) <The seventeenth year (609)>: In the month Duʾūzu (IV), Aššur-uballiṭ (II), the king of Assyria, [(...)] the numerous troops of Egypt, [(...)], crossed the (Euphrates) River, and marched against Ḫarrān in order to conquer (the troops that the king of Akkad had posted there). [They (... *and*) *to*]*ok* [...]. They massacred the garrison that the king of Akkad had posted inside. [Wh]en they [had kill]ed (the enemy), they encamp[ed] against Ḫarrān.

(69–71) Until the month Ulūlu (VI), they did battle against the city, but ach[ieved nothing and] did not [with]draw. The king of Akkad went to the aid of his troops, but [*did not do battle*]. He went up [to the land I]zalla and he burned with fire the [...] of numerous cities in the mountains.

72–75) At that time, the troops of [... ma]rched as far as the province of Urarṭu (Urašṭu). In the *land* [...], they (the troops of the king of Akkad) took them as the spoils of war. They [*took awa*]*y* the garrison that the king of [... had posted inside it] and went up to the city [...]. The king of Akkad returned to his land.

76–77) In the [eighteenth] ye[ar (608): In the month Ulū]lu (VI), the king of Akkad mustered his troops and (...).

78) Let [the one who] lo[ve]s the gods [Na]bû and Marduk protect (this tablet and) not let (it) fall into (enemy) hands.

3. *Chronicle Concerning the Late Years of Nabopolassar*

(Grayson, Chronicles pp. 97–98 no. 4; Glassner, Chronicles pp. 224–227 no. 23; Glassner, Chroniques^{2} pp. 284–285 no. 45)

1–4) The eighteenth year of Nabopolassar (608): In the month Ulūlu (VI), the king of Akkad mustered his troops, travelled along the bank of the Tigris River, and went up to the mountain(s) of Bīt-Hanūniya, a district of Urartu (Uraštu). He burned (its) cities with fire (and) thoroughly plundered them. In the month Ṭebētu (X) the king of Akkad returned to his land.

5–8) The nineteenth year (607): In the month Simānu (III), the king of Akkad mustered his troops and Nebuchadnezzar (II), his eldest son (and) crown prince (lit. “son of the king of the House of Succession”), (also) mustered his troops. They marched to the mountains of the land Za... and (then) the king of Akkad lef[t] (his crown) prince and his troops in (that) land while h[e] returned to Babylon in the month Duʾūzu (IV).

9–11) Afterwards, Nebuchadnezzar (II) did battle against the [*fortresse*]*s*,[154] [*burne*]*d* [(*them*) *with fire*], (and) [th]oroughly pl[unde]red the mountain(s). He (Nebuchadnezzar) conquered [all] of the mountains, as far as the district of [*Urartu* (*Uraštu*)].

12–15) [In the mont]h Ulūlu (VI), the (crown) prince returned to Babylon. In the month Tašrītu (VII), the king of Akkad mustered his troop(s) and marched [to the cit]y Kimuḫu (Kummuḫu), which is on the bank of the Euphrates River. He crossed the river (and) did battle inside the c[it]y. In the month Kislīmu (IX), he took the city, plundered [i]t, (and) posted a gar[ri]son inside (it). In the month Šabāṭu (XI), he returned to his land.

16–18) The twentieth year (606): The army of Egypt marched against the city Kimuḫu (Kummuḫu), against the garrison that the king of Akkad had posted inside, did battle inside the city for four months and took the city. They massacred the garrison of the king of Akkad.

19–23) In the month Tašrītu (VII), the king of Akkad mustered his troops, marched along the bank of the Euphrates River, and pitched camp at the city Qurabati, which is on the bank of the Euphrates River. He made his troops cross over the Euphrates River and (then) they took the cities Šunadiri, Elammu, and Daḫammu, cities of (the area known as) Across the River (Syria-Palestine), and plundered them. In the month Šabāṭu (XI), the king of Akkad returned to his land.

24-26) The army of Egypt, which was in Carchemish, crossed the Euphrates River and marched against the army of Akkad that was encamped at the city Qurabati. Then, they drove back the army of Akkad, so that they retreated.

27–28) The twenty-first year (605): The king of Akkad (stayed) in his land. Nebuchadnezzar (II), his eldest son (and) crown prince (lit. “son of the king of the House of Succession”), mustered the troop(s) of Akkad, and (...).

4. *Chronicle Concerning the Early Years of Nebuchadnezzar II (“Jerusalem Chronicle”)*

(Grayson, Chronicles pp. 99–104 no. 5; Glassner, Chronicles pp. 226–231 no. 24; Glassner, Chroniques^2 pp. 285–287 no. 46)

1–5a) [The twenty-first year (605)]: The king of Akkad (stayed) in his land. Nebuchadnezzar (II), his eldest son (and) [cro]wn prince (lit. “[son of] the king of the House of Succession”), [mu]stered [the troop(s) of Akkad], and he took the lead of his troops, marched to Car[che]mish, which is on the bank of the Euphrates River, crossed the river [*to meet the army of Egypt*], which was encamped at Carchemish, (and) [*did battle inside it*]. They fought with [on]e another, but the army of Egypt retreated before him. He (Nebuchadnezzar) inflicted a [defeat] upon them (and) [finishe]d them off completely.

5b–8) (With regard to) the remnants of the army of [Egypt who had] fled [from] the defeat (at Carchemish and) whom the weapon had not reached, the troops of Akkad overtook them in the district of Hama[th] an[d] they inflicted a [def]eat upon them. [Not] a single (Egyptian) man [returned] to his land. At that time, Nebuchadnezzar (II) conquer[ed] Ha[ma]th to its full extent.

9–11) Nabopol[as]sar ruled Babylon for twenty-one years. He died on the eighth day of the month Abu (V). In the month Ulūlu (VI), Nebuchadnezzar (II) returned to Babylon and, on the first day of the month Ulūlu (VI), he ascended the royal throne in Babylon.

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[154] Or possibly “the city [Bīrānāt]i,” as suggested by J.-J. Glassner (Chronicles p. 22; and Chroniques^2 p. 284). Note that this Bīrānāti, which is located in mountainous terrain, is not included in Zadok, Rép. Géogr. 8 (see p. 75) and, therefore, A.K. Grayson’s interpretation is provisionally followed here.

12–13) In (his) accession year (605): Nebuchadnezzar (II) returned to the land Ḫatti. Until the month Šabāṭu (XI), he marched about triumphantly in the land Ḫatti.

14) In the month Nisannu (I), he took the hand of the gods Bēl and Son-of-Bēl (and) he performed the *akītu*-festival.

15–17) The first year of Nebuchadnezzar (II) (604): In the month Simānu (III), he mustered his troops and marched to the land Ḫatti. Until the month Kislīmu (IX), he marched about triumphantly in the land Ḫatti. The kings of the land Ḫatti, all of them, came before him and he received their substantial tribute.

18–20) He marched to the city *Ashkelon* and, in the month Kislīmu (IX), he took it, captured its king, (and) plundered (and) [carried off] its booty. He turned (that) city into mounds of ruins (lit. “mounds and ruins”). In the month Šabāṭu (XI), he marched (away) and [returned] to Bab[ylon].

21–23) The sec[ond year (603)]: In the month Ayyāru (II), the king of Akkad assembled his mighty army and [*marched to the land Ḫatti*]. He pitched [camp at ...]. He made [...] cross large (siege) towers. [... from the month] Ayyāru (II) until the month [... *he marched about triumphantly in the land Ḫatti*].

Lacuna

1′) [...] ... [...]

2′–4′) [The third year (602): In the month ..., on] the thirteenth [day] Nabû-šumu-līšir [... In the month ..., the king of Akka]d mustered his troops and [marched] to the land Hatt[i. ...] he brou[ght] the vast [booty] of the land Ḫatti into Akkad. [(...)].

5′–7′) The fourth [ye]ar (601): The king of Akkad mustered his troops and marched to the land Ḫatti. [He marched about] trium[phantly] in the land Ḫatti. In the month Kislīmu (IX), he took the lead of his troops and marched to Egypt. (When) the king of Egypt heard (this) he *m*[*ustered*] his troops. They fought one another in a pitched battle and they inflicted a heavy defeat on one another. The king of Akkad and his troops turned and [returned] to Babylon.

8′) The fifth year (600): The king of Akkad (stayed) in his land. He conscripted his numerous chariots and horses.

9′–10′) The sixth year (599): In the month Kislīmu (IX), the king of Akkad mustered his troops and marched to the land Ḫatti. He dispatched his troops from the land Ḫatti and travelled (through) the desert. They extensively plundered many Arabs, (together with) their possessions, animals, and gods. In the month Addaru (XII), the king (of Akkad) returned to his land.

11′–13′) The seventh year (598): In the month Kislīmu (IX), the king of Akkad mustered his troops and marched to the land Ḫatti. He encamped against the (city) Āl-Yaḫudu (Jerusalem) and, on the second day of the month Addaru (XII), he took the city (and) captured (its) king. He appointed therein a king of his (own) choice, to[ok] (its) substantial booty, [an]d brought (it) into Babylon.

14′–15′) The eighth year (597): In the month Ṭebētu (X), the king of Akkad [marched] to the land Ḫatti, as far as Carche[mish. ... he did] not [...]. In the month Šabāṭu (XI), [the king (of Akkad)] r[eturned to] his land.

16′–20′) The ninth year (596): [In the month ..., the king of Akk]ad and [his] troops [*marched*] along the bank of the Tig[ris (River) ...]. The king of the land *E*[*lam* ...] ... [...]. The king of Ak[kad] ... [...]. He pitched his camp on the bank of the Tig[ri]s (River). [*There was*] a distance of (only) one day’s march between th[em]. [The k]ing of E[lam] became afraid, fell over him, and he retur[ned] to his land.

21′–24′) [The] tenth [year (595): The king of Akk]ad (stayed) in his land. From the month Kislīmu (IX) until the month Ṭebētu (X), *there* [*was*] a rebellion in Akkad [...]. He put many of his [troop]s to the sword (and) conquered his foe(s). [Afterwards], he marched [to] the land Ḫatti. The kings of the land [Ḫatti, all of them, came before him] and [he received] their substantial tribute. He returned *t*[*o*] *B*[*abylon*].

25´–26´) [The eleventh year (594)]: In the month Kislīmu (IX), the king of Akkad [mustered his] troops [and] marched [to the land H]atti.

5. *Akitu Chronicle*

(Grayson, Chronicles pp. 131–132 no. 16; Glassner, Chronicles pp. 212–215 no. 20; Glassner, Chroniques^2 pp. 277–279 no. 42; RINAP 5/3 p. 46)

24–27) After Kandalānu,[155] in the accession year of Nabopolassar (626): There were insurrections in Assyria and Akkad. Hostilities (and) warfare were constant. The god Nabû did not go (and) the god Bēl did not come out.

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[155] The phrase *arki Kandalānu*, "after Kandalānu," is also attested as a date formula for two Babylonian economic documents written after the death of that king of Babylon. There is one attested tablet that is posthumously dated to Kandalānu's 22nd year (626); BM 40039 (Wiseman, Chronicles pp. 89–90 and pls. XVIII–XIX) was written on "Araḫsamna (VIII), 2nd day, year twenty-two, after Kandalānu, king of Babylon." This tablet was inscribed twenty-four days before Nabopolassar ascended the throne in Babylon (26-VIII-626).

1

This short Akkadian inscription of Nabopolassar, which is written in an archaizing Neo-Babylonian script, is preserved on seven single-column clay cylinders. Some of the cylinders were discovered during Koldewey's excavations at Babylon, while a few others came to light during Iraqi work on the site during the 1970s. This text, like the following two inscriptions (Npl. 2–3), records Nabopolassar's renovation of Imgur-Enlil, Babylon's inner wall. Although the inscription does not contain any specific historical references, it has been suggested that it was composed sometime between 622 and 612; the proposed date of this text is based on a statement in Npl. 3 (i 28–ii 5) in which the Babylonian king claims to have thrown off Assyrian domination. This text is sometimes referred to as "Nabopolassar Cylinder I, 1" or "[Nabopolassar] Imgur-Enlil (Short Version) Inscription (C11/A)."

CATALOGUE

Ex.	Museum Number	Excavation/ Registration No.	Babylon Photo No.	Provenance	Lines Preserved	cpn
1	VA 5952	BE 29363	685–687	Babylon, Kasr 22u, South Palace, in debris	1–19	c
2	BM 26263	98-5-14,81	—	Purchased from S.A. Turabian; probably Babylon, Kasr	1–19	c
3	A Babylon 4	—	—	Babylon, Kasr, South Palace, in fill of the vaulted building, 7.5 m below the surface of the processional way	1–19	n
4	IM 80017	—	—	Babylon, Kasr, ca. 35 m from the eastern corner of the South Palace, 2 m under the surface	1–19	n
5	B 13 (formerly D 248)	BE 36495	1594	Babylon, Merkes, 26m$_1$, +9 m	1–19	c
6	B 58 (formerly D 293)	BE 41860	2176	Babylon, Merkes, 22l$_2$, +4 m	2–9	c
7	Carlos Museum 1921,131	—	—	Babylon, "from under the pavement of the palace of Nabopolassar" (= western section of the South Palace)	1–12, 14–19	p

COMMENTARY

Exs. 1–2 and 4 are fully preserved. The master text is based on exs. 1 (VA 5952) and 4 (IM 80017). This forty-nine-word Akkadian inscription is generally written in nineteen lines (exs. 1, 3–5); in ex. 2 (BM 26263), and possibly also in ex. 7 (Carlos Museum 1921,131), it is distributed over twenty-one lines. The lineation of the edition in the present volume follows the nineteen-line version. A score is presented on Oracc and the minor (orthographic) variants are given in the critical apparatus at the back of the book. Exs. 5–6 were collated by N. Heeßel.

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1911	Reuther, MDOG 45 p. 24 (ex. 6, provenance)
1922	BM Guide^3 p. 138 no. 6 (ex. 2, study)
1925	Koldewey, WEB^4 p. 132 (ex. 1, translation [Delitzsch], provenance)
1930	Wetzel, Stadtmauern p. 80 (exs. 1, 5–6, provenance, study)

1973 Berger, NbK pp. 32–33, 85, 103, 114–117 and 135 Npl. Zyl. I, 1 (exs. 1–2, 5–6, study; lines 5–17, transcription)

1979 Ismail, Sumer 35 pp. 164–168 (ex. 4, edition)

1985 Al-Rawi, Iraq 47 pp. 1–2, 8–9 and 11–12 with figs. 4 and 6 (exs. 2, 3, copy; ex. 2, transliteration; exs. 1–6, study)

1985 Al-Rawi, Sumer 41 p. 25 and p. 44 [Arabic section] (ex. 3, photo, translation, study)

1985 Ismail, Sumer 41 p. 57 [Arabic section] (ex. 4, copy)

1989 Anon., Emory University Museum Object of the Month pp. 1–2 (ex. 7, photo, translation [Jacobsen], study)

1990 Koldewey, WEB^{5} pp. 139–140 (ex. 1, translation [Delitzsch], provenance)

1999 Vanderhooft, HSM 59 p. 30 (study)

2000 Fudge, Lure of the Past pp. 164 and 194–195 (ex. 7, edition, study)

2008 Da Riva, GMTR 4 pp. 73, 78, 99–100, 110, 116 sub 1.2 C11, and 128 sub 1.1a (exs. 1–7, study)

2013 Da Riva, SANER 3 pp. 3, 11, 25, 30–31 and 44–50 no. 2.2.1 (C11/A) and CD-ROM figs. A and 4–6c (exs. 1–7, edition; ex. 1, copy; exs. 1–2, 7, photo)

2021 Pedersén, Babylon p. 42 (study)

2024 Heeßel and Schwemer, Babylon Collection (exs. 5–6, copy [Heeßel], study)

2024 Van Buylaere, Babylon Collection pp. 123 and 137–138 no. 51 (exs. 5–6, edition)

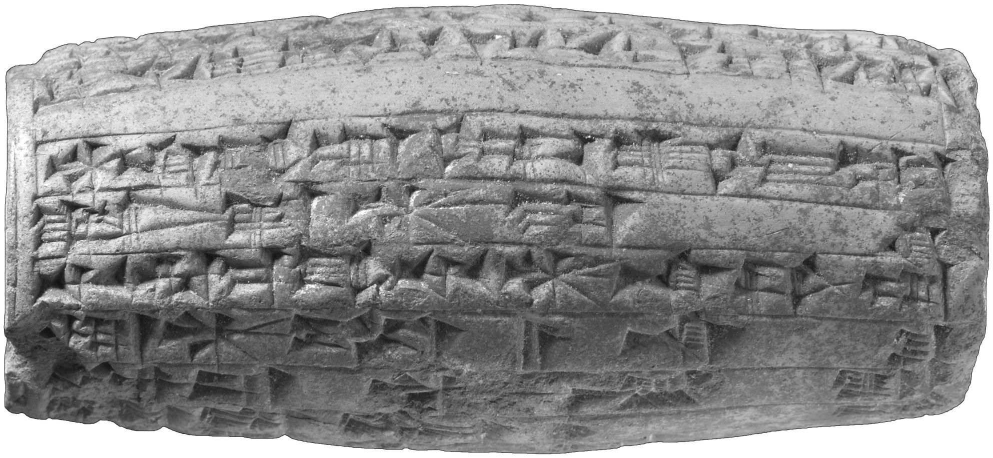

Figure 6. VA 5952 (BE 29363; Npl. 1 ex. 1), a single-column clay cylinder that is inscribed with a short Akkadian text stating that Nabopolassar rebuilt Babylon's inner wall Imgur-Enlil. © Staatliche Museen zu Berlin – Vorderasiatisches Museum. Photo: Olaf M. Teßmer.

TEXT

1) ^{d}*na-bi-um*-IBILA-*ú-ṣu-úr*
2) LUGAL KÁ.DINGIR.RA.KI
3) *ti-ri-iṣ qá-ti* ^{d}*na-bi-um*
4) *ù* ^{d}AMAR.UTU *a-na-ku*
5) *im-gur*-^{d}EN.LÍL
6) BÀD *ra-bí-a-am*
7) *ša* KÁ.DINGIR.RA.KI
8) *ša ul-la-nu-ú-a*
9) *i-ni-šu i-qú-pu*
10) *in ki-gal-lim re-eš-ti-im*
11) *ú-ki-in uš-ši-šu*
12) *in um-ma-nim di-ku-ut ma-ti-ia*
13) *eš-ši-iš lu ab-ni-ma*
14) *a-na* IM LÍMMU.BA KÁ.DINGIR.RA.KI
15) *lu ú-ša-às-ḫi-ir*
16) *ki-ma ša u*$_4$*-um ul-lu-tim*
17) *re-ši-šu lu ú-ul-lu*
18) BÀD *a-na* ^{d}AMAR.UTU EN-*ia*
19) *da-mi-iq-ta ti-iz-ka-ar*

1–4) Nabopolassar, king of Babylon, protégé of the gods Nabû and Marduk, am I.

5–17) (With regard to) Imgur-Enlil, the great wall of Babylon, which had become weak (and) had collapsed before my time, I firmly set its foundations on (its) original socle. I built (it) anew using people mustered from my land and (thus) I surrounded Babylon (with it) on (all) four sides. I raised its superstructure just like the one in earlier times.

18–19) O wall, speak favorable things (about me) to the god Marduk, my lord.

2

Five small, single-column clay cylinders bear an inscription of Nabopolassar written in archaizing Neo-Babylonian script. Most of these objects were found by Iraqi archaeologists in the late 1970s, including one cylinder (ex. 2) that was housed in a clay foundation box deposited in Babylon's inner wall Imgur-Enlil by Nabonidus (the last native king of Babylon), between the Ištar Gate and Emaḫ, the temple of the goddess Bēlet-ilī; this box also contained another cylinder of Nabopolassar (Npl. 3) and a cylinder of Nabonidus (Weiershäuser and Novotny, RINBE 2 pp. 52–55 Nbn. 1 [Imgur-Enlil Cylinder] ex. 2 [A Babylon 10]). Like Npl. 1 (C11/A) and 3 (C32), this inscription records Nabopolassar's renovation of a section of Imgur-Enlil, in particular the stretch of the wall that ran between the Ištar Gate in the north and the Uraš Gate in the south. Although the cylinder is not dated, it has been suggested that the inscription was composed sometime between 622 and 612; the proposed date of the text is based on Npl. 3 (C32) i 28–ii 5, which states that Nabopolassar had thrown off the yoke of Assyria, but had not yet defeated (or killed) its king Sîn-šarra-iškun or turned its cities into ruins. The text is sometimes cited in scholarly literature as "[Nabopolassar] Imgur-Enlil (Short Version) Inscription (C11/B)."

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Lines Preserved	cpn
1	IM 80016	—	Babylon, Kasr, South Palace, eastern yard, close to the inner gate, 10 m from the entrance, 2 m deep	1–14	c
2	A Babylon 12	—	Babylon, Kasr, in the middle of the first tower of the main city wall east of the Ištar Gate, in a mud-brick box	1–14	n
3	A Babylon 6	—	Babylon, Kasr, South Palace, in fill	1–14	n
4	A Babylon 7	—	Babylon, Kasr, South Palace, in fill of the vaulted building	8–14	n
5	IM 124170	79-B-7	As ex. 3	1–14	n

COMMENTARY

Exs. 1 (IM 80016) and 2 (A Babylon 12) are the best-preserved exemplars. The former has a few damaged signs in lines 6–9, while the latter — which was discovered by Iraqi archaeologists in 1978 in a mud-brick box together with A Babylon 11 (Npl. 3 [C32] and A Babylon 10 (Weiershäuser and Novotny, RINBE 2 pp. 52–55 Nbn. 1 [Imgur-Enlil Cylinder] ex. 2) — is the only fully intact exemplar of this short, forty-six-word inscription. The master text follows ex. 2. The content of text is identical in exs. 1–3, while it is marginally different at the end of the inscription in exs. 4 (A Babylon 7) and 5 (IM 124170); those two exemplars have BÀD *a-na* ^{d}AMAR.UTU SIG$_5$-*ti* ^{d}AG-IBILA-ÙRU *qí-bi* ("O wall, speak favorable things about Nabopolassar to the god Marduk") in lieu of BÀD *a-na* ^{d}AMAR.UTU *qí-bi* SIG$_5$-*ti* ("O wall, speak favorable things about me to the god Marduk"). A score is presented on Oracc and the minor (orthographic) variants are given in the critical apparatus at the back of the book.

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1985 Al-Rawi, Sumer 41 p. 25 and p. 44 [Arabic section] (exs. 2–3, photo; exs. 2–4, study)
1985 Ismail, Sumer 41 p. 56 [Arabic section] (ex. 1, copy)
1992 George, BTT p. 89 (lines 7–8, study)
2008 Da Riva, GMTR 4 pp. 73, 78, 99–100, 110, 116 sub 1.2 C11, and 128 sub 1.2a (exs. 1–5, study)
2013 Da Riva, SANER 3 pp. 3, 11, 25, 30–31, 44 and 50–54 no. 2.2.2 (C11/B) (exs. 1–5, edition)
2021 Pedersén, Babylon pp. 42 and 48 (ex. 2, study)

TEXT

1) ^{d}*na-bi-um*-IBILA-*ú-ṣur*
2) LUGAL *ba-bi-lim*.KI
3) *ti-ri-iṣ* ŠU.II ^{d}AG *ù* ^{d}AMAR.UTU *a-na-ku*
4) *im-gur*-^{d}EN.LÍL
5) BÀD *ra-ba-a ša ba-bi-lim*.KI
6) *ul-tu* GÚ ÍD.*a-ra-aḫ-tim*
7) UŠ AN.TA *ša* KÁ.GAL-^{d}INANNA
8) *a-di* UŠ KI.TA *šá* KÁ.GAL-^{d}*uraš*
9) *te-me-en-šu la-bi-ri*
10) *ú-ṣab-bi-ma*
11) *mi-it-ḫa-ri-iš*
12) *a-na* ^{d}AMAR.UTU EN-*ia*
13) *lu-ú e-pu-uš*
14) BÀD *a-na* ^{d}AMAR.UTU *qí-bi* SIG$_5$-*ti*

1–3) Nabopolassar, king of Babylon, protégé of the gods Nabû and Marduk, am I:

4–13) (With regard to) Imgur-Enlil, the great wall of Babylon, I sought out its ancient foundation from the bank of the Araḫtu River on the upper side, *at* the gate of the goddess Ištar, to the lower side, *at* the gate of the god Uraš, and I built (it) entirely for the god Marduk, my lord.

14) O wall, speak favorable things about me to the god Marduk.

3

A large three-column clay cylinder discovered in a clay box by Iraqi archaeologists at Babylon in 1978 is inscribed with a long Akkadian inscription that records Nabopolassar’s restoration of a stretch of Babylon’s inner wall Imgur-Enlil; see the introduction of Npl. 2 (C11/B) for further details on the provenance and contents of the foundation box. Like the previous inscription, this text records that Nabopolassar’s workmen rebuilt/renovated Imgur-Enlil along the banks of the Araḫtu River (modern Šaṭṭ al-Hillah), from the Ištar Gate in the north to the Uraš Gate in the south. During the renovations, a statue of an unnamed, previous ruler (possibly an Old Akkadian king, either Rīmuš, Man-ištūšu, or Narām-Sîn) was discovered. Because the inscription states that Nabopolassar had cast off the yoke of Assyria, but not yet that he had defeated (or killed) its king or destroyed its cities, the text may have been composed sometime between 622 and 612. The text, whose script is archaizing Neo-Babylonian, is occasionally referred to as “[Nabopolassar] Imgur-Enlil (Long Version) Inscription (C32)” in previous studies and editions.

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2 line 14 Exs. 4–5 have BÀD *a-na* ^{d}AMAR.UTU SIG$_5$-*ti* ^{d}AG-IBILA-ÙRU *qí-bi* “O wall, speak favorable things about Nabopolassar to the god Marduk.”

CATALOGUE

Museum Number	Provenance	cpn
A Babylon 11	Babylon, Kasr, in the middle of the first tower of the city wall east of the Ištar Gate, in a mud-brick box	n

COMMENTARY

Since the original was not available for study, because nearly all of the objects in the Nebuchadnezzar Museum (Babylon) are no longer accessible (as they are stored in sealed boxes), the present edition of A Babylon 11 is based on F. Al-Rawi's published hand-drawn facsimile (Iraq 47 [1985] figs. 1–3). Col. i 1–2, 29–ii 3, 37–iii 4 and 31–36, however, were collated from a published photograph (Al-Rawi, ibid. pl. 1). For an overview of the archaizing features in this text, see Da Riva, GMTR 4 pp. 85–88.

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1985	Al-Rawi, Sumer 41 pp. 24–25 and p. 44 [Arabic section] (photo, study)
1992	George, BTT pp. 89, 346 and 368 (ii 34–35, study; ii 13–17, 37–41, edition, study)
1999	Vanderhooft, HSM 59 pp. 24–25 and 31 (study)
2000	Beaulieu, COS 2 pp. 307–308 (translation, study)
2003	Beaulieu, Eretz Israel 27 pp. 1*–9* (study)
2008	Da Riva, GMTR 4 pp. 3–7, 73, 78, 99–100, 108, 110, 117 sub 1.2 C32, and 128 sub 1.2a (study)
2008	George, ZA 98 pp. 2247 (ii 33–34, edition, study)
2013	Da Riva, SANER 3 pp. 3, 5, 8, 11, 22, 25–28, 30–31, 44 and 93–104 no. 2.2.7 (C32) (edition)
2019	Schaudig, Cyrus the Great p. 75 with n. 24 (i 15–20, edition, study)
2021	Ouysook, Composition pp. 147 and 165 (i 1–6, ii 31–32 edition; study)
2021	Pedersén, Babylon pp. 42 and 48 (study)
2024	Weiershäuser, Studies Maul pp. 623–624 (i 24–ii 5, translation; study)

TEXT

Col. i

1) ^{d}AG-IBILA-ÙRU LUGAL *mi-ša-ri*
2) RE.É.UM *ni-bi-it* ^{d}AMAR.UTU
3) *bi-nu-ut* ^{d}*nin-men-na*
4) *ru-ba-ti ṣi-ir-tim šar-rat šar-ra-a-tim*
5) *ti-ri-iṣ qá-ti* ^{d}AG *ù* ^{d}*taš-me-tum*
6) NUN *na-ra-am* ^{d}*nin-ši-kù*

i 1–6) Nabopolassar, king of justice, shepherd chosen by the god Marduk, creation of the goddess Ninmenna — the exalted princess, the queen of queens — protégé of the god Nabû and the goddess Tašmētu, beloved prince of the god Ninšiku.

7) *i-nu-um i-na mé-eṣ-ḫe-ru-ti-ia*
8) DUMU *la ma-am-ma-na-ma a-nu-ku-ma*
9) *áš-rat* ^{d}AG *ù* ^{d}AMAR.UTU EN-*e-a*
10) *áš-te-né-e'-a ka-a-a-nim*
11) *šá ku-un-ni pa-ar-ṣi-šu-nu*
12) *ù šu-ul-lu-mu ki-du-de-e-šu-nu*
13) *i-ta-ma-a ka-ba-at-tì*
14) *a-na kit-ti ù mi-ša-ri ba-ša-a uz-na-a-a*

i 7–14) When, during my childhood, (although) I was a son of a nobody, I constantly sought out the shrines of the gods Nabû and Marduk, my lords; (my) mind pondered making their rites secure and properly administering their *kidudû*-rites; (and) my attention was set on truth and justice.

15) ^{d}*šà-zu* EN *mu-du-ú* ŠÀ DINGIR.ME *ša* AN-*e ù* KI-*tim*
16) *ša ta-ka-la-at ni-ši-im i-bar-ru-ú ka-a-a-ni*
17) *ia-a-ši-im ṣa-aḫ-ra-am*

i 15–20) The god Šazu, the lord who knows the hearts of the gods of heaven and earth, the one who constantly observes the inner mind of the people, as for me — the child who could not be found among the

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i 16 *ta-ka-la-at ni-ši-im* "the inner mind of the people": The understanding and translation of *tākaltu* follows Schaudig, Cyrus the Great p. 75 (with n. 24).

18) *ša i-na ni-ši la ut-tu-ú*
19) *šá* ŠÀ-*ía ib-re-e-ma i-na* KUR *ab-ba-nu-ú*
20) *iš-ku-na-an-ni a-na re-še-e-ti*

people — he observed my intention(s) and made me pre-eminent in the land where I was created.

21) *a-na be-lu-ut ma-a-ti ù ni-šu it-ta-bi ni-bi-ta*
22) *ú-šá-lik* ^{d}LAMMA *dum-qí ina i-di-ía*
23) *i-na mim-ma e-te-ep-pu-šu-um ú-ša-li-im ši-ip-ra-am*
24) ^{d}NÈ.ERI$_{11}$.GAL *dan-dan-ni* DINGIR.MEŠ
25) *ú-ša-li-ik i-da-a-a*
26) *i-na-ar a-a-bi-ia*
27) *ú-ša-am-qì-it ga-ri-ia*

i 21–27) He called (my) name for dominion over the land and people, made a good *lamassu* walk beside me, (and) allowed (me) to successfully undertake (every) task in everything that I did. He made the god Nergal, the almighty one of the gods, march at my side; he killed my enemies (and) cut down my opponents.

28) *áš-šu-ru-ú šá i-na ze-ru-ut* DINGIR.MEŠ
29) *ma-at-ak-ka-di-i i-bé-lu-ma*
30) *i-na ni-ri-šu ka-ab-tim*
31) *ú-šá-az-zi-qu ni-ši ma-a-ti*
32) *a-na-ku en-šu pí-is-nu-qu*
33) *mu-uš-te-e*ʾ*-ú* EN EN.EN

Col. ii

1) *i-na e-mu-qí ga-áš-ra-a-tim*
2) *šá* ^{d}AG *ù* ^{d}AMAR.UTU EN.MEŠ-*e-a*
3) *ul-tu ma-at-ak-ka-di-i*
4) *še-ep-šu-nu ap-ru-us-ma*
5) *ni-ir-šu-nu ú-ša-ad-di-im*

i 28–ii 5) (With regard to) the Assyrians, who, on account of the hatred of the gods, had ruled over the land of Akkad and who had made the people of the land suffer under their (text: "his") heavy yoke, I, the weak (and) powerless one who constantly seeks out the lord of lords (Marduk), with the powerful strength of the gods Nabû and Marduk — my lords — I barred them (lit: "their feet") from the land of Akkad and had (the Babylonians) cast off their yoke.

6) *ì-nu-šu* ^{d}AG-IBILA-ÙRU LUGAL *ba-bi-lu*.KI
7) *mu-ṭib* ŠÀ ^{d}AG *ù* ^{d}AMAR.UTU *a-na-ku*
8) *im-gur-*^{d}EN.LÍL BÀD *ra-ba-a šá ba-bi-lim*.KI
9) ⸢BULUG⸣ *reš-ta-a šá iš-tu ṣa-a-tim šu-pu-ú*
10) *ki-sur-ra-a šu-úr-šu-du ša la-bar du-úr* UD.MEŠ
11) *ki-in-na-a zaq-ru šá šit-nu-nu šá-ma-mi*
12) *tuk-šu dan-nu e-di-il pi-i* KUR *a-a-bi*
13) TÙR *šum-du-lu ša* ^{d}*i-gi*$_{4}$*-gi*$_{4}$
14) *ki-sal-lu pal-ka-a ša* ^{d}*a-nun-na-ki*
15) *mé-lit ša-ma-mi sim-mi-lat ga-an-zèr*
16) ⸢*na*⸣*-an-za-az* ^{d}*lugal-gìr-ra ù* ^{d}*mes-lam-ta-è*
17) *ib-rat šá* ^{d}INANNA *šar-rat ra-bi-tim*
18) *maš-kan til-pa-nu ša* ^{d}*da-gan qu-ra-du*
19) TÙR *ka-ra-šu šá qar-ra-du* ^{d}MAŠ

ii 6–19) At that time, Nabopolassar, king of Babylon, the one who pleases the heart(s) of the gods Nabû and Marduk, am I: (With regard to) Imgur-Enlil — the great wall of Babylon, the original boundary marker which has been manifest since the distant past, the firmly-founded ground plan that has endured for all eternity, the high mountain that rivals the heavens, the strong shield that bolts the entrance to the land of enemies, the wide courtyard of the Igīgū gods, the broad forecourt of the Anunnakū gods, the stairway to the heavens, the ladder to the netherworld, the station(s) of the gods Lugal-girra and Meslamtaʾe(a), the cult niche of the goddess Ištar — the great queen — the site of the *bow* of the god Dagān — the warrior — the camp enclosure of the warrior — the god Ninurta —

20) É *ki-di-ni šá* ^{d}*a-nu-um ù* ^{d}EN.LÍL
21) *a-šar* GIŠ.ḪUR.MEŠ *nak-la-a-ti ša* ^{d}*é-a* EN *eridu*.KI
22) *qaq-qar ni-ṣir-tim šá* DINGIR.MEŠ GAL.MEŠ
23) *ša* ^{d}*i-gi*$_{4}$*-gi*$_{4}$ *ù* ^{d}*a-nun-na-ki*
24) *i-na nu-ug* ŠÀ-*šú-nu ú-kin-nu te-me-en-šu*
25) *nak-liš uš-ta-aṣ-bu-ú ú-ul-lu-ú* SAG-*šú*
26) *i-na la-bar* UD.MEŠ *i-ni-iš i-qu-up-ma*
27) *i-na zu-un-nim ù ra-a-di ra-bu-tú*
28) *ut-ta-as-sú-ú i-ga-ru-šu*
29) *te-mé-en-šu ik-kam-ru-ma*
30) *iš-ša-ap-ku ti-la-ni-iš*

ii 20–30) the area protected by the gods Anu and Enlil, the place of sophisticated designs of the god Ea — the lord of Eridu — the secluded ground of the great gods, whose foundation(s) the Igīgū (and) Anunnakū gods firmly established in the jubilation of their heart(s), (whose construction) they had skillfully executed according to plan, (and) whose superstructure they had raised — a long time ago it became weak, collapsed, and, on account of heavy rains and downpours, its wall(s) were carried away (and) its foundation(s) had become a heap of ruins and was piled up like a ruin mound.

31) *ad-kam-ma um-ma-na-at* ^{d}EN.LÍL ^{d}UTU *ù* ^{d}AMAR.UTU
32) *ú-šá-áš-<ši>* GIŠ.AL *e-mid tup-šik-ku*
33) *ul-tu* GÚ ÍD.*a-ra-aḫ-tim*

ii 31–41) I mustered the workmen of the gods Enlil, Šamaš, and Marduk and I made (them) carry hoe(s and) imposed (on them the carrying of) basket(s). From the bank of the Araḫtu River on the upper side,

34) *šid-di e-li-i ša* KÁ.GAL-^{d}INANNA
35) *a-di* GÚ <ÍD>.*a-ra-aḫ-tim šid-di šá-ap-li-i ša* KÁ.GAL-^{d}*uraš*
36) *e-pe-ri-šu kam-ru-tu as-sú-uḫ-ma*
37) *te-me-en-šu la-bi-ru a-ḫi-iṭ ab-re-e-ma*
38) *i-na áš-ri reš-ti-i li-bit-ta-šú lu-ú ad-di*
39) *i-na i-ra-at ki-gal-la*
40) *i-šid-su lu-ú ú-šar-ši-id*
41) *e-bi-iḫ dan-num* BAL.RI ^{d}UTU.È *lu-ú ú-ša-as-ḫi-ir*

at the gate of the goddess Ištar, to the bank of the Araḫtu <River> on the lower side, *at* the gate of the gate of the god Uraš, I removed its heaped-up earth. I examined (and) inspected its old foundation and (then) laid its brickwork on its original place. I firmly secured its foundation on the surface (lit. “breast”) of the netherworld. I surrounded the east bank with a strong *lining*.

Col. iii

1) ^{d}AG-IBILA-ÙRU *áš-ri kan-šu*
2) *pa-li-iḫ* ^{d}AG *ù* ^{d}AMAR.UTU
3) RE.É.UM *mu-ṭib* ŠÀ ^{d}*pa*$_{4}$*-nun-an-ki*
4) *ḫa-a'-iṭ te-me-en-na la-bi-ri ša ba-bi-lim*.KI
5) *mu-ut-tu-ú* SIG$_{4}$ *šá à-aḫ-ra-tim*
6) *mu-uš-te-eṣ-bi ki-gal-lu reš-ti-i ša du-ur* UD.MEŠ
7) *ṣa-bit* GIŠ.AL *ša* ^{d}*i-gi*$_{4}$*-gi*$_{4}$
8) *za-bil tup-šik-ku ša* ^{d}*a-nun-na-ki*
9) *e-piš im-gur-*^{d}EN.LÍL
10) *a-na* ^{d}AMAR.UTU EN-*ia a-na-ku-ma*

iii 1–10) Nabopolassar, the humble (and) submissive one who reveres the gods Nabû and Marduk, the shepherd who pleases the heart of the goddess Pa(p)nunanki (Zarpanītu), the one who examines the old foundation of Babylon, the one who discovers brick(s) of the past, the one who executes according to plan (work) on the original socle — (which has existed) for all eternity — the one who grasps the hoe of the Igīgū gods, the one who carries the basket of the Anunnakū gods, the one who built Imgur-Enlil for the god Marduk — my lord — am I.

11) *ma-na-ma* LUGAL *aḫ-ra-a-tim*
12) *a-ma-tu-ú-a na-as-qá-a-tim a-na la šu-us-sú-ki*
13) *el qí-ba-a-ti-ía a-mat a-na la šub-ši-i*
14) *ni-iš* ^{d}AMAR.UTU *be-li-ia ù* ^{d}UTU DINGIR-*ia az-kur*
15) *šum-ma i-nim-ma-a-a sur-ra-tu-ma la ka-a-a-an-tu-um-ma*

iii 11–15) (So that) any future king does not have my carefully selected words removed (and) that no word(s) come in existence that surpass my (own) command, I swore an oath bound by the god Marduk, my lord, and the god Šamaš, my god: “My words are not lies, but are reliable statement(s)!”

16) *i-na u*$_{4}$*-mi-šu-ma ṣa-lam* LUGAL-*ti a-lik ma-aḫ-ri-ia*
17) *šá* BÀD *šu-a-ti i-pu-šu*
18) *a-mu-úr i-na áš-ri ki-i-nu*
19) *te-me-en-na ra-bi-i*
20) *it-ti* ALAM-*ia*
21) *lu-ú ú-ki-in a-na du-ur* UD.MEŠ

iii 16–21) At that time, I found a statue of a king who came before me who had built that wall, (and) I firmly placed (it) in a secure place, (in) the great foundation(s), with my (own) statue, for eternity.

22) *ma-na-ma* LUGAL *ma-ti-ma lu* DUMU *lu* DUMU.DUMU
23) *a-lik ár-ki-ía šá* ^{d}AMAR.UTU *a-na be-lu-ut* KUR *i-nam-bu-ú zi-kir-šú*
24) *šá e-mu-qí ù da-na-nu e taš-du-<ud> ana* ŠÀ-*ka*
25) *áš-rat* ^{d}AG *ù* ^{d}AMAR.UTU *ši-te-e'-e-ma*
26) *li-na-ru ga-ri-ka*
27) ^{d}AMAR.UTU EN *i-ḫa-ṭu pi-i i-bar-ri* ŠÀ
28) *šá* KI ^{d}EN *ki-num i-ku-un-na iš-da-šú*
29) *šá* KI DUMU ^{d}EN *ki-num ú-la-bar a-na da-ra-ti*

iii 22–29) Any king in the future, either (my) son or grandson who comes after me, whom the god Marduk names for dominion over the land: Do not set your heart on feats of might and power, (but rather) constantly seek out the shrines of the gods Nabû and Marduk so that they may kill your opponent(s). The god Marduk, the lord, examines the mouth (and) observes the heart (so) whoever is true to the god Bēl (Marduk) his foundations will endure (and) whoever is true to the god Son-of-Bēl (Nabû) will live forever.

30) *ì-nu-ma* BÀD *šu-a-ti in-na-ḫu-ma tu-pa-áš-šá-ḫu an-ḫu-us-sú*
31) *ki-i šá mu-šar-re-e* LUGAL *a-lik ma-aḫ-ri-ía*
32) *a-mu-ru-ma a-šar-šú la ú-nak-ki-ru*
33) *ši-ṭir* MU-*ía a-mur-ma* KI *mu-šar-re-ka šu-kun*
34) *i-na qí-bit* ^{d}AMAR.UTU EN GAL-*i*
35) *šá la in-nen-nu-ú qí-bit-sú*
36) *zi-ki-ir šu-mì-ka liš-šá-kin ana u*$_{4}$*-me da-ru-tú*

iii 30–36) When that wall becomes dilapidated and you repair its dilapidated section(s), exactly like when I found an inscription of a king who came before me and did not change its location, find an inscription (written) in my name (and) place (it) with your inscribed objects so that, by the command of the god Marduk, the great lord whose command cannot be changed, the mention of your name will be established forever.

4

A large two-column clay cylinder, presumably from Babylon, is inscribed with an Akkadian inscription describing the rebuilding of Babylon's outer wall Nēmetti-Enlil by Nabopolassar; the script is archaizing Neo-Babylonian. This text is unusual since few Neo-Babylonian inscriptions record work on this wall; normally kings refer to their work on Babylon's inner wall Imgur-Enlil. The lack of historical references, the mention of the god Erra, and the fact that one of Babylon's walls is the main focus of the inscription, may point to this text being composed early in Nabopolassar's reign, sometime between 622 and 612; note the absence of any mention of the yoke of Assyria being cast off. The inscription is referred to as "Nabopolassar Cylinder II, 3," "[Nabopolassar] Nēmed-Enlil Inscription (C23)," or "[Nabopolassar] Nēmetti-Enlil Inscription (C23)" in scholarly literature.

CATALOGUE

Museum Number	Provenance	cpn
YBC 2309	Probably Babylon, Kasr	c

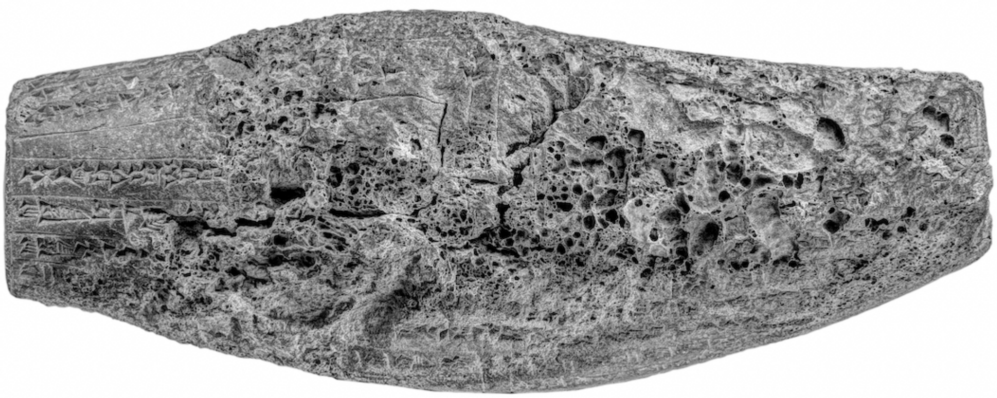

Figure 7. YBC 2309 (Npl. 4), a two-column clay cylinder that was damaged as the result of extreme heat. BC.16913 (YBC 2309), courtesy of the Yale Peabody Museum, Babylonian Collection. Photography by Klaus Wagensonner.

COMMENTARY

According to A.T. Clay (BRM 4 p. 48 no. 51), this clay cylinder of Nabopolassar "was baked too long, which resulted in the cylinder losing its symmetrical shape, and in the injury of some of the text." R. Da Riva (GMTR 4 p. 62; and SANER 3 p. 73), following the suggestion of U. Kasten, suggests that YBC 2309 "must have burned on a wooden surface at a very high temperature" and that "the condition of the cylinder is reminiscent of that of the Kasr tablets," so probably originated from that spot in Babylon. The suggested find spot for this two-column clay cylinder is highly plausible given that many of the known inscriptions of Nabopolassar come from the Kasr. Given the object's assumed provenance and the fact that most of the Kasr tablets are vitrified on only one side, YBC 2309's damaged state was likely the result of it being buried by burning wood. The surface exposed directly to the extreme heat was badly damaged, while the surface that was against the floor was not as damaged since it was not exposed to the same high temperatures; see Pedersén, Archive und Bibliotheken p. 145. The authors would like to thank J. Hackl for bring this information to their attention.

Da Riva (SANER 3 p. 74), despite the damage to the cylinder, suggests that no lines are completely missing from the text. This, however, might not be the case since there could be two lines completely destroyed at the end of col. ii, although this cannot be proven since YBC 2309 is the only identified exemplar of this inscription of Nabopolassar. The text was collated from high-resolution photographs kindly provided by K. Wagensonner; see Da Riva, SANER 3 CD-ROM figs. 16a–n.

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1939	Nougayrol, RA 36 p. 33 (study)
1957	Borger, BiOr 14 p. 120b (study)
1973	Berger, NbK pp. 32–33, 47, 72–73, 104, 114–117 and 141 Npl Zyl. II, 3 (study)
1976	Seux, Hymnes et prières p. 505 (ii 14–22, translation)
1984	Setness, Pantheon, Piety and Religious Beliefs p. 124 (study)
1992	George, BTT p. 346 (ii 5–10, edition, study)
1996	Foster, Before the Muses^{2} p. 725 (b) (ii 14–21, translation)
1999	Vanderhooft, HSM 59 p. 30 (study)
2005	Foster, Before the Muses^{3} p. 842 (b) (ii 14–21, translation)
2008	Da Riva, GMTR 4 pp. 7, 73, 78, 99–100, 110, 117 sub 1.2 C23, and 128 sub 1.2a (study)
2013	Da Riva, SANER 3 pp. 3, 11, 22 and 73–77 no. 2.2.5 (C23) and CD-ROM figs. 16a–n (edition, photo)
2021	Pedersén, Babylon p. 42 (study)
2024	Weiershäuser, Studies Maul p. 619 (ii 19–20, study)

TEXT

Col. i

1) ^{d}*na-bi-um*-⸢IBILA-*ú*⸣-[*ṣu-úr*]
2) LUGAL *dan*-⸢*núm* LUGAL⸣ [KÁ.DINGIR.RA.KI]
3) LUGAL ⸢MA.DA⸣-[*šu-me-rí-im u ak-ka-di-i*]
4) *iš*-⸢*ša*⸣-[*ak-ku-um ṣi-i-ri pa-liḫ* ^{d}]⸢*ú*⸣-*raš u* ^{d}⸢*iš-tár*⸣
5) ⸢RE⸣.[É].⸢UM *ki-nam*⸣ [*ti*]-⸢*ri*⸣-*iṣ qá-at*
6) ⸢^{d}*na-bi-um ù*⸣ [^{d}AMAR].⸢UTU *a-na*⸣-*ku*
7) *ì*-⸢*nu*⸣-*um* ⸢*ì-lí ra-bí*⸣-*ú-tim*
8) *a-na be-lu-ut ma-a-ti šu-ma-am ṣi-ri-im*
9) ⸢*ib*⸣-*bu-ú ḫa-aṭ-ṭa ši-ri-ik-ti*
10) ⸢*a*⸣-*na ri-te-ed-de-e ni-ši-ia*
11) ⸢*i*⸣-*qí-pu-ù-ni* GIŠ.*uš-pa-ri-im ṣi-ri-im*
12) [*a*]-⸢*na*⸣ *ku-nu-uš la ma-gi-ri-im*
13) ⸢*ú-ša*⸣-*at*-⸢*mi-iḫ*⸣ *qá-tu-ú-a*
14) *in u*$_{4}$*-mi-šu-ma na-ap-ḫa-ar um-ma-ni-ia*
15) *tu-up-ši-ik-ku* ⸢*lu e-mi-id*⸣
16) GIŠ.*al-lu* GIŠ.*mar-ri-im lu ú-ša-aš-ši-im*
17) *ni-šì ma-a-ti e-li-ti ù ša-ap-li-tim*
18) *ša* ^{d}*na-bi-um ù* ^{d}AMAR.UTU *ṣe-re-es*-⸢*su*⸣
19) ⸢*a*⸣-*na qá-ti-ia ú-ma-al-lu*-⸢*ú*⸣
20) ^{d}*èr-ra be*-⸢*li*⸣ [(*x x*)] *x x* ⸢*il*⸣-*li*-[*ku*$^{?}$]
21) *im-ni-ia ra-bi*-⸢*ṣu*$^{?}$⸣ *x x* ⸢*er*⸣-*ša* [*ra*]-⸢*bí*⸣-*a*

Col. ii

1) [...] *x* ⸢DI⸣ [*x*] *x* ⸢AN NI RI/IŠ$^{?}$⸣
2) [... *ad*]-⸢*kam*⸣-[*ma*] ⸢*um-ma*⸣-[*na-at*]
3) [^{d}EN.LÍL$^{?}$ ^{d}]⸢UTU$^{?}$ *u*$^{?}$ ^{d}AMAR.UTU⸣ *ra-bí-a*-⸢*tim*$^{?}$⸣ [...]

i 1–6) Nabopola[ssar], strong king, ki[ng of Babylon], king of the land of [Sumer and Akkad, exalted] ru[ler, the one who reveres the god] Uraš and the goddess Ištar, t[r]ue she[ph]erd, protégé of the gods Nabû and [Mardu]k, am I.

i 7–13) When the great gods called (my) exalted name for dominion over the land, they entrusted me with a scepter (as) a gift to constantly guide my people (and) he (the god Marduk) [le]t my hands grasp an exalted staff [t]o subjugate the insubmissive.

i 14–ii 4) At that time, I imposed (the carrying of) basket(s) on all of my workmen (and) made (them) carry hoe(s and) spade(s). (With regard to) the people of the upper and lower land(s), whose lead-rope(s) the gods Nabû and Marduk placed in my hands, the god Erra — the [(...)] lord ... who go[es] at my right side, the *bail*[*iff* ...], the wise (and) [gre]at one — [...] ... [I mus]tered the extensive work[men of the gods *Enlil, Šamaš*, and] Marduk [and ...] on (all) four sides.

4) *x x x x a-*⸢*na*⸣ IM LÍMMU.⸢BA⸣ [...]
5) ⸢*ì-ni*⸣*-u*$_4$*-mi-šu né-met-ti-*⸢^{d}EN⸣.[LÍL *šal-ḫu-ú-šu*]
6) ⸢*e*⸣*-eš*$_{15}$*-ši-iš lu ab-ni-*⸢*ma a-na* ^{d}AMAR.UTU⸣ *be-lí-*[*ia*]
7) *ki-ma u*$_4$*-mi-im lu ú-*⸢*na-mi*⸣*-ir*
8) *ma-aṣ-ṣa-ar-ti é-sag-íl u* KÁ.DINGIR.MEŠ
9) *lu ú-da-ni-in* DUMU.MEŠ *ba-bi-lam*.KI
10) *šu-ub-ti ne-eḫ-ti lu ú-še-ši-ib*
11) *ba-bi-lam*.KI *ma-ḫa-az* EN *ra-bí-im* ^{d}⸢AMAR.UTU⸣
12) *ki-ma ša u*$_4$*-mu-um ú-ul-lu-tim*
13) *a-na ta-na-da-a-ti lu aš-ta-ka-an*
14) ^{d}AMAR.UTU ^{d}EN.LÍL *ì-lí a-ši-ir ki-ib-ra-a-tim*
15) *e-ep-še*$_{20}$*-ti-ia da-am-qá-a-tim*
16) *ḫa-di-iš na-ap-li-is-ma ḫa-aṭ-ṭa*
17) *i-ša-ar-tim* GIŠ.*ku-sa-a šu-ur-šu-da*
18) *pa-le-e u*$_4$*-mu-um re-e-qu-tim*
19) *in ki-ib-*⸢*ra-a*⸣*-tim ar-ba-ʾi-*⸢*im*⸣
20) *in re-*⸢*ša*⸣*-an e-lá-a-tim ši-ta-ad-*⸢*du-ḫi*⸣
21) ⸢*in qí-bí*⸣*-ti-ka ṣi-ir-*⸢*tim*⸣
22) [*a*]*-*⸢*na*⸣ *ši-ri-ik-*⸢*tì šar-ru-ti*⸣*-*[*ia šu-ur-kam*]

ii 5–13) At that time, I built anew Nēmetti-En[lil, its (Babylon's) outer wall] and made (it) as bright as day for the god Marduk, [my] lord. I strengthened the protection of Esagil and Babylon (and) allowed the citizens of Babylon to live (there) in peace. I constantly made Babylon, the cult center of the great lord — the god Marduk — worthy of praise, just like it was in earlier times.

ii 14–22) O Marduk, Enlil of the gods who directs the (four) quarters (of the world), look with pleasure upon my good deeds and, by your exalt[ed] command, [grant me a]s a gift to [my] royal majesty a just scepter, a firmly-founded throne, a dynasty (lasting) until the distant future, (and) the ability to ma[rch] through the four quarters (of the world), on high (mountain) peaks.

5

A fragment of a single-column clay cylinder discovered at Babylon (Kasr 26f) preserves part of an Akkadian inscription of Nabopolassar written in contemporary Neo-Babylonian script. This previously unpublished text records the rebuilding of Babylon's outer wall Nēmetti-Enlil. The prologue, as far as it is preserved, duplicates verbatim Npl. 7 (C12). Because the inscription alludes to Assyria's defeat (lines 5′–9′), the text's date of composition was likely sometime after 612 or 609.

CATALOGUE

Museum Number	Excavation Number	Babylon Photo No.	Provenance	cpn
VA Bab 636	BE 32654	1153	Babylon, Kasr 26f, west of the South Palace, south of the Persian building	c

COMMENTARY

Lines 1′–9′ duplicate Npl. 7 (C12), so the proposed restorations are based on that inscription. Lines 10′–17′ are not presently duplicated elsewhere in the known Nabopolassar corpus, although line 16′b seems to parallel Npl. 4 [C23]) i 18.

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2024 Weiershäuser, Studies Maul p. 623 (study)

TEXT

Lacuna

1′) [*ú-ša-li-ik* ^{d}LAMMA] ⸢*du-un-qu*⸣ [*i-na i-di-ia*]
2′) [*i-na mim-ma e-te-ep-pu*]-⸢*šu*⸣ *ú*-⸢*ša-li-im ši*⸣-[*ip-ra-am*]
3′) [^{d}NÈ.ERI$_{11}$.GAL *dan-dan*]-⸢*ni*⸣ DINGIR.MEŠ *ú-ša*-⸢*li-ik*⸣ *i-da*-[*a-a*]
4′) [*i-na-ar a-a-bi-ia*] *ú-ša-am-qì-it ga-ri*-[*ia*]
5′) [*aš-šu-ru-ú ša ul-tu*] UD.MEŠ *ru-qu-te ku-ul-la-at ni-ši-im i-bé-lu*-[*ma*]
6′) [*i-na ni-ri-šu ka-ab*]-⸢*ti*⸣ *ú-ša-az-zi-qu ni-ši*-<*im*> *ma-a*-[*ti*]
7′) [*a-na-ku en-šu-um pí-is*]-*nu-qu mu-uš-te-e*ʾ-*ú* EN EN.[EN]
8′) [*i-na e-mu-qu ga-áš*]-⸢*ra-a*⸣-*ti ša* ^{d}*na-bi-um ù* ^{d}AMAR.UTU EN.⸢MEŠ⸣-[*e-a*]
9′) [*ul-tu* KUR-*ak-ka-di-i*] *še-ep*-⸢*šu*⸣-*nu ap-ru-us-ma ni-ir*-⸢*šu-nu ú-ša*⸣-[*ad-di*]
10′) [*ì-nu-šu né-met-ti*-^{d}EN].⸢LÍL⸣ *ša*-⸢*al*⸣-*ḫe-e ba-bi-lim*.KI *ša* LUGAL *ma-aḫ-ri ú-x*-[...]
11′) [...] *x-im la ú-x*-[...]
12′) [...] *x-ši-im i-zi-ib-ma a-na ki-da-a-nim* BÀD *šal*$^{?}$-[*ḫu-ú*$^{?}$ ...]
13′) [... *pí-is-nu*$^{?}$]-⸢*qu*$^{?}$ *ša-aḫ-ti*⸣ *mu-uš-te*-⸢*e*ʾ⸣-[*ú* EN$^{?}$ EN.EN$^{?}$]
14′) [...]-*x-im a-ḫi-iṭ* [...]
15′) [... *re*$^{?}$]-⸢*eš*$^{?}$⸣-*ti-i ú-ki-x* [...]
16′) [... *ni-ši*$^{?}$]-⸢*ia*⸣ *ra-ba-a-te ša* ^{d}*na*-⸢*bi-um ù*⸣ [^{d}AMAR.UTU *ṣe-re-es-su*]
17′) [...] (traces) [...]

Lacuna

Lacuna

1′–4′) [He (the god Šazu) made a g]ood [*lamassu* walk beside me], (and) allowed (me) to success[fully undertake (every) task in everything that I di]d. He made [the god Nergal, the almighty on]e of the gods, march at [my] side; [he killed my enemies] (and) cut down [my] opponents.

5′–9′) [(With regard to) the Assyrians, who from] distant days had ruled over all of the people [and] had made the people of the lan[d] suffer [under their (text: "his") heav]y [yoke, I, the weak (and) power]less one who constantly seeks out the lord of lor[ds (Marduk), with the power]ful [strength] of the gods Nabû and Marduk — [my] lord[s] — I barred them (lit: "their feet") [from the land of Akkad] and had (the Babylonians) ca[st off] their yoke.

10′–17′) [At that time, (with regard to) Nēmetti-Enli]l, the outer wall of Babylon, which a king of the past had [...] ... not ... [...] neglected ... and on the outside, the wall (and) *outer* [*wall* ..., the *powerle*]*ss* (and) reverent one who constantly seeks [out *the lord of lords* (*Marduk*), ...] I examined (and) [... (its) *origi*]*nal* [...] my extensive [*people*], whose [lead-rope(s)] the gods Nabû and [Marduk placed in my hands]

Lacuna

6

Two three-column clay cylinders are inscribed with a text describing the rebuilding of the ziggurat Etemenanki, the temple-tower of the god Marduk at Babylon; the script of both exemplars is archaizing Neo-Babylonian. The text provides some interesting details about the early stages of the ziggurat's construction. Nabopolassar states that: (1) he made a variety of tools for the project, especially hoes, spades, and brickmolds made from precious

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5 i 10′ *ú-x*-[...] "... [...]": Possibly *ú*-⸢*še*$^{?}$⸣-[*pi-šu-ma*$^{?}$] "he b[*uilt*]."

5 i 11′ *la ú-x*-[...] "not ... [...]": Possibly *la ú*-⸢*ša*$^{?}$⸣-[*ak-li-lu*$^{?}$] "he [did] not [*complete*]."

5 i 14′ Possibly read this line as [*te-me-en-šu*$^{?}$ *la-bi*]-⸢*ri*$^{?}$⸣-*im a-ḫi-iṭ* [*ab-re-e-ma*$^{?}$] "I examined (and) [*inspected its ol*]*d* [*foundation and* (*then*)]"; compare Npl. 3 (C32) ii 37.

materials; (2) master builders and other scholarly men (including diviners) ensured that the ziggurat was built on the exact spot as the previous one and that its dimensions were precisely the same as before; and (3) elaborate foundation rituals were performed, some of which included the pouring out and sprinkling of high quality liquids and aromatics. Nabopolassar, his heir and successor Nebuchadnezzar (II), and another son of his (Nabû-šumu-līšir) all personally participated in brick-laying ceremonies. The king boasts that he carried bricks on his head, perhaps the first brick(s) to be laid during the rebuilding of the superstructure. Since the defeat of Assyria is recorded, the date of composition is presumably after 612 or 609; the "Subarean" (= the Assyrian king Sîn-šarra-iškun) is said to have been killed and his land is reported to have been turned into ruins. The inscription is sometimes cited as "Nabopolassar Cylinder III, 1" or "[Nabopolassar] Etemenanki Inscription (C31)."

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Lines Preserved	cpn
1	CBS 9090	—	Babylon, in a niche in the long side of Etemenanki	i 1–iii 54	p
2	BM 91090	86-7-20,1	Purchased from J.M. Shemtob; probably Babylon, Etemenanki	i 1–iii 54	p

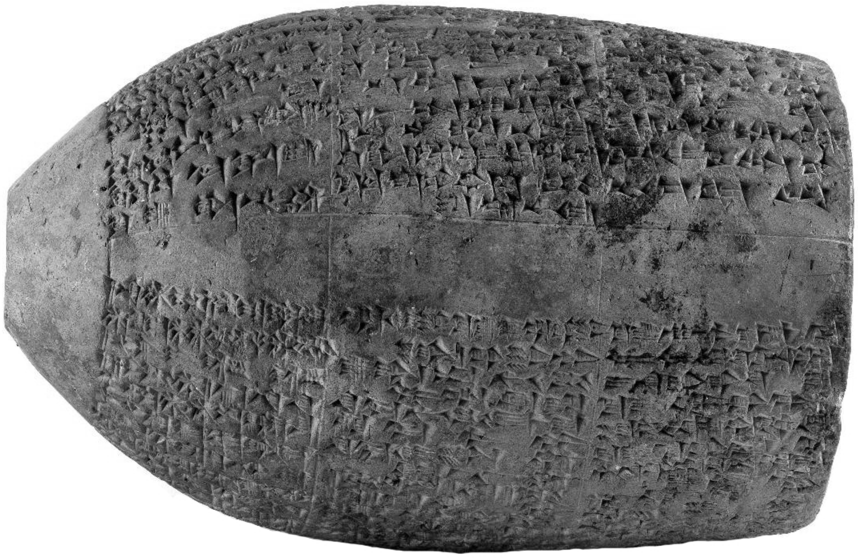

Figure 8. CBS 9090 (Npl. 6 ex. 1), a three-column clay cylinder of Nabopolassar bearing an inscription recording the rebuilding of Babylon's ziggurat Etemenanki. Courtesy of the Penn Museum, object no. B9090.

COMMENTARY

The script of both exemplars is archaizing Neo-Babylonian; for an overview of the archaizing features in this text, see Da Riva, GMTR 4 pp. 85–88. Neither exemplar has rulings between the individual lines of text. Ex. 1 (CBS 9090) has vertical rulings between the columns, as well as a horizonal ruling at the end of the inscription. Ex. 2 (BM 91090), on the other hand, does not have rulings separating the three columns of text, so the ends of the lines of one column ‘merges’ with the beginnings of the lines of the next column. It does, however, use a single horizontal ruling to mark the first line of each column. For cols. i and ii of BM 91090, the last lines of those two columns were inscribed directly above the first lines of those columns, while in col. iii there is an uninscribed space of ca. twelve lines between the end of the inscription and the first line of col. iii; see Da Riva, SANER 3 CD-ROM fig. 17. The distribution of text of this inscription, which is the second longest attested inscription of Nabopolassar, differs significantly between exs. 1 and 2. The scribe of CBS 9090 (ex. 1) divided this 372-word Akkadian inscription into 42, 51, and 54 lines of text, while the person who wrote out the text on BM 91090 (ex. 2) split the inscription into 42, 68, and 60 lines. Because Ex. 1 is virtually complete, whereas ex. 2 is not, the master text and lineation of the edition presented here are based on ex. 1. A score is presented on Oracc and the minor (orthographic) variants are given in the critical apparatus at the back of the book. Both exemplars were collated from high-resolution photographs.

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1913	Jensen, ThLZ 38 cols. 356–357 (study)
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1926	Thureau-Dangin, RA 23 p. 31 (study)
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2021	Pedersén, Babylon pp. 42 and 158 (study)
2024	Weiershäuser, Studies Maul p. 624 (i 19–27, translation, study)

TEXT

Col. i

1) *a-na* ^{d}AMAR.UTU EN *ra-bí-ù*
2) ^{d}EN.LÍL DINGIR.DINGIR *mu-uš-ta-ar-ḫa*
3) *a-ši-ir* <^{d}>*i-gi*$_{4}$*-gi*$_{4}$
4) *sà-a-ni-iq* ^{d}*a-nun-na-ki*
5) *nu-úr* DINGIR.DINGIR *ab-bé-e-šu*
6) *à-ši-ib é-sag-íl*

i 1–7) For the god Marduk, the great lord, the Enlil of the gods, the proud one, the one who directs the Igīgū gods, the one who controls the Anunnakū gods, the light of the gods — his fathers — the one who dwells in Esagil, the lord of Babylon, my lord:

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i 6 In Neo-Babylonian royal inscriptions, scribes sometimes used the PI sign to mark the existence of a semivowel at the beginning or in the middle of a word. This archaizing feature is more commonly attested in texts of Nabopolassar and Nebuchadnezzar II than it is in inscriptions of Neriglissar and Nabonidus. This usage of the PI occurs with words whose initial or middle root consonant was originally *w*, but later dropped

7) EN KÁ.DINGIR.RA.KI *be-lí-ia*
8) ^{d}*na-bi-um*-IBILA-*ú-ṣu-úr*
9) GÌR.NÍTA KÁ.DINGIR.RA.KI
10) LUGAL MA.DA-*šu-me-rí-im ù ak-ka-di-im*
11) *ru-ba-a-am na-aʾ-dam*
12) *ti-ri-iṣ qá-at* ^{d}*na-bi-um ù* ^{d}AMAR.UTU
13) *à-aš-ru-um ša-aḫ-ṭam*
14) *ša pa-la-aḫ* DINGIR *ù* EŠ$_{18}$.TÁR
15) *li-it-mu-du ṣú-ru-uš-šu*
16) *za-ni-in é-sag-íl ù é-zi-da*
17) *mu-uš-te-eʾ-em sà-ak-ke-e*
18) *ša* DINGIR GAL.GAL *a-na-ku*
19) *e-nu-ma i-na qí-bí-a-tì*
20) ^{d}*na-bi-um ù* ^{d}AMAR.UTU
21) *na-ra-am šar-ru*$_{4}$*-ti-ia*
22) *ù* GIŠ.TUKUL-*kí da-núm*
23) *ša* ^{d}*èr-ra ra-šu-ub-bu*
24) *mu-uš-<ta>-ab-ri-qu za-à-ri-ia*
25) *su-ba-ru-um a-na-ru*
26) MA.DA-*su ú-te-er-ru*
27) *a-na* DU$_{6}$ *ù ka-ar-mi*
28) *ì-nu-mi-šu é-temen-an-ki*
29) *zi-iq-qú-ra-at* KÁ.DINGIR.RA.KI
30) *ša ul-la-nu-ú-a*
31) *un-nu-ša-tu šu-qú-pa-at*
32) SUḪUŠ-*sà i-na i-ra-at* KI.GAL-*e*
33) *a-na šu-úr-šu-dam*
34) *re-e-si-ša ša-ma-mi*
35) *a-na ši-it-nu-ni*
36) ^{d}AMAR.UTU *be-lam ia-a-ši iq-bí-a*
37) GIŠ.AL.MEŠ GIŠ.MAR.MEŠ *ù* GIŠ.Ù.ŠUB.MEŠ
38) *i-na* ZÚ ⸢AM⸣.SI GIŠ.ESI *ù* GIŠ.MES.MÁ.KAN.NA
39) *lu ap-tíq-ma*
40) *um-ma-nim sa-ad-li-a-tim*
41) *di-ku-ut* MA.DA-*ia*
42) *lu ú-ša-aš-ši-im*

Col. ii

1) *al-mi-in lu ú-sa-al-bi-in li-ib-in-tim*
2) *ú-ša-ap-ti-iq* SIG$_{4}$.AL.ÙR.RA
3) *ki-ma ti-ik sa-me-e*
4) *la ma-nu-tim*
5) *ki-ma mi-li-im ka-aš-ši-im*
6) ESIR.UD.DU.A *ù* ESIR

i 8–18) Nabopolassar, governor of Babylon, king of the land of Sumer and Akkad, pious prince, protégé of the gods Nabû and Marduk, the humble (and) respectful one who in his heart thoroughly understands how to revere god and goddess, the one who provides for Esagil and Ezida, the one who strives after the rites of the great gods, am I:

i 19–27) When, by the commands of the gods Nabû and Marduk, the ones who love my royal majesty, and (with) the strong weapon of the awesome god Erra, the one who constantly strikes my enemies with lightning, I killed the Subarean (Assyrian) (and) turned his land into a mound of ruins (lit. “a mound [and] ruins”),

i 28–36) at that time, (with regard to) Etemenanki — the ziggurat of Babylon, which before my time had become very weak (and) had been allowed to collapse — the god Marduk — the lord — commanded me to firmly secure its foundation on the surface (lit. “breast”) of the netherworld (and) to have its summit rival the heavens.

i 37–ii 8) I fashioned hoes, spades, and brickmolds (made) of elephant ivory, ebony, and *musukkannu*-wood, and made the vast number of workmen levied in my land carry (them). I had (them) make mud bricks without number (and) mold baked bricks like countless drops of rain. I had the Araḫtu River carry refined (and) crude bitumen like a raging flood.

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or changed to *m*; for example, *nawru* (“bright”), *wâru* (“go (up to)”), *wašru* (“humble”), and *warkatu* (“rear”). At the beginning of initial-*w* words, PI could have the values *wa* or *à*. As already demonstrated by R. Da Riva (GMTR 4 p. 87), it is clear that in some instances the reading of the PI sign should be *à*, but, in most instances, the reading of PI at the beginning of a word remains ambiguous, thus it is unclear if one should transliterate the sign as *wa* or *à*; for example, in this inscription, *wa/à-ši-ib* (i 6) and *wa/à-ar-ka-at* (ii 24). Following the edition of Npl. 6 (C31) in Da Riva, SANER 3 pp. 77–92, the PI sign is transliterated as *à*, rather than as *wa*, not only in this inscription but also in Npl. 3 (C32), 7 (C12), 14 (C21/B7), and 15 (C22), and Nbk. 14 (C213/200), 15 (C26), 16 (C25), 19 (C34), 21 (C013/C016/C025), 27 (C41), 28 (CTMMA 4 170), 31 (C33), 32 (C36), 35 (C22, and 46 (VA Bab 1922), C021, C31, and C37. See the on-page note to i 24, ii 18, 37, and 39–40 below for the use of the PI sign to indicate intervocalic *w*.

i 21 *na-ra-am šar-ru*$_{4}$*-ti-ia* “the ones who love my royal majesty”: For this understanding of *nāramu*, see CAD N/1 p. 345 *nāramu* sub 2.

i 24, ii 18, 37, and 39–40 The PI sign, as mentioned in the on-page note to i 6, is occasionally used to mark the existence of a semivowel in the middle of a word. In the case of ii 37, it might also be used to mark a contracted vowel (*ia* → *â*; Da Riva, GMTR 4 p. 87). Following the edition of Npl. 6 (C31) in Da Riva, SANER 3 pp. 77–92, the PI sign is transliterated in the present volume as *wa* in forms with an intervocalic *w*: this text ii 18 and 39–40, and Nbk. 30 (C39) ii 24. The reading of *za*-PI-*ri-ia* as *za-à-ri-ia*, rather than as *za-we-ri-ia* follows Da Riva, SANER 3 pp. 89–90; Da Riva regards this an an archaizing writing of the word.

i 39 On ex. 2, col. ii begins with this line.

7) ÍD.*a-ra-aḫ-tim*
8) *lu ú-sa-az-bi-il*
9) *i-na me-re-šu ša* ^{d}*é-a*
10) *i-na* IGI.GÁL-*ú-tu ša* ^{d}AMAR.UTU
11) *i-na ne-me-qu ša* ^{d}*na-bi-um ù* ^{d}*nisaba*
12) *i-na li-ib-bi-im šu-un-du-lu*
13) *ša* DINGIR *ba-ni-ia*
14) *ú-ša-ar-sa-an-ni*
15) *i-na pa-ak-ki-ia ra-bí-im*
16) *ú-ša-ta-ad-di-im-ma*
17) DUMU.MEŠ UM.ME.A *e-em-qú-tim*
18) *ú-wa-ʾe-er*$_{4}$*-ma*
19) *a-ba-aš-lam i-na* GI.NÍNDA.NA-*kum*
20) *ú-ma-an-di-id mi-in-di-a-tam*
21) LÚ.ŠITIM.GAL-*e*
22) *iš-ta-ad-dú-um eb-le-e*
23) *ú-ki-in-nu-um ki-su-úr-ri-im*
24) *à-ar-ka-at* ^{d}UTU ^{d}IŠKUR *ù* ^{d}AMAR.UTU
25) *ap-ru-us-ma*
26) *e-ma li-ib-ba-am*
27) *ú-uš-ta-ad-di-nu*
28) *ú-ka-ṣi-pu mi-in-di-a-tim*
29) DINGIR GAL.GAL *i-na pa-ra-si à-ar-ka-tim*
30) *ú-ad-du-nim*
31) *i-na ši-pí-ir* KA.KÙ.GÁL-*ú-te*
32) *né-me-qá* ^{d}*é-a ù* ^{d}AMAR.UTU
33) *à-aš-ri-im ša-a-te*
34) *ú-ul-li-il-ma*
35) *i-na* KI.GAL-*e re-eš-ti-im*
36) *ú-ki-in te-me-en-ša*
37) KÙ.GI KÙ.BABBAR NA$_{4}$.NA$_{4}$ SA.TU-*i ù ti-à-am-te*
38) *i-na uš-ši-ša*
39) *lu ú-wa-aṣ-ṣi-im*
40) *ṣa-ap-šum na-we-ru-tim*
41) Ì DÙG.GA ŠIM.ḪI.A *ù* IM.SIG$_{7}$.SIG$_{7}$
42) *ša-ap-la-nim* SIG$_{4}$.SIG$_{4}$
43) *lu aš-tap-pá-ak*
44) ALAM *šar-ru*$_{4}$*-ti-ia*
45) *ba-bi-il tu-up-ši-kam*
46) *lu ap-tíq-ma*
47) *i-na te-me-en-na*
48) *lu aš-ta-ak-ka-an*
49) *a-na* ^{d}AMAR.UTU *be-lí-ia*
50) *ki-ša-dam lu ú-ka-an-ni-iš*
51) *lu-ba-ra-am te-di-iq šar-ru*$_{4}$*-ti-ia*

Col. iii

1) *lu-ú ak-nu-un-ma*
2) SIG$_{4}$.SIG$_{4}$ *ù ṭi-iṭ-ṭam*
3) *i-na qá-qá-di-ia*
4) *lu-ú az-bi-il*
5) *tu-up-ši-ka-a-te* KÙ.GI *ù* KÙ.BABBAR
6) *lu ú-si*$_{4}$*-pí-iš-ma*
7) ^{d}*na-bi-um-ku-du-úr-ra-ú-ṣu-úr*
8) *bu-uk-ra-am*
9) *re-eš-tu-ù*

ii 9–23) With the knowledge of the god Ea, with the perspicacity of the god Marduk, with the wisdom of the god Nabû and the goddess Nisaba, with the vast mind that the god who created me had allowed me to attain, (and) with my great sense of reason, I deliberated (matters) and (then) I commissioned well-trained craftsmen and (then) a survey team measured the dimensions using a measuring rod (and) master builders stretched out the (measuring) ropes (and) firmly established (its) ground plan.

ii 24–30) I made inquiries through divination to the gods Šamaš, Adad, and Marduk, and whenever (my) mind deliberated (matters) and took the dimensions into consideration, the great gods informed me through the outcomes of divination.

ii 31–43) Through the craft of the exorcist, the wisdom of the gods Ea and Marduk, I made that place pure and firmly set its foundation(s) on (its) original socle. I laid out gold, silver, (and) stones from the mountains and sea in its foundations. I spread out glistening *ṣapšu*s, fine oil, aromatics, and *dāmātu*-paste beneath the brickwork.

ii 44–48) I fashioned statue(s) of my royal majesty carrying a basket and regularly placed (them) on the foundation.

ii 49–iii 4) I bowed (my) neck to the god Marduk, my lord, rolled up (my) garment, the ceremonial attire of my royal majesty, and carried mud bricks and mud on my head.

iii 5–13) I had baskets made from gold and silver and (then), alongside my workmen, I made Nebuchadnezzar — (my) first-born child (and) the beloved of my heart — carry mud that was mixed with wine, oil, and crushed aromatics.

10) *na-ra-am li-ib-bi-ia*
11) *ṭi-iṭ-ṭam bi-il-la-at* GEŠTIN Ì.GIŠ *ù ḫi-bi-iš-tim*
12) *it-ti um-ma-na-ti-ia*
13) *lu ú-ša-az-bil*
14) ^{d}*na-bi-um-šu-ma-am-li-ši-ir*
15) *ta-li-im-šu*
16) *še-er-ra-am ṣí-it* ŠÀ-*ia*
17) *dú-up-pu-su-um da-du-ú-a*
18) GIŠ.AL GIŠ.MAR *lu ú-ša-aṣ-bi-it*
19) *tu-up-ši-kam*
20) KÙ.GI *ù* KÙ.BABBAR
21) *lu e-mi-id-ma*
22) *a-na* ^{d}AMAR.UTU *be-lí-ia*
23) *a-na ši-ri-ik-tim*
24) *lu aš-ru-uk-šum*
25) É GABA.RI *é-šár-ra*
26) *i-na ul-ṣi-im ù ri-si-a-te*
27) *lu e-pú-uš-ma ki-ma* SA.TU-*im*
28) *re-e-si-šu*
29) *lu ú-ul-li-im*
30) *a-na* ^{d}AMAR.UTU *be-lí-ia*
31) *ki-i ša u*$_{4}$*-um ú-ul-lu-tim*
32) *a-na ta-ab-ri-a-tim*
33) *lu ú-ša-as-sí-im-šu*
34) ^{d}AMAR.UTU *be-lam*
35) *e-ep-še-ti-ia dam-qá-a-ti*
36) *ḫa-di-iš na-ap-li-is-ma*
37) *i-na qí-bí-ti-ka ṣi-ir-tim*
38) *ša la ut-ta-ak-ka-ra*
39) *i-pí-iš-tim*
40) *li-pí-it qá-ti-ia*
41) *li-bu-úr a-na da-rí-a-tim*
42) *ki-ma* SIG$_{4}$.SIG$_{4}$ *é-temen-an-ki*
43) *ku-un-na aṣ-ṣi-a-tim*
44) SUḪUŠ GIŠ.GU.ZA-*ia šu-úr-ši-id*
45) *a-na u*$_{4}$*-um re-e-qú-te*
46) *é-temen-an-ki a-na* LUGAL
47) *mu-ud-di-ši-ka ku-ru-ub*
48) *e-nu-ma* ^{d}AMAR.UTU
49) *i-na ri-se-e-tim*
50) *i-ra-am-mu-ù*
51) *qé-re-éb-ka*
52) É *a-na* ^{d}AMAR.UTU *be-lí-ia*
53) *da-mi-iq-ta-am*
54) *ti-iz-ka-ar*

iii 14–24) I made Nabû-šumu-līšir — his favorite brother, a child who is my (own) offspring, (his) younger brother, (and) my darling — take up the hoe (and) spade. I imposed (upon him) a gold and silver basket and gave him as a gift to the god Marduk, my lord.

iii 25–33) In joy and happiness, I built the temple as a replica of Ešarra and raised its superstructure like a mountain. For the god Marduk, my lord, I made it suitable to be an object of wonder, just like it was in earlier times.

iii 34–45) O Marduk, (my) lord, look with pleasure upon my good deeds and by your exalted command, which cannot be altered, may (this) construction, my handiwork, stay in good repair forever. Like the bricks of Etemenanki, which are firmly in place for eternity, firmly secure the foundation(s) of my throne until the distant future.

iii 46–54) Etemenanki, pray on behalf of the king who renovated you! When the god Marduk takes up residence inside you in joy, O temple, speak favorable things (about me) to the god Marduk, my lord.

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iii 10 On ex. 2, col. iii begins with this line.

7

An Akkadian inscription of Nabopolassar recording the restoration of Eḫursagtila, the temple of the god Ninurta in the Šuanna district of Babylon, is preserved on six single-column clay cylinders; the script is contemporary Neo-Babylonian. Most of these hollow (barrel) cylinders were discovered during the German excavations at Babylon, in the ruins of the Ninurta temple (Ishin Aswad L27). Because Assyria's defeat is alluded to, the inscription's date of composition is likely sometime after the sack and destruction of Nineveh in late 612 or after the disappearance of Aššur-uballiṭ II in 609; the god Marduk (= Šazu) is said to have enabled the Babylonian king to kill his enemy (presumably the king of Assyria). The text is cited in scholarly publications as "Nabopolassar Cylinder I, 2" or "[Nabopolassar] é.PA.GÍN.ti.la Inscription (C12)."

CATALOGUE

Ex.	Museum Number	Excavation Number	Babylon Photo No.	Provenance	Lines Preserved	cpn
1	VA Bab 630	BE 14940	317, 496, 1155	Babylon, Ishin Aswad L27, Ninurta Temple, entrance of the south cella, under the lowest floor in a layer of sand	1–41	c
2	VA Bab 629	BE 14488	498, 501	Babylon, Ishin Aswad L27, Ninurta Temple, northwest courtyard, in front of the entrance	1–41	c
3	VA Bab 631	BE 14990	497, 500	Babylon, Ishin Aswad L27, Ninurta Temple, entrance of the north cella	1–41	c
4	VA Bab 641	BE 14239	499	Babylon, Ishin Aswad L27, Ninurta Temple, northwest corner of the courtyard, in front of the north tower, in modern debris	1–5, 27–41	c
5	VA Bab 1970	BE 32254	1154	Purchased; probably Babylon, Ishin Aswad L27, Ninurta temple	1–41	c
6	Private collection	—	—	Purchased; probably Babylon, either Ishin Aswad L27, Ninurta temple, or Kasr, South Palace	3–16	n

COMMENTARY

Exs. 1–4 were discovered during Koldewey's excavations at Babylon, while exs. 5 and 6 were purchased. Ex. 5 (VA Bab 1970) presumably comes from the Ninurta temple, whereas ex. 6, which was in the possession of F.S. Clark (Mayfield, Surrey, UK) in 1974, could have originated from either Ishin Aswad L27 or the Kasr. Because ex. 6 only preserves the presentation of the king and the *īnu*-clause narrating Nabopolassar's rise to power, it is not certain if the cylinder to which it belonged was inscribed with this text (C12) or Npl. 5 (VA Bab 636), a text recording work on Nēmetti-Enlil that has the same opening twenty-one lines as the present inscription. Despite its poor state of preservation, ex. 6 is tentatively edited as an exemplar of Npl. 7. Given the uncertainty of the Clark fragment's attribution, it is not known whether it originated from Ishin Aswad L27 (Ninurta temple) or the Kasr.

The script of all exemplars is contemporary Neo-Babylonian. Exs. 1–3 and 5 have horizontal rulings between every line of text, while ex. 6 is partially ruled and ex. 4 is not ruled. The lineation of the known exemplars is identical for this 273-word Akkadian inscription. The text is written in a single column, over forty-one lines.

The master text is a conflation of exs. 1–3 and 5, with preference for exs. 1 and 5, the best-preserved exemplars of the inscription. A score is presented on Oracc and the minor (orthographic) variants are given in the critical apparatus at the back of the book. Exs. 1–5 were collated from high-resolution photographs. The transliteration of ex. 6, however, is based on C.B.F. Walker's published transliteration (JCS 26 [1974] p. 67 no. 86) since no copy or photograph of that fragment are available. The original could not be consulted since its present whereabouts are not known.

Eḫursagtila, the temple of the god Ninurta at Babylon, is written as *é*-PA.GÍN-*ti-la* in this inscription of Nabopolassar. This form of the Sumerian ceremonial name, as already pointed out by A.R. George (Topographical Texts p. 314), is simply a scholarly writing of the better-attested *é-ḫur-sag-ti-la*. George states that "Nabopolassar's use of PA.GÍN for ḫur.sag is symptomatic of the contrived (and often misconceived) archaizing that is a hallmark of the royal inscriptions of the Chaldaean dynasty, and is no doubt owed to diligent consultation of the lexica (such as *Igituḫ*). This consideration incidentally vouches for the tenacity of a lexical tradition which passed down UD.GAL.NUN orthography to posterity some two millennia after that mode of writing fell into disuse." For further information on Eḫursagtila — which was situated in Šuanna (according to this inscription and Tintir = Babylon IV line 19), now Ishin Aswad, and which was excavated by German excavators in 1901 — see, for example, Koldewey, Tempel pp. 25–36 and pls. 6–7; Koldewey, WEB^{5} pp. 221–226; George, House Most High p. 102 no. 489; George, Topographical Texts pp. 313–314; and Pedersén, Babylon pp. 150–153.

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1903	Weissbach, Miscellen no. 9 (exs. 1–4, copy, edition)
1911	Koldewey, Tempel pp. 30, 33 and 68–70 with fig. 110, fol. 5 figs. 41–42, and pl. 6 (exs. 1, 3, photo, edition [Weissbach]; exs. 1–4, provenance)
1912	Langdon, NBK pp. 15 and 66–69 Npl. no. 4 (exs. 1–4, edition)
1920	Delitzsch, LSAT p. V (line 9, study)
1923	Jean, Milieu Biblique 2 pp. 390–391 (lines 22–30, translation)
1924	Jean, Littérature p. 265 (lines 22–30, translation)
1925	Koldewey, WEB^{4} pp. 225–226 and fig. 144 (ex. 1, photo; lines 17–30, translation [Weissbach])
1973	Berger, NbK pp. 32–35, 39, 72–73, 87, 101, 104, 115–117 and 136–137 Npl. Zyl. I, 2 (exs. 1–4, 6, study)
1974	Walker, JCS 26 p. 67 no. 86 (ex. 6, transliteration)
1984	Setness, Pantheon, Piety and Religious Beliefs pp. 103, 114–117, 191 and 206–207 (exs. 1–4, partial edition, study)
1987	Wiseman, Nebuchadrezzar and Babylon p. 48 (study)
1990	Koldewey, WEB^{5} pp. 223–224 and fig. 144 (ex. 1, photo; lines 17–30, translation [Weissbach/Wilcke])
1999	Vanderhooft, HSM 59 pp. 23–24, 28 and 31 (study)
2001	Hecker, TUAT Erg. pp. 11–12 (translation)
2007	Jursa, RA 101 p. 130–131 (exs. 1–4, study)
2008	Da Riva, GMTR 4 pp. 6, 73, 78, 99–100, 108, 110, 116–117 sub 1.2 C12, and 128 sub 1.2a (exs. 1–4, 6, study)
2013	Da Riva, SANER 3 pp. 3, 5–6, 8, 11, 24–28, 30–31 and 54–63 no. 2.2.2 (C12) and CD-ROM figs. 7a (exs. 1–4, 6, edition; exs. 1–4, photo)
2019	Schaudig, Cyrus the Great p. 75 with n. 24 (lines 8–11, edition, study)
2021	Pedersén, Babylon pp. 47 and 191 (study)
2024	Weiershäuser, Studies Maul p. 624 (lines 15–21, study)

TEXT

1) ^{d}*na-bi-um*-IBILA-*ú-ṣu-úr* LUGAL *mi-ša-ri-im* RE.É.UM *ni-bit* ^{d}AMAR.UTU
2) *bi-nu-ut* ^{d}*nin-men-na ru-ba-ti ṣi-ir-tim šar-rat šar-ra-a-te*
3) *ti-ri-iṣ qá-ti* ^{d}*na-bi-um ù* ^{d}*taš-me-tum ru-bu-ú na-ram* ^{d}*nin-ši-kù*
4) *ì-nu-um i-na mé-eṣ-ḫe-ru-ti-ia* DUMU *la ma-am-ma-nim a-na-ku-ma*
5) *ina à-aš-ra-at* ^{d}*na-bi-um ù* ^{d}AMAR.UTU EN.MEŠ-*e-a aš-te-né-e*ʾ*-a ka-a-a-nim*
6) *ša ku-un-ni pa-ar-ṣi-šu-nu ù šu-ul-lu-mu ki-du-de-šu-un i-ta-ma-a ka-bat-ta*
7) *a-na ki-it-ti ù mi-ša-ri-am ba-ša-a uz-na-a-a*
8) ^{d}*šà-zu* EN *mu-du-ú lìb-bi* DINGIR.MEŠ *ša ša-me-e*

1–3) Nabopolassar, king of justice, shepherd chosen by the god Marduk, creation of the goddess Ninmenna — the exalted princess, the queen of queens — protégé of the god Nabû and the goddess Tašmētu, beloved prince of the god Ninšiku:

4–7) When, during my childhood, (although) I was a son of a nobody, I constantly sought out the shrines of the gods Nabû and Marduk, my lords; (my) mind pondered making their rites secure and properly administering their *kidudû*-rites; (and) my attention was set on truth and justice.

8–11) The god Šazu, the lord who knows the hearts of

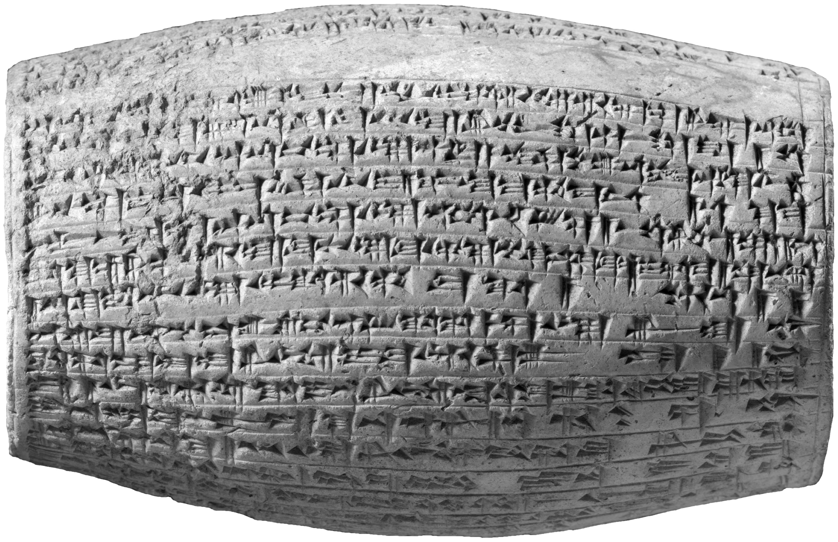

Figure 9. VA Bab 630 (BE 14940; Npl. 7 ex. 1), a single-column clay cylinder discovered in the ruins of Eḫursagtila bearing an inscription of Nabopolassar recording that he renovated that temple of the god Ninurta. © Staatliche Museen zu Berlin – Vorderasiatisches Museum. Photo: Olaf M. Teßmer.

ù er-ṣe-tim
9) *ša ta-ka-la-at ni-ši-im i-ba-ar-ru-ú ka-a-a-nim*
10) *ia-a-ši ṣa-aḫ-ri-im ša i-na ni-ši-im la ut-tu-ú ša lìb-bi-ia ib-re-e-ma*
11) *i-na* KUR *ab-ba-nu-ú iš-ku-na-an-ni a-na re-še-e-tim*
12) *a-na be-lu-ut ma-a-ti ù ni-ši-im it-ta-ba ni-bi-ta*
13) *ú-ša-li-ik* ^{d}LAMMA *du-un-qu i-na i-di-ia*
14) *i-na mim-ma e-te-ep-pu-šu ú-ša-li-im ši-ip-ra-am*
15) ^{d}NÈ.ERI$_{11}$.GAL *dan-dan-ni* DINGIR.MEŠ *ú-ša-li-ik i-da-a-a*
16) *i-na-ar a-a-bi-ia ú-ša-am-qì-it ga-ri-ia*
17) *aš-šu-ru-ú ša ul-tu* UD.MEŠ *ru-qu-te ku-ul-la-at ni-ši-im i-bé-lu-ma*
18) *i-na ni-ri-šu ka-ab-ti ú-ša-az-zi-qu ni-ši-im ma-a-ti*
19) *a-na-ku en-šu-um pí-is-nu-qu mu-uš-te-e᾽-ú* EN EN.EN
20) *i-na e-mu-qu ga-áš-ra-a-ti ša* ^{d}*na-bi-um ù* ^{d}AMAR.UTU EN.MEŠ-*e-a*
21) *ul-tu* KUR-*ak-ka-di-i še-ep-šu-nu ap-ru-us-ma ni-ir-šu-nu ú-ša-ad-di*
22) *ì-nu-šu é-*PA.GÍN-*ti-la* É ^{d}*nin-urta ša qé-reb šu-an-na.*KI
23) *šá ul-la-nu-ú-a* LUGAL *maḫ-ri ú-še-pi-šu-ma la ig-mu-ru ši-pir-šú*
24) *a-na te-diš-ti* É *šu-a-ti* GEŠTU.II *ib-ši-ma*
25) *ad-kam-ma um-ma-na-at* ^{d}EN.LÍL ^{d}UTU *ù* ^{d}AMAR.UTU

the gods of heaven and earth, the one who constantly observes the inner mind of the people, as for me — the child who could not be found among the people — he observed my intention(s) and made me pre-eminent in the land where I was created.

12–16) He called (my) name for dominion over the land and people, made a good *lamassu* walk beside me, (and) allowed (me) to successfully undertake (every) task in everything that I did. He made the god Nergal, the almighty one of the gods, march at my side; he killed my enemies (and) cut down my opponents.

17–21) (With regard to) the Assyrians, who from distant days had ruled over all of the people and who had made the people of the land suffer under their (text: "his") heavy yoke, I, the weak (and) powerless one who constantly seeks out the lord of lords (Marduk), with the powerful strength of the gods Nabû and Marduk — my lords — I barred them (lit: "their feet") from the land of Akkad and had (the Babylonians) cast off their yoke.

22–24) At that time, (with regard to) Eḫursagtila, the temple of the god Ninurta that is inside Šuanna (Babylon), which a former king before my time had had built, but had not finished its work, I set my mind to renovating that temple.

25–30) I mustered the workmen of the gods Enlil, Šamaš, and Marduk and I made (them) carry hoe(s

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i 9 *ta-ka-la-at ni-ši-im* "the inner mind of the people": See the on-page note to Npl. 3 (C32) i 16.

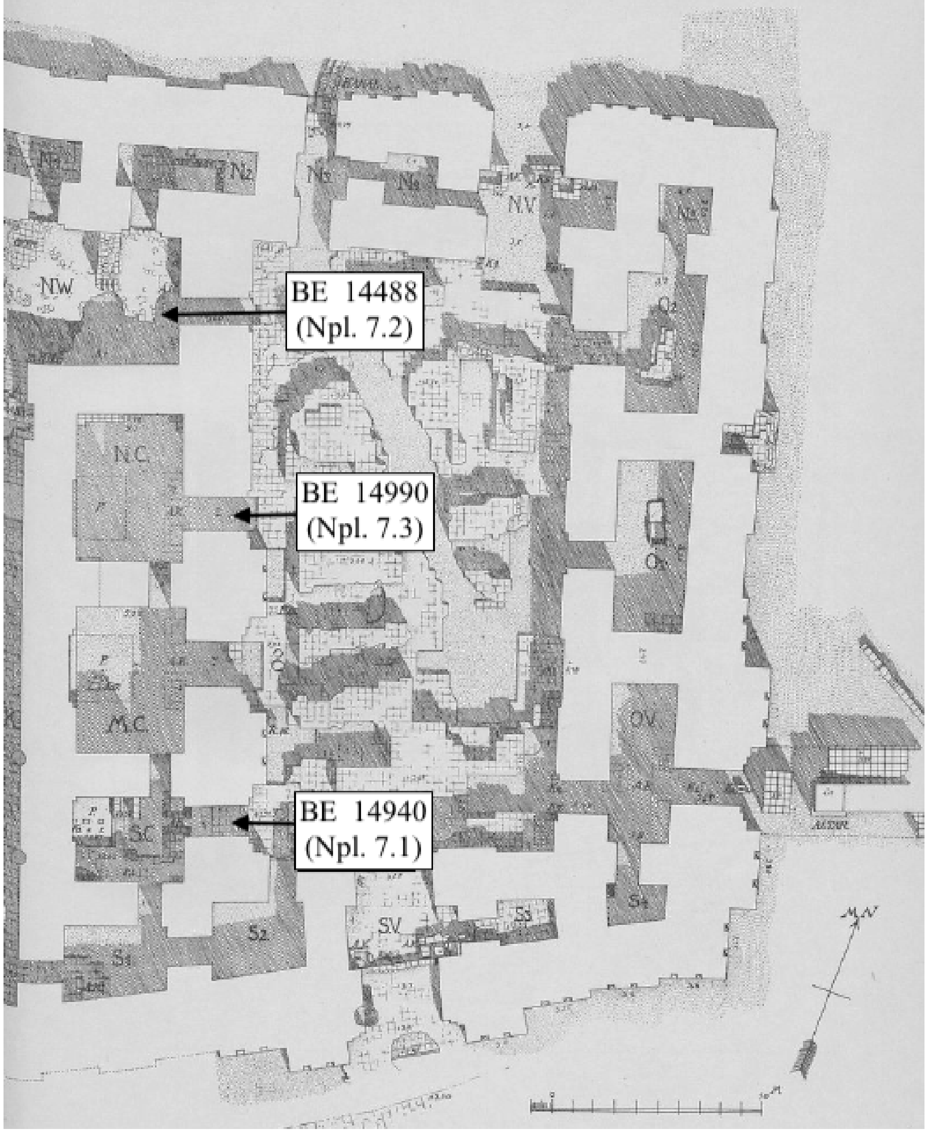

Figure 10. Annotated plan of the ruins of the Ninurta temple at Babylon showing the find spots of Npl. 7 exs. 1–3. Adapted from Koldewey, Tempel pl. 6.

26) *ú-ša-aš-ši* GIŠ.*al-lu e-mi-id tup-šik-ku*
27) É *la qá-ta-a ag-mu-úr ši-pí-ir-šú*
28) GIŠ.ÙR.MEŠ *šad-lu-tim ú-ša-at-ri-ṣa ṣu-lul-šú*
29) GIŠ.IG.MEŠ *ṣi-ra-a-tim ú-rat-ta-a i-na* KÁ.MEŠ-*šú*
30) É *šu-a-ti šá-áš-ši-iš ú-šá-an-bi-iṭ-ma a-na* ^{d}*nin-urta* EN-*ia ki-ma u*$_{4}$-*mi ú-nam-mir*
31) *ma-na-ma* LUGAL *i-na ma-ti-ma lu-ú* DUMU *lu-ú* DUMU.DUMU *a-li-ku à-ar-ki-ia*
32) *ša* ^{d}AMAR.UTU *a-na be-lu-ut ma-a-ti i-na-ab-bu-ú zi-ki-ir-šú*
33) *ša e-mu-qu ù da-na-ni e ta-aš-du-ud a-na lìb-bi-ka*
34) *à-aš-ra-at* ^{d}*na-bi-um ù* ^{d}AMAR.UTU *ši-te-e᾽-e-ma li-na-ru ga-ri-ka*
35) ^{d}AMAR.UTU *be-lí i-ḫa-ṭu pí-i-im i-ba-ar-ri lìb-bi*

and) imposed (on them the carrying of) basket(s). I finished the work on th(at) unfinished temple. I roofed it with broad beams (and) installed immense doors in its gates. I made that temple shine like the sun and made (it) as bright as day for the god Ninurta, my lord.

31–37) Any king in the future, either (my) son or grandson who comes after me, whom the god Marduk names for dominion over the land: Do not set your heart on feats of might and power, (but rather) constantly seek out the shrines of the gods Nabû and Marduk so that they may kill your opponent(s). The god Marduk, the lord, examines the mouth (and) observes the heart (so) whoever is true to the god Bēl (Marduk) his foundations will endure (and) whoever

36) *ša it-ti* ^{d}EN *ki-i-nu i-ku-un-na iš-da-a-šú*
37) *ša it-ti* DUMU ^{d}EN *ki-i-nu ú-la-bar a-na da-rí-a-tim*
38) *e-nu-ma* É *šu-a-ti in-na-ḫu-ma tu-pa-aš-ša-ḫu an-ḫu-us-su*
39) *ši-ṭi-ir šu-mi-ia a-mu-úr-ma it-ti mu-šar-re-e-ka šu-ku-un*
40) *i-na qí-bi-it* ^{d}AMAR.UTU EN *ra-bí-i ša la in-né-en-nu-ú qí-bit-su*
41) *zi-ki-ir šu-mi-ka li-iš-ša-ki-in a-na* UD.MEŠ *da-ru-ú-tim*

is true to the god Son-of-Bēl (Nabû) will live forever.

38–41) When that temple becomes dilapidated and you repair its dilapidated section(s), find an inscription (written) in my name (and) place (it) with your inscribed objects so that, by the command of the god Marduk, the great lord whose command cannot be changed, the mention of your name will be established forever.

8–12

Five of the six known brick inscriptions of Nabopolassar from Babylon deal with his work on the embankment wall (*kār agurri*) or the embankment wall of the Araḫtu River (*kār Araḫti*). Npl. 8–10 are often referred to as the "Embankment Inscriptions" (Versions 1–3) since they state that Nabopolassar surrounded the wall(s) of (the inner city of) Babylon with a *kār agurri* ("an embankment of baked bricks"), while Npl. 11–12 are generally called the "Araḫtu Inscriptions" (Versions 1–2) because the king calls himself *ēpiš kār Araḫti ana Marduk bēlīšu* ("the one who built the embankment of the Araḫtu River for the god Marduk, his lord"). The inscriptions, which are often placed near one another (see Fig. 12) in the same part(s) of the wall, are inscribed (Npl. 9–10 and 12), carved (Npl. 8), and stamped (Npl. 11) on the edges of the bricks (for example, see Fig. 13). The order of Nabopolassar's brick inscriptions presented here follows that of Da Riva, SANER 3.

8

Several bricks discovered during Koldewey's excavations of the Kasr at Babylon bear a four-line Akkadian inscription of Nabopolassar stating that he reinforced Babylon's embankment wall with baked bricks. The text, which has been carved into the edge of each brick, is written in an archaizing Neo-Babylonian script; see Fig. 11. This inscription is sometimes referred to as "Nabopolassar Brick B I, 1" or "[Nabopolassar] Embankment Inscription, Version 1 (B1)."

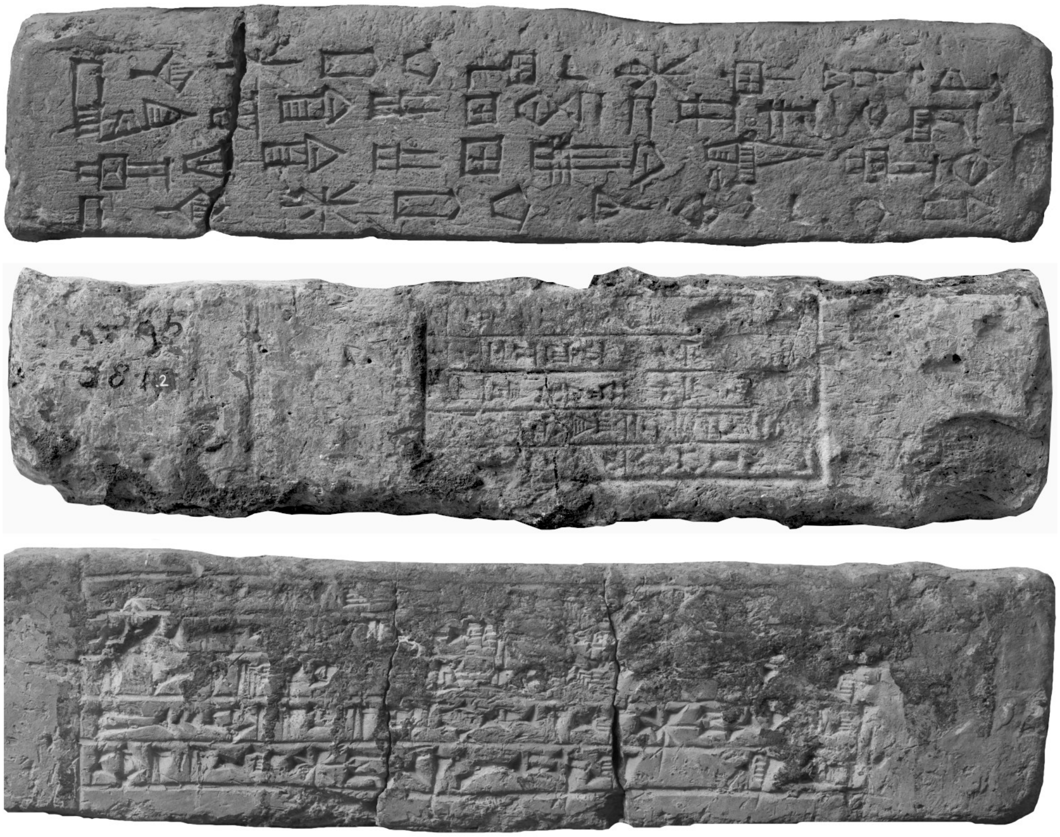

Figure 11. VA Bab 4383 (Npl. 8 ex. 3), VA Bab 4081 (Npl. 11 ex. 8), and VA Bab 4384 (Npl. 12 ex. 12), three bricks of Nabopolassar mentioning his work on Babylon's embankment walls. © Staatliche Museen zu Berlin – Vorderasiatisches Museum. Photo: Olaf M. Teßmer.

CATALOGUE

Ex.	Museum Number	Excavation Number	Babylon Photo No.	Provenance	Lines Preserved	cpn
1	EŞ —	BE 30618	864	Babylon, Kasr 20h, embankment, first phase, in situ	1–4	p
2	—	BE 30619	864	As ex. 1	1–4	n
3	VA Bab 4383	BE 30624	865	As ex. 1	1–4	p
4	—	BE 30628	865	As ex. 1	1–4	n
5	—	BE 30620	—	As ex. 1	1–5	n
6	—	BE 30621	—	As ex. 1	1–5	n

COMMENTARY

The master text is a conflation of exs. 1 (BE 30618) and 3 (BE 30624; VA Bab 4383). The lineation is marginally different across the known exemplars of this short Akkadian inscription. The present edition uses the distribution of the text in ex. 1. No horizontal rulings are carved between the lines of text. Following RINBE editorial practices, no score of this brick inscription is given on Oracc. The minor (orthographic) variants, however, are given in the critical apparatus at the back of the book.

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1925	Koldewey, WEB^4 pp. 139–140 and fig. 90 (ex. 1, photo; exs. 1–4, study)
1930	Wetzel, Stadtmauern pp. 33 and 80 and pls. 11–12 (exs. 1–4, provenance, study)
1973	Berger, NbK pp. 25, 72, 104–105, 117 and 129 Npl. Backsteine B I, 1 (exs. 1–5, study)
1990	Koldewey, WEB^5 p. 147 and fig. 90 (ex. 1, photo; exs. 1–4, study)
2008	Da Riva, GMTR 4 pp. 73, 99, 110, 116 sub 1.1 B1, and 128 sub 1.1a (exs. 1–4, study)
2013	Da Riva, SANER 3 pp. 3 and 33–35 no. 2.1.1 (B1) and CD-ROM fig. 1 (ex. 3, photo; exs. 1, 3, edition; exs. 1–4, study)
2021	Pedersén, Babylon pp. 42, 47 and 56 (study)

TEXT

1) *a-na* $^{\mathrm{d}}$AMAR.UTU EN-*šú* $^{\mathrm{d}}$MUATI-A-ÙRU
2) LUGAL KÁ.DIŠ.DIŠ.KI KAR *a-gur-ru ana ki-da-nu*
3) BÀD *ba-bi-i-lu ú-šá-as-ḫir*
4) KAR *a-na* $^{\mathrm{d}}$AMAR.UTU MUNUS.SIG$_5$-*šú qí-ba*

1–4) For the god Marduk, his lord: Nabopolassar, king of Babylon, surrounded the wall of Babylon on the outside with an embankment of baked bricks. O embankment, speak favorable things about him to the god Marduk.

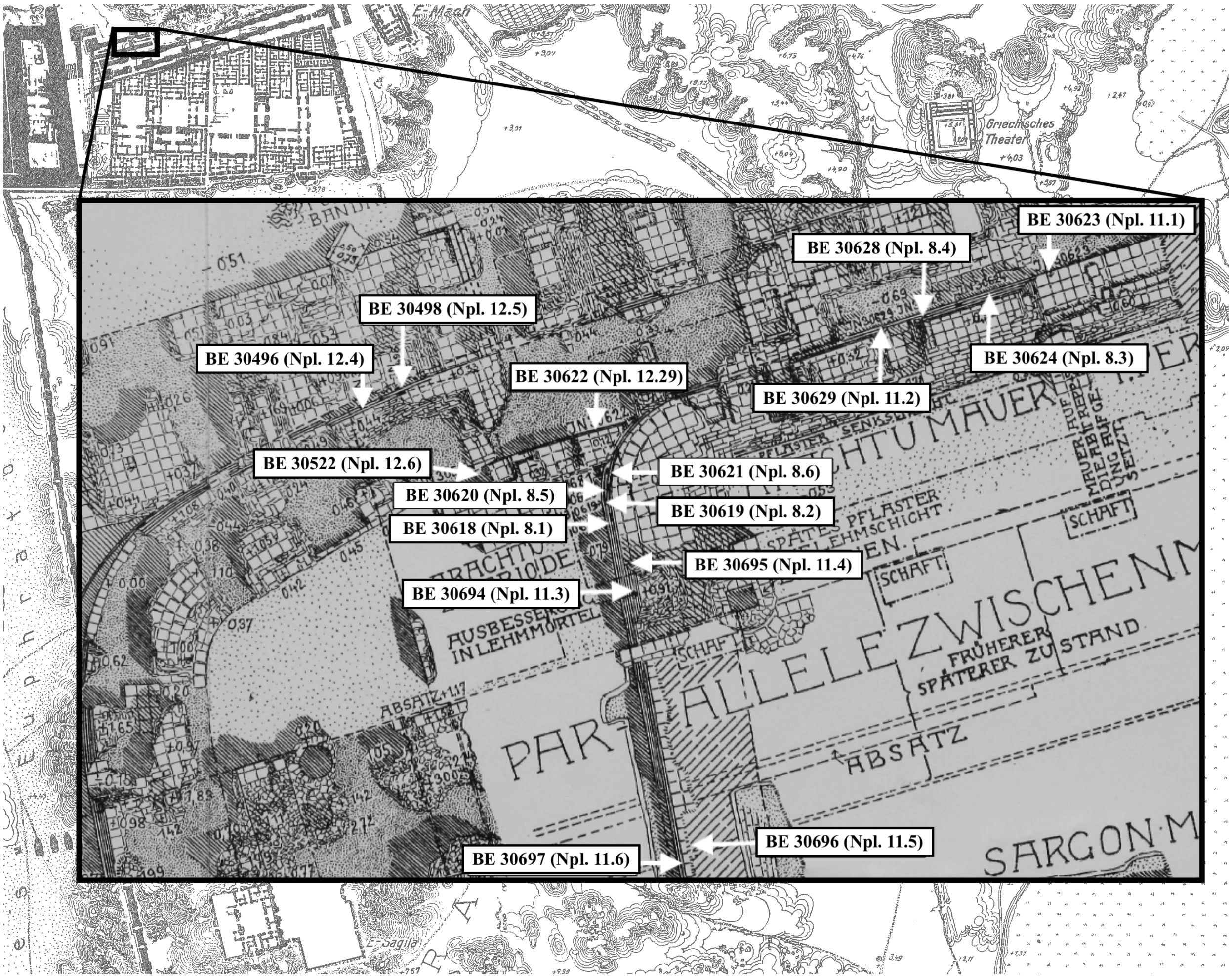
Griechisches Theater
E-Sagila
BE 30623 (Npl. 11.1)
BE 30628 (Npl. 8.4)
BE 30498 (Npl. 12.5)
BE 30496 (Npl. 12.4)
BE 30622 (Npl. 12.29)
BE 30624 (Npl. 8.3)
BE 30629 (Npl. 11.2)
BE 30522 (Npl. 12.6)
BE 30621 (Npl. 8.6)
BE 30620 (Npl. 8.5)
BE 30619 (Npl. 8.2)
BE 30618 (Npl. 8.1)
BE 30695 (Npl. 11.4)
BE 30694 (Npl. 11.3)
AUSBESSERT IN LEHMMÖRTEL
PARALLELE ZWISCHENM
FRÜHERER SPÄTERER ZUSTAND
ABSATZ
BE 30696 (Npl. 11.5)
BE 30697 (Npl. 11.6)
SARGON·M

Figure 12. Plan of Babylon, with a detailed view of a section of the embankment wall of the Araḫtu River (phases 1–3) north of the South Palace showing the find spots of sixteen inscribed, carved, and stamped bricks of Nabopolassar (Npl. 8 and 11–12). Adapted from Wetzel, Stadtmauern pl. 11.

9

Numerous bricks excavated by R. Koldewey at Babylon bear the same short, eighteen-word Akkadian inscription of Nabopolassar recording that he had an embankment wall of baked bricks constructed outside Babylon's city wall(s). This text, which is a shorter version of the following inscription (Npl. 10 [B5]), is inscribed on the edges of the bricks. On two exemplars, the script is contemporary Neo-Babylonian, while, on at least nine exemplars, it is archaizing Neo-Babylonian. In previous studies and editions, the inscription is referred to as "Nabopolassar Brick B I, 3" or "[Nabopolassar] Embankment Inscription, Version 2 (B3)."

CATALOGUE

Ex.	Museum Number	Excavation Number	Babylon Photo No.	Provenance	Lines Preserved	cpn
1	VA Bab 4055	BE 58157	3356	Babylon, Kasr, Ištar Gate, in situ	1–4	p
2	VA Bab 4055	BE 55758	3220	Babylon, Kasr 14x, east of a bastion of the Ištar Gate, embankment, in situ	1–4	p
3	—	BE 56769	—	Babylon, Kasr, in debris	1–4	n
4	—	BE 56770	3497	As ex. 1	1–4	p
5	VA Bab 4055	BE 56772	—	As ex. 1	1–4	n
6	EŞ 9050	BE 56773	—	As ex. 1	1–4	n
7	—	BE 56774	—	As ex. 1	1–4	n
8	—	BE 60751	—	Babylon, east city wall, Marduk Gate, embankment, in situ	1–4	n
9	—	BE 58150	—	Babylon, south city wall, Uraš Gate, embankment, in situ	1–4	n
10	EŞ 9049	BE 58151	3348	As ex. 9	1–4	p
11	—	BE 58152	3497	As ex. 9	1–4	p
12	VA Bab 4055	BE 59733	—	Babylon, east city wall, at the northeast corner, embankment, in situ	1–4	n
13	VA Bab 4055	BE 59734	—	As ex. 12	1–4	n
14	—	BE 59735	—	As ex. 12	1–4	n
15	—	BE 59736	—	As ex. 12	1–4	n
16	—	BE 58911	—	Babylon, east city wall, at the southeast corner, embankment, in situ	1–4	n
17	—	BE 59771	—	As ex. 16	1–4	n
18	—	BE 59772	—	As ex. 16	1–4	n

CATALOGUE OF UNCERTAIN EXEMPLARS

Ex.	Museum Number	Excavation Number	Babylon Photo No.	Provenance	Lines Preserved	cpn
1*	—	BE —	—	Babylon, Kasr, east of a bastion of the Ištar Gate, embankment, in situ	1–4	n
2*	—	BE —	—	As ex. 1*	1–4	n
3*	—	BE —	—	As ex. 1*	1–4	n

COMMENTARY

Exs. 1 and 7 are written in contemporary Neo-Babylonian script, while exs. 2–6 and 8–11 are written in archaizing Neo-Babylonian script; it is presently not known which script(s) was (were) used to write out exs. 12–3* since those exemplars were not available for study. The number of lines over which the text is distributed ranges from four to six lines on different exemplars: exs. 1, 13, and 15 are inscribed in four lines; exs. 2–8, 12, 14, and 16 in five lines; and exs. 9–11 and 17–18 in six lines. Horizontal rulings separate each line of text.

Exs. 16–18 are regarded as certain exemplars of this inscription since they are written in five and six lines of text; note that all of the known exemplars of Npl. 10 (B5) have seven lines of text. Exs. 1*–3* — which are known only from notations ("Sch.Z") on Wetzel, Stadtmauern pl. 25 — are provisionally included as possible exemplars of this inscription based on their provenance and on the fact that they are reported to have been inscribed (rather than stamped). Since the contents of the bricks, the script, and lineation could not be confirmed, these three bricks have been tentatively included as uncertain, rather than as certain, exemplars of 'Version 2' of the Embankment Inscription.

The master text is a conflation of exs. 1–2, 4, and 10–11. The lineation, however, follows ex. 1. Following RINBE editorial practices, no score of this brick inscription is given on Oracc. Moreover, no minor (orthographic) variants are given in the critical apparatus at the back of the book. As mentioned above, this inscription (B3) duplicates Npl. 10 (B5), but with the omission *ti-ri-iṣ* ŠU.II ^{d}AG *ù* ^{d}AMAR.UTU, "protégé of the gods Nabû and Marduk."

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2008 Da Riva, GMTR 4 pp. 73, 99, 110, 116 sub 1.1 B3 and 128 sub 1.1a (exs. 1–11, study)

2013 Da Riva, SANER 3 pp. 3, 33 and 35–36 no. 2.1.1 (B3) (exs. 1–11, study)

2021 Pedersén, Babylon pp. 42, 47 and 56 (study)

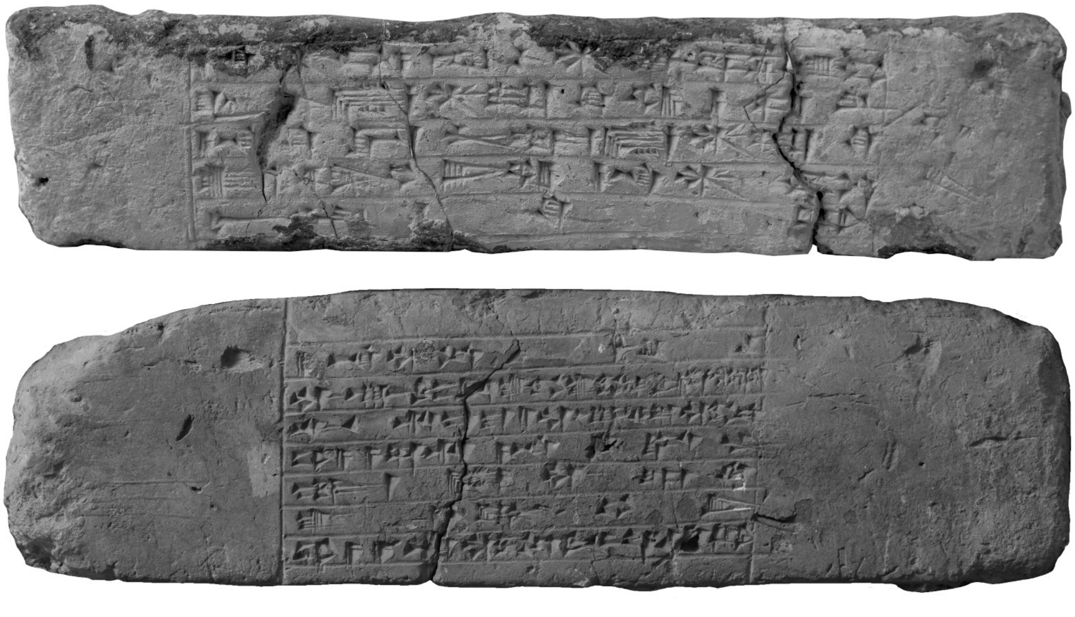

Figure 13. VA Bab 4055 (Npl. 9 ex. 5) and VA Bab 4382 (BE 58130; Npl. 10 ex. 1), two bricks of Nabopolassar recording his work on the embankment walls. © Staatliche Museen zu Berlin – Vorderasiatisches Museum. Photo: Olaf M. Teßmer.

TEXT

1) *a-na* ^{d}AMAR.UTU EN-*šú* ^{d}AG-IBILA-*ú-ṣur*
2) LUGAL KÁ.DINGIR.RA.KI KAR *a-gur-ri*
3) *a-na ki-da-nu* BÀD KÁ.DINGIR.RA.KI
4) *ú-šá-as-ḫi-ir* KAR *a-na* ^{d}AMAR.UTU
MUNUS.SIG$_5$-*šú qí-bi*

1–4) For the god Marduk, his lord: Nabopolassar, king of Babylon, surrounded the wall of Babylon on the outside with an embankment of baked bricks. O embankment, speak favorable things about him to the god Marduk.

10

At least thirty-one bricks from Babylon bear a third inscription of Nabopolassar stating that he built an embankment wall around Babylon; the script is archaizing Neo-Babylonian. This near duplicate of Npl. 9 (B3) is occasionally called "Nabopolassar Brick B I, 5" or "[Nabopolassar] Embankment Inscription, Version 3 (B5)" in previous studies and editions.

CATALOGUE

Ex.	Museum Number	Excavation Number	Babylon Photo No.	Provenance	Lines Preserved	cpn
1	VA Bab 4382	BE 58130	3348	Babylon, south city wall, Uraš gate, embankment, in situ	1–7	p
2	—	BE 56413	—	As ex. 1	1–7	n
3	VA Bab 4057	BE 56414	3245	As ex. 1	1–7	p
4	VA Bab 4057	BE 56472	—	As ex. 1	1–7	n
5	VA Bab 4057	BE 56473	—	As ex. 1	1–7	n
6	VA Bab 4057	BE 56474	—	As ex. 1	1–7	n
7	VA Bab 4057	BE 56475	3244	As ex. 1	1–7	p
8	VA Bab 4057	BE 56511	3244	As ex. 1	1–7	p
9	EŞ 9100	BE 56512	3244	As ex. 1	1–7	p
10	VA Bab 4057	BE 56513	3245	As ex. 1	1–7	p
11	VA Bab 4057	BE 56514	3496	As ex. 1	1–7	p
12	—	BE 57299	3496	As ex. 1	1–7	p
13	VA Bab 4057	BE 58129	3353	As ex. 1	1–7	p
14	EŞ 9102	BE 58131	3462	As ex. 1	1–7	p
15	VA Bab 4057	BE 58132	3462	As ex. 1	1–7	p
16	VA Bab 4057	BE 58133	3454	As ex. 1	1–7	p
17	EŞ 9092	BE 58134	3448	As ex. 1	1–7	n
18	VA Bab 4057	BE 58135	3462	As ex. 1	1–7	p
19	VA Bab 4057	BE 58136	3360	As ex. 1	1–7	n
20	IM —	BE 58137	3453	As ex. 1	1–7	n
21	VA Bab 4057	BE 58138	3360	As ex. 1	1–7	n
22	VA Bab 4057	BE 58139	—	As ex. 1	1–7	n
23	VA Bab 4057	BE 58140	3360	As ex. 1	1–7	n
24	VA Bab 4057	BE 58141	3354	As ex. 1	1–7	p
25	VA Bab 4057	BE 58142	3353	As ex. 1	1–7	p
26	IM —	BE 58143	3496	As ex. 1	1–7	p
27	VA Bab 4057	BE 58144	3354	As ex. 1	1–7	p
28	—	BE 58145	3496	As ex. 1	1–7	p
29	—	BE 58146	—	As ex. 1	1–7	n
30	VA Bab 4057	BE 58147	3453	As ex. 1	1–7	n
31	IM —	BE 58148	3353	As ex. 1	1–7	p

COMMENTARY

Contrary to Da Riva, SANER 3 p. 36, there are thirty-one, not forty-one, exemplars of this brick inscription of Nabopolassar. All ‘ten exemplars’ of her ‘ex. 1’ should be subsumed under the ‘thirty-one exemplars’ of her ‘ex. 2’ since those ten bricks have been double counted; for example, VA Bab 4382 is BE 58130. Twenty-two, not ten, of the thirty-one bricks are housed in the Vorderasiatisches Museum (Berlin; exs. 1, 3–8, 10–11, 13, 15–16, 18–19, 21–25, 27, and 30); all but one of those bricks have been assigned the museum number VA Bab 4057.

The master text is a conflation of several exemplars, but with preference given to ex. 1 (VA Bab 4382; BE 58130). The script in all instances is archaizing Neo-Babylonian. All of the known exemplars distribute this twenty-three-word Akkadian inscription over seven lines, with horizontal rulings separating each line of text. Following RINBE editorial practices, no score of this brick inscription is given on Oracc. The minor (orthographic) variants, however, are given in the critical apparatus at the back of the book.

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2008 Da Riva, GMTR 4 pp. 73, 99, 110, 116 sub 1.1 B5, and 128 sub 1.1a (exs. 1–31, study)
2013 Da Riva, SANER 3 pp. 3, 33 and 36–38 no. 2.1.1 (B5) and CD-ROM fig. 2 (ex. 1, photo, edition; exs. 1–31, study)
2021 Pedersén, Babylon pp. 42, 47 and 56 (study)

TEXT

1) *a-na* ^{d}AMAR.UTU EN-*šú*
2) ^{d}AG-IBILA-*ú-ṣur* LUGAL KÁ.DINGIR.RA.KI
3) *ti-ri-iṣ* ŠU.II ^{d}AG *ù* ^{d}AMAR.UTU
4) KAR *a-gur-ri a-na ki-da-nu*
5) BÀD KÁ.DINGIR.RA.KI
6) *ú-šá-as-ḫi-ir*
7) KAR *a-na* ^{d}AMAR.UTU MUNUS.SIG$_5$-*šú qí-bi*

1–7) For the god Marduk, his lord: Nabopolassar, king of Babylon, protégé of the gods Nabû and Marduk, surrounded the wall of Babylon on the outside with an embankment of baked bricks. O embankment, speak favorable things about him to the god Marduk.

11

A five-line Akkadian inscription of this Neo-Babylonian king mentioning his work on the Araḫtu River is stamped in archaizing Neo-Babylonian script on at least twelve bricks discovered at Babylon. This shorter version of Npl. 12 (B4) is sometimes referred to as “Nabopolassar Brick B I, 2” or “[Nabopolassar] Araḫtu Inscription, Version 1 (B2).” Unlike the other known Babylon bricks of Nabopolassar, this text does not have a petition to the quay wall to speak favorable things to the god Marduk.

CATALOGUE

Ex.	Museum Number	Excavation Number	Babylon Photo No.	Provenance	Lines Preserved	cpn
1	EŞ 9101	BE 30623	—	Babylon, Kasr 20h, embankment, first phase, in situ	1–5	n
2	—	BE 30629	—	As ex. 1	1–5	n
3	—	BE 30694	866	As ex. 1	1–5	p
4	EŞ 9123	BE 30695	866	As ex. 1	1–5	p
5	—	BE 30696	—	As ex. 1	1–5	n
6	—	BE 30697	—	As ex. 1	1–5	n
7	—	BE —	2480	Babylon, Kasr 2t, north of the North Palace, wall of the late channel, in situ	1–5	p
8	VA Bab 4081	BE 58155	3357	Babylon, Kasr, east of a bastion of the Ištar Gate, embankment, in situ	1–5	p
9	IM —	BE 58156	3357	As ex. 8	1–5	p
10	—	BE 60495	—	Babylon, Kasr, between the South Palace and the northeast corner of the inner city wall, embankment, in fill	1–5	n
11	—	BE 60496	—	Babylon, Kasr, between the South Palace and the northeast corner of the inner city wall, embankment, in situ	1–5	n
12	VA Bab 4081	BE 56771	—	As ex. 8	1–5	n

COMMENTARY

This text is stamped on the edges of the bricks and the script of the legible and accessible exemplars (exs. 4 and 7–9) is archaizing Neo-Babylonian. Several exemplars of this inscription (exs. 1–3 and 5) are completely illegible, as already noted by F. Wetzel (Stadtmauern p. 82), and, therefore, it is unknown if the script of those exemplars was also archaizing Neo-Babylonian. Horizontal rulings separate each line of the text. R. Koldewey reported that BE 30697 (ex. 6) was impressed with an eight-line stamp. As already stated by Wetzel (op. cit.), it is unlikely that there was enough room on the edges of the bricks used in Nabopolassar's embankment walls for such a large stamp. Therefore, it is assumed here that the text stamped into BE 30697 also had five lines of text. This text is a highly unusual since it splits a word (the proper name Araḫtu) over two lines, which is uncommon for texts written in Akkadian. In exs. 4 and 7–9, ÍD.*a-ra* are stamped at the end of line 4 and *aḫ-tim* are impressed at the beginning of line 5. It is clear from Bab ph 866, 2480, and 3357 that at least three different stamps were used to impress the text into the bricks. The two bricks photographed on Bab ph 866 have different sized stamps; the one used to impress BE 30694 (ex. 3) is smaller than the one used to press the inscription into BE 30695 (ex. 4). There are also orthographic variants in the different exemplars of the bricks: (1) KÁ.DINGIR.RA.KI (ex. 7) and KÁ.DINGIR.MEŠ (exs. 4, 8) for *Bābili* ("Babylon") in line 1; (2) *qá-at* (exs. 4, 7, 9) and ŠU.II (ex. 8) for *qātu* ("hand") in line 2; and (3) EN-*šú* (exs. 7, 9) and *be-lí-šú* (exs. 4, 8) for *bēlīšu* ("his lord") in line 5. The master text is a conflation of exs. 4 and 7–8. Following RINBE editorial practices, no score of this brick inscription is given on Oracc. The minor (orthographic) variants, however, are given in the critical apparatus at the back of the book.

BIBLIOGRAPHY

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1973	Berger, NbK pp. 26, 72, 104, 114 and 130 Npl. Backstein B I, 2 (exs. 1–11, study)
1990	Koldewey, WEB^5 p. 145 and fig. 88 (ex. 4, photo, study)
2008	Da Riva, GMTR 4 pp. 73, 99, 110, 116 sub 1.1 B2, and 128 sub 1.1a (exs. 1–11, study)
2013	Da Riva, SANER 3 pp. 3 and 38–39 no. 2.1.2 (B2) (exs. 1–11, study)
2021	Pedersén, Babylon pp. 42, 47 and 56 (study)

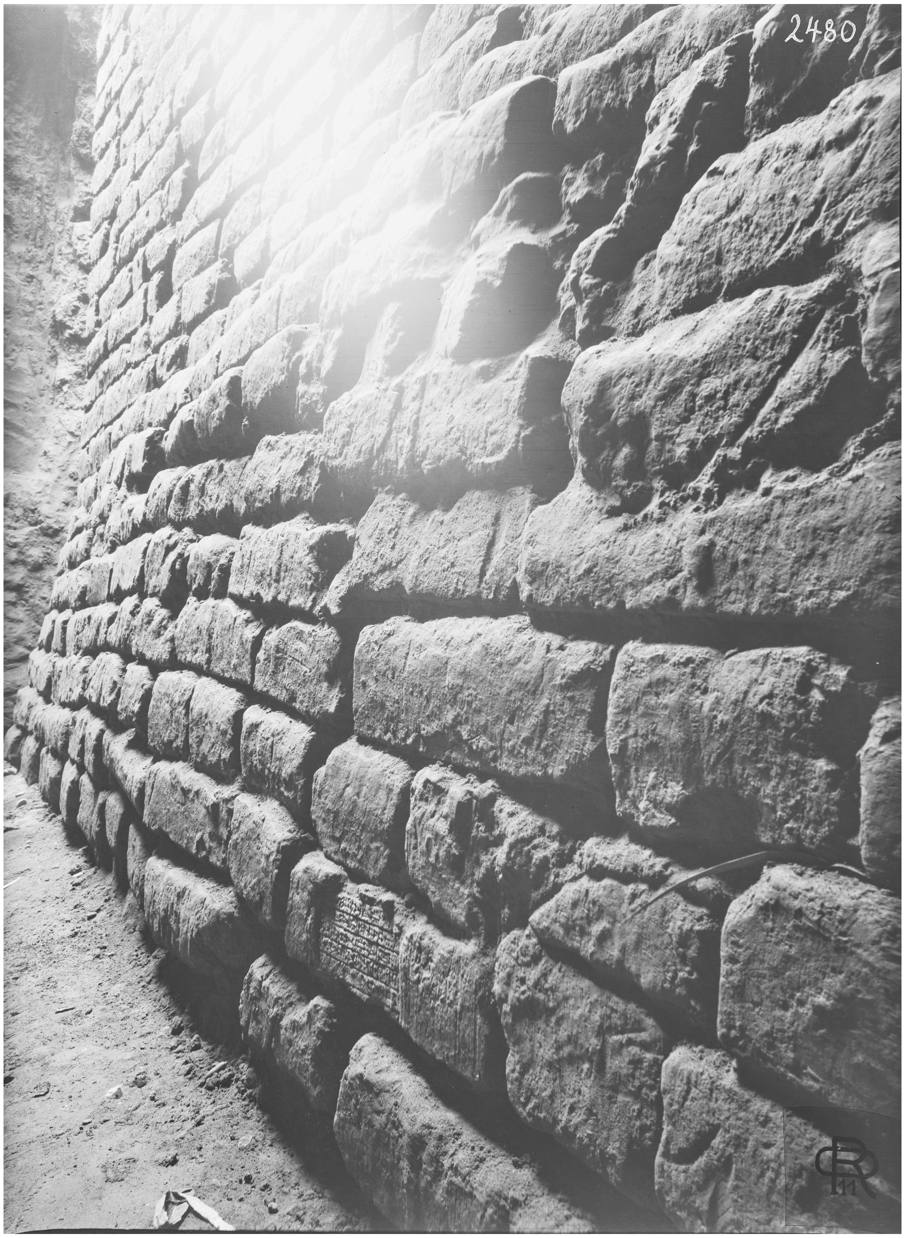

Figure 14. Bab ph 2480, which shows the embankment wall of the late channel (Kasr 2t) with an in-situ stamped brick (Npl. 11 ex. 7). © Staatliche Museen zu Berlin, Vorderasiatisches Museum, Deutsche Orient-Gesellschaft. Photo: Oscar Reuther, 1911.

TEXT

1) ⸢$^{\mathrm{d}}$⸣AG-A-⸢*ú*⸣-*ṣur* LUGAL KÁ.DINGIR.RA.KI
2) ⸢*ti*⸣-*ri-iṣ* ŠU.II $^{\mathrm{d}}$AMAR.UTU EN-*šú ša*
3) *il-bi-in* ⸢SIG$_4$⸣.AL.⸢ÙR⸣.RA
4) ⸢KÙ-*tim e*⸣-*pí-iš* KAR ⸢ÍD.*a-ra*⸣-
5) -⸢*aḫ-tim a-na*⸣ $^{\mathrm{d}}$AMAR.UTU *be*-⸢*lí*⸣-*šú*

1–5) Nabopolassar, king of Babylon, the protégé of the god Marduk, his lord, who makes baked bricks, the one who built the embankment of the Araḫtu River for the god Marduk, his lord.

12

This short Akkadian text is inscribed on the edges of numerous bricks discovered during Koldewey's excavations at Babylon; the text is written in contemporary Neo-Babylonian script on nine exemplars and in archaizing Neo-Babylonian script on nineteen exemplars. In this twenty-three-word inscription, Nabopolassar is given the title *ēpiš kār Araḫti ana Marduk bēlīšu*, "the one who built the embankment of the Araḫtu River for the god Marduk, his lord." In previous studies and editions, the text is referred to as "Nabopolassar Brick B I, 4" or "[Nabopolassar] Araḫtu Inscription, Version 2 (B4)."

CATALOGUE

Ex.	Museum Number	Excavation Number	Babylon Photo No.	Provenance	Lines Preserved	cpn
1	—	BE 32225	—	Babylon, Kasr 23g, in debris	1–5	n
2	EŞ 9048	BE 59646	—	Babylon, east city wall, near the southeast corner, embankment, in situ	1–5	n
3	VA Bab 4056	BE 29521	708, 826	Babylon, Kasr 27m, in debris	1–5	p
4	VA Bab 4056	BE 30496	826	Babylon, Kasr 19h, embankment, third phase, in situ	1–5	p
5	VA Bab 4056	BE 30498	861	As ex. 4	1–5	p
6	VA Bab 4056	BE 30522	861	Babylon, Kasr 19h, embankment, second phase, in situ	1–5	p
7	VA Bab 4056	BE 32602	—	Babylon, Kasr 26e, in debris	1–5	n
8	VA Bab 4056	BE 32610	—	As ex. 7	1–5	n
9	VA Bab 4056	BE 35441	—	Babylon, Sahn 21x, west of the Peribolos of Etemenanki, embankment, in situ	1–5	n
10	VA Bab 4056	BE 56412	3461, 3574	Babylon, southern stretch of the city wall	1–5	p
11	IM —	BE 56510	3267	Babylon, Amran 48aa, southern stretch of the embankment, near the southwest corner, in situ	1–5	p
12	VA Bab 4384	BE 56539	3460, 3575	As ex. 11	1–5	p
13	IM —	BE 56571	3460, 3576	As ex. 11	1–5	p
14	VA Bab 4056	BE 56686	3460	As ex. 11	1–5	p
15	VA Bab 4056	BE 56687	—	As ex. 11	1–5	n
16	VA Bab 4056	BE 56688	3459, 3577	As ex. 11	1–5	p
17	VA Bab 4056	BE 56712	3459, 3577	As ex. 11	1–5	p
18	—	BE 56713	3459, 3575	As ex. 11	1–5	p
19	VA Bab 4056	BE 56769A	3461, 3576	As ex. 11	1–5	p
20	VA Bab 4056	BE 56926	3359	As ex. 11	1–5	p
21	VA Bab 4056	BE 56927	3461, 3574	As ex. 11	1–5	p
22	VA Bab 4056	BE 32108	—	Babylon, Tell Amran, surface	1–5	n
23	—	BE 32310	—	Babylon, Kasr, in debris	1–5	n
24	VA Bab 4056	BE 32605	—	As ex. 7	1–5	n
25	—	BE 46354	3282	Babylon, Kasr 22k, South Palace	1–5	p
26	—	BE 56540	3267	As ex. 11	1–5	p
27	IM —	BE 58153	3359	Babylon, south city wall, Uraš Gate, embankment, in situ	1–5	p
28	VA —	BE 44354	3359	Babylon, Ishin Aswad, surface	1–5	p
29	—	BE 30622	—	Babylon, Kasr 20h, embankment, second phase, in situ	1–5	n

COMMENTARY

Exs. 1–2 and 22–28 are written in contemporary Neo-Babylonian script, while exs. 3–21 are written in archaizing Neo-Babylonian script; the script of ex. 29 is unknown since that exemplar was not available for study. The number of lines over which the text is distributed ranges from four to eight lines across different exemplars: exs. 1–2 and 29 are inscribed in four lines, exs. 3–24 and 26–28 in five, and ex. 25 in seven or eight. Most exemplars have a horizontal ruling separating each line of the inscription; ex. 28 is not ruled. The master text is a conflation of several exemplars. Following RINBE editorial practices, no score of this brick inscription is given on Oracc. The minor (orthographic) variants, however, are given in the critical apparatus at the back of the book.

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1973	Berger, NbK pp. 25, 72–73, 84, 114, 117 and 132 Npl. Backsteine B I, 4 exs. 1–3 (ex. 1–27, study)
1990	Koldewey, WEB^5 pp. 96 and 146 with fig. 89 (ex. 6, photo, translation, study)
2008	Da Riva, GMTR 4 pp. 73, 100, 110, 116 sub 1.1 B4, and 128 sub 1.1a (exs. 1–27, study)
2013	Da Riva, SANER 3 pp. 3 and 40–42 no. 2.1.2 (B4) and CD-ROM fig. 3 (ex. 12, photo; exs. 12, 27, edition; exs. 1–27, study)
2021	Pedersén, Babylon pp. 42, 47 and 56 (study)

TEXT

1) ᵈAG-IBILA-*ú-ṣur* LUGAL KÁ.DINGIR.RA.KI
2) *ti-ri-iṣ* ŠU.II ᵈAG *ù* ᵈAMAR.UTU
3) *za-nin é-sag-íl ù* KÁ.DINGIR.RA.KI
4) DÙ-*iš* KAR ÍD.*a-ra-aḫ-ti a-na* ᵈAMAR.UTU EN-*šú*
5) KAR *a-na* ᵈAMAR.UTU MUNUS.SIG$_5$-*šu qí-bi*

1–5) Nabopolassar, king of Babylon, protégé of the gods Nabû and Marduk, the one who provides for Esagil and Babylon, the one who built the embankment of the Araḫtu River for the god Marduk, his lord. O embankment, speak favorable things about him to the god Marduk.

13

An eighteen-line Akkadian inscription of Nabopolassar stating that he renovated Marduk's ziggurat Etemenanki is known only from an edition of it published by V. Scheil in 1894. The material support for the text is generally thought to have been a brick, but, given the length of the inscription, one cannot rule out the possibility that the object was a single-column clay cylinder (like Npl. 1 [C11/A] and 2 [C11/B]). Moreover, it is not known whether its script was contemporary or archaizing Neo-Babylonian. Because the defeat of Assyria is alluded to in lines 10–12, the text must have been composed after the sack and destruction of Nineveh in late 612 or after the disappearance of Aššur-uballiṭ II in 609. The inscription is sometimes cited as "Nabopolassar Brick B I, 6" or "[Nabopolassar] Etemenanki Inscription (B6)." Because the whereabouts of the object bearing this inscription are unknown, the present edition is based on Scheil's published transliteration.

CATALOGUE

Source	Provenance	cpn
Scheil, RT 16 p. 185	Probably Babylon, Etemenanki	n

COMMENTARY

In light of other earlier and later brick inscriptions recording work on Babylon's ziggurat, as well as a brick inscription of Nabopolassar from Sippar (Npl. 14 [C21/B7]), it is highly plausible that this thirty-two-word/eighteen-line Akkadian inscription was written on the edge of a baked brick, rather than on a (single-column) clay cylinder; for the possibility that the text could be written on a cylinder, see Da Riva, SANER 3 p. 43. Compare, for example, BE 41419 (Koldewey, WEB^{5} p. 187 fig. 116 = Leichty, RINAP 4 pp. 257–258 Esar. 126 ex. 2), which has an eleven-line Sumerian inscription of the seventh-century Assyrian king Esarhaddon (r. 680–669); BE 41364 (Koldewey, WEB^{5} p. 187 fig. 118), which bears a twenty-three-line Akkadian text of Nebuchadnezzar II (= B22; Da Riva, GMTR 4 p. 117); and BM 90825 (Npl. 14 [C21/B7] ex. 5), which has thirty lines of text inscribed on its edge. Given the fact that brick inscriptions for Etemenanki regularly had long texts inscribed (or stamped) on their edges and given the brevity of each line of text (ca. 3–7 signs), it seems more likely that the inscription edited by V. Scheil in RT 16 (1894) was written on a brick than a (single-column) clay cylinder, especially since the shortest extant texts of this Babylonian king written on cylinders (text nos. 1–2) usually have more than four or five signs per line.

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2008 Da Riva, GTMR 4 pp. 73, 99, 110, 116 sub 1.1 B6, and 128 sub 1.1a (study)
2013 Da Riva, SANER 3 pp. 3 and 42–43 (B6) (edition)
2021 Pedersén, Babylon p. 158 (study)
2024 Weiershäuser, Studies Maul p. 624 (lines 6–12, translation, study)

TEXT

1) ^{d}*na-bi-um*-IBILA-ÙRU
2) LUGAL KÁ.DINGIR.RA.KI
3) GÌR.NÍTA KUR-*šu-me-ri*
4) *u* URI.KI *mu-ki-in*
5) *iš-di* MA.DA *a-na-ku*
6) *ì-nu-um* ^{d}AMAR.UTU
7) EN GAL-*ú*
8) KUR$^{?}$ *u ni-ši-im*
9) *a-na be-lim i-din-nam*
10) KUR *a-a-bi-ia*
11) *ša-la-lam*
12) *iq-ba-am*
13) *ì-nu-mi-šu*
14) *é-temen-an-ki*
15) *e-eš-ši-iš*
16) *e-pu-uš-ma*
17) *a-na aš-ri-šu*
18) *ú-te-er*

1–5) Nabopolassar, king of Babylon, governor of the land of Sumer and Akkad, the one who makes the foundations of the land firm, am I.

6–12) When the god Marduk, the great lord, gave me *the land* and people to rule, he commanded me to plunder the land of my enemy.

13–18) At that time, I built Etemenanki anew and restored (it) to its (proper) place.

14

Four two-column clay cylinders and a baked brick bear an Akkadian inscription of Nabopolassar stating that he had a canal redug from the Euphrates River to Sippar; the script is archaizing Neo-Babylonian. The objects bearing this text were all sent to the British Museum (London) by H. Rassam from Sippar in 1882. Despite the absence of historical references, the inscription may have been composed after the defeat of Assyria in 612 or 609, either after the destruction of Nineveh or after the disappearance of Assyria's last ruler Aššur-uballiṭ II. Several lines in the building report are reminiscent of a passage in an inscription of the Old Babylonian king Ḫammu-rāpi recording an identical accomplishment; compare ii 12–14 to Frayne, RIME 4 p. 348 E4.3.6.12 Akkadian Version lines 20–24. The text is sometimes referred to as "Nabopolassar Cylinder II, 1" or "[Nabopolassar] Euphrates Inscription (C21/B7)."

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Lines Preserved	cpn
1	BM 91104	AH 82-7-14,978	Sippar	i 1–ii 14	c
2	BM 91105	AH 82-7-14,979	As ex. 1	i 1–ii 14	c
3	BM 90910	AH 82-7-14,—	As ex. 1	i 1–ii 14	c
4	BM 50842	AH 82-3-23,1836	As ex. 1	i 9–16	c
5	BM 90825	AH 82-7-14,4461	As ex. 1	i 1–ii 14	c

COMMENTARY

Exs. 1–4 are two-column clay cylinders, while ex. 5 is a brick. All of the exemplars are written in archaizing Neo-Babylonian script, with horizontal rulings separating each line of text. The distribution of this short, seventy-three-word inscription is identical in exs. 2 (BM 91105) and 3 (BM 90910), and nearly the same in ex. 1 (BM 91104); ex. 1 has seventeen, instead of sixteen, lines in col. i and fourteen, rather than fifteen, lines in col. ii. Ex. 4 (BM 50842) is not sufficiently preserved to determine if its distribution of text followed ex. 1 or exs. 2 and 3. The contents of each and every line, however, is almost exactly the same in all five exemplars, including the exemplar written on the edge of a brick (ex. 5; BM 90825); in ex. 5, ii 8–9 are written in a single line.

The master text and lineation of the edition presented in this volume follow ex. 2 (BM 91105). A score is presented on Oracc and the minor (orthographic) variants are given in the critical apparatus at the back of the book. Exs. 1–5 were all collated from high-resolution photographs.

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1922	BM Guide^3 pp. 137–138 nos. 3–4 (exs. 1–2, study)
1941	Naster, Chrestomathie p. 75 (exs. 1–2, copy)
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1980 Walker and Collon in de Meyer, Tell ed-Dēr 3 p. 105 no. 82 (ex. 5, study)

1981 Walker, CBI no. 89 (ex. 5, transliteration)

1984 Setness, Pantheon, Piety and Religious Beliefs p. 181 (exs. 1–3, study)

1999 Vanderhooft, HSM 59 pp. 23–24 (study)

2008 Da Riva, GMTR 4 pp. 73, 78, 99, 108, 110, 117 sub 1.2 C21, and 128 sub 1.2b (exs. 1–5, study)

2011 Waerzeggers, Cuneiform Culture pp. 727–728 (ex. 1, photo, study)

2013 Da Riva, SANER 3 pp. 3, 5, 9, 14–17, 27, 29, 31, 43 and 63–70 no. 2.2.3 (C21) and CD-ROM figs. 11–14 (exs. 1–4, photo; exs. 1–5, edition)

TEXT

Col. i

1) ^{d}*na-bi-um*-IBILA-*ú-ṣu-úr*
2) LUGAL KÁ.DINGIR.RA.KI
3) *ti-ri-iṣ qá-at* ^{d}*na-bi-um*
4) *ù* ^{d}AMAR.UTU *a-na-ku*

i 1–4) Nabopolassar, king of Babylon, protégé of the gods Nabû and Marduk, am I.

5) *ì-nu* ^{d}AMAR.UTU EN GAL-*ú*
6) *a-na za-na-an ma-ḫa-zi*
7) *ud-du-šu eš-re-e-ti*
8) *úr-ta-šu ka-bi-it-ti*
9) *ú-ma-ʾi-i-ra-an-ni*

i 5–9) When the god Marduk, the great lord, issued his important order to me to provide for cult centers (and) renovate shrines,

10) *ì-nu-mi-šu-um*
11) ZIMBIR.KI
12) *ma-ḫa-zi ṣí-i-ri*
13) *na-ra-am* ^{d}UTU *u* ^{d}*a-a*
14) ÍD.BURANUN *is-si-šu-ma*
15) *a-na qú-ud-duš be-lu-ti-šu-nu*
16) *me-e i-re-e-qu a-na sa-a-bu*

i 10–16) at that time, (with regard to) Sippar, the exalted, beloved cult center of the god Šamaš and the goddess Aya, the Euphrates River withdrew from it and (its) waters had become too distant to draw (water from it) to purify their lordship.

Col. ii

1) ^{d}*na-bi-um*-IBILA-*ú-ṣu-úr*
2) *à-aš-ri ša-aḫ-ṭim*
3) *pa-li-iḫ ì-lí ia-a-ti*
4) ÍD.BURANUN
5) *a-na* ZIMBIR.KI
6) *lu ú-ša-aḫ-ra-am-ma*
7) *me-e nu-úḫ-ši el-lu-tim*
8) *a-na* ^{d}UTU EN-*ia*
9) *lu ú-ki-in*

ii 1–9) As for me, Nabopolassar, the humble (and) respectful one who reveres the gods, I had the Euphrates River dug to Sippar and (thereby) I firmly established an abundance of pure water for the god Šamaš, my lord.

10) *ki-bi-ir* ÍD *šu-a-ti*
11) *i-na* ESIR.UD.DU.A *u a-gur-ri*
12) *lu ú-ša-ar-ši-id-ma*
13) *a-na* ^{d}UTU EN-*ia*
14) KAR *šu-ul-mi-im*
15) *lu ú-um-mi-id*

ii 10–15) I firmly secured the bank of that river using bitumen and baked bricks and (thereby) provided the god Šamaš, my lord, with a secure embankment.

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ii 2 On ex. 1, col. ii begins with this line.

15

A two-column clay cylinder discovered at Sippar by H. Rassam in 1881 is inscribed with a text of the Neo-Babylonian king Nabopolassar. This Akkadian inscription is written in archaizing script and it records the renovation of the temple Eʾedina, the residence of the goddess Ištar as the "Divine Lady of Sippar." Since the defeat of Assyria is specifically mentioned, this text's date of composition is certainly after 612 or 609; Nabopolassar states that he killed the "Subarean" (= the Assyrian king Sîn-šarra-iškun) and turned his land (= Assyria) into a mound of ruins. The inscription is referred to as "Nabopolassar Cylinder II, 2" or "[Nabopolassar] Eʾedina Inscription (C22)."

CATALOGUE

Museum Number	Registration Number	Provenance	cpn
BM 91108	AH 82-7-17,1001	Sippar	c

COMMENTARY

This 105-word Akkadian inscription is distributed over forty-four lines of text, with twenty-two lines of text in each column. The script is archaizing Neo-Babylonian and horizontal rulings separate each line of text. The inscription was collated from high-resolution photographs of BM 91108. The restorations in ii 1–3 are based on Npl. 6 (C31) i 25–27.

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2013 Da Riva, SANER 3 pp. 3, 8–9, 12, 22, 31 and 70–71 no. 2.2.4 (C22) and CD-ROM fig. 15 (photo, edition)
2024 Weiershäuser, Studies Maul p. 624 (i 20–ii 4, study)

TEXT

Col. i
1) ^{d}*na-bi-um*-IBILA-*ú*-⸢*ṣu*⸣-[*úr*]
2) LUGAL *da*-⸢*núm*⸣
3) LUGAL ⸢KÁ.DINGIR⸣.RA.⸢KI⸣
4) LUGAL MA.DA-*šu-me-rí-im ù ak-ka-di-i*
5) ⸢*mu*⸣-*ki-in iš-di* MA.DA
6) *ru-ba-a-am na-aʾ-dam*
7) *ti-ri-iṣ qá-at*

i 1–19) Nabopolassa[r], strong king, king of Babylon, king of the land of Sumer and Akkad, the one who makes the foundations of the land firm, pious prince, protégé of the gods Nabû and Marduk, favorite of (the god) Šamaš (Šaššu), beloved of the goddess Aya, the warrior of war[riors] whom the aweso[me] god Erra allowed to attain his desire, the humble (and)

8) ^{d}*na-bi-um ù* ^{d}AMAR.UTU
9) *mi-gi-ir ša-aš-šu*
10) ⸢*na*⸣*-ra-am* ^{d}⸢*a-a*⸣
11) *qar-ra-ad qar-ra-*⸢*de*⸣*-*[*e*]
12) ⸢*ša*⸣ ^{d}*èr-ra ra-šu-*⸢*ub*⸣*-*[*bu*]
13) *ú-ša-ak-ši-du-šu ni-iz-*⸢*ma-su*⸣
14) *à-aš-ri-im ša-aḫ-ṭam*
15) ⸢*mu*⸣*-uš-te-eʾ-e-em sak-ke-e-em*
16) *ša* DINGIR.DINGIR GAL.GAL
17) LUGAL *ša ep-še-tu-šu*
18) *e-li* LUGAL.LUGAL AD.AD*-šu*
19) *šu-tu-qá a-na-ku*
20) *e-nu-ma ša-aš-šu*
21) EN *ra-bí-ù*
22) *i-da-a-a il-li-ku-ma*
Col. ii
1) [*su-ba-ru-um a*]*-na-ru*
2) [*ù* MA.DA *za-ʾe-e*]*-ri-ia*
3) [*ú-te-er-ru*] ⸢*a*⸣*-na* DU$_6$
4) ⸢*ù ka*⸣*-ar-mu*
5) ⸢*i*⸣*-nu-mi-šu*
6) *a-na* ^{d}NIN ZIMBIR.KI
7) *ru-ba-tim ṣi-ir-tim* GAŠAN*-ia*
8) *é-edin-na* É *ta-ap-šu-úḫ-ti-šu*
9) *e-eš-ši-iš e-pu-uš-ma*
10) *ki-ma u*$_4$*-mi-im ú-na-mi-ir*
11) *a-na ša-at-tim* ^{d}NIN ZIMBIR.KI
12) [*be*]*-*⸢*el-tim*⸣ *šu-úr-bu-tim*
13) ⸢*e-ma*⸣ É *šu-a-ti*
14) *uš-ta-ak-la-lu-ma*
15) *ta-ra-am-mi-i-im qé-re-eb-ša*
16) *ia-a-ši* ^{d}*na-bi-um-*IBILA*-ú-ṣu-úr*
17) LUGAL *za-ni-in-ki*
18) *ki-ma* SIG$_4$.SIG$_4$ ZIMBIR.⸢KI⸣
19) *ù* KÁ.DINGIR.RA.KI
20) *ku-un-na-am a-na ṣi-a-tim*
21) *šar-ru*$_4$*-tim šu-ul-bi-ri-im*
22) *a-na u*$_4$*-mi-im re-e-qú-tim*

respectful one who strives after the rites of the great gods, the king whose deeds surpass those of the kings, his ancestors, am I.

i 20–ii 4) When (the god) Šamaš (Šaššu), the great lord, came to my side and [I] killed [the Subarean (Assyrian) and turned the land of] my [ene]my into a mound [of] ruins (lit. "a mound [and] ruins"),

ii 5–10) at that time, I built anew Eʾedina, the temple where she can relax, for the Divine Lady of Sippar — the exalted princess, my lady — and made (it) as bright as day.

ii 11–22) On account of this, O Divine Lady of Sippar, supreme [la]dy, whenever I complete this temple and you take up residence inside it, for me — Nabopolassar, the king who provides for you — prolong (my) kingship until the distant future, just like (my) establishing the brickwork of Sippar and Babylon for eternity.

1

Two fragments of a polished, rounded-topped stone stele that were until recently in the Schøyen Collection (near Oslo) preserve part of an Akkadian inscription of Nebuchadnezzar II recording the restoration of Etemenanki, the ziggurat of the Marduk at Babylon, and Eurmeiminanki, the temple-tower of the god Nabû at Borsippa. The text, which is distributed across several columns and written in archaizing Neo-Babylonian script, is accompanied by a bas-relief depicting a left-facing Nebuchadnezzar standing in front of an idealized seven-tiered ziggurat, which is shown in profile and identified by a three-line epigraph as Etemenanki; this image occupies the upper two-fifths of this badly damaged monument. In addition, two ground plans of temples are engraved on the stele: The first, which is above the image of the ziggurat on the stele's front side, represented the main temple that sat atop Marduk's temple-tower at Babylon, and the second, which is on the object's upper left side, probably depicted the plan of the temple that stood on the upper tier of Eurmeiminanki at Borsippa. This monument is popularly known as the "Tower of Babel Stele"; in Assyriological literature, it is also sometimes called the "Babylon Stele."

CATALOGUE

Museum Number	Provenance	cpn
IM — (formerly MS 2063)	Babylon, Amran hill, in the trench north of the large pit dug into Esagil	c

COMMENTARY

Until December 2023, the two stele fragments comprising the "Tower of Babylon Stele" (MS 2063) were in the Schøyen Collection, in the vicinity of Oslo. When it became apparent that the pieces had been discovered in the 1990s and smuggled out of Iraq illegally, Dr. M. Schøyen immediately decided to send the now-famous artifact to the Iraq Museum (Baghdad). This unconditional gift was officially received at the lraqi Embassy in Oslo on December 14, 2023. The stele has now been formally returned to the Republic of Iraq and will be exhibited in the Iraq Museum "for all Iraqi[s] and other visitors to see and study" (Schøyen, personal communication).

The authenticity of the stele has been recently called into question; see, for example, Dalley, BiOr 72 (2015) cols. 754–755; Lunde, Morgenbladet 2022/29 pp. 26–33; and Dalley, BiOr 79 (2022) cols. 428–434. The suggestion that it is a modern fake, rather than an authentic Neo-Babylonian-period monument, has largely stemmed from the dubious stories surrounding its discovery in the Schøyen Collection database (which have been repeated in scholarly publications; for example, Shanks, BAR 28/5 [2002] pp. 25–34; and Van De Mieroop, AJA 107 [2003] pp. 257–275), as well as the study of the images of the king and ziggurat and the inscriptions (the main text and epigraph) from published photographs (see the Dalley references above), rather than from the original itself. In 2023, the stele was closely re-examined by R. Da Riva (October), A.R. George (May, September, and October), J. Novotny (September), and O. Pedersén (September and October). Moreover, Pedersén has written a short article providing additional credible evidence about the object's discovery in Babylon (see below for details). The discussion presented here mostly derives from in-person conversations with George and Pedersén, both in front of the stele (14–15 September, 2023) and via email, a paper of George to appear in BiOr 80 (2023), and Pedersén's forthcoming article in the journal Iraq (Iraq 85 [2023]); additional comments from Da Riva are also incorporated here. The authors would like to thank

George and Pedersén for allowing them to include their findings in RINBE 1/1 prior to the publication of their own studies on the subject. The authors must also express their gratitude to M. Schøyen for allowing a firsthand examination of the stele, as well as to George for facilitating that onsite visit.

Contrary to earlier, (fabricated) reports that the broken stele was discovered in "a special hiding chamber" in 1917 by R. Koldewey — who is said in these accounts to have immediately recognized the monument's importance and to have had its fragments shipped to Germany and the United States for safekeeping — the two extant pieces of the stele were actually found in the early 1990s (see below). Moreover, the Schøyen Collection database stated that there were three, not two, stele fragments that were unearthed and subsequently photographed. These erroneous pieces of information helped fuel doubts about the credibility of the stele's purported find spot (and, later, its authenticity), principally since no record of this (important) discovery is known from the extensive field notes and numerous excavation photographs of Koldewey's excavations at Babylon (1899–1917). This unconvincing evidence led George (CUSAS 17 pp. 164–165) to tentatively suggest that the monument did not originate from Babylon, but rather from the Elamite religious capital Susa; he postulated that it had been carried there after Etemenanki had been damaged during two revolts in Babylon in 484, against the Persian king Xerxes I (r. 485–465). This was not an unreasonable suggestion since a fragment of a clay cylinder inscribed with a text commemorating Nebuchadnezzar's work on Marduk's temple-tower (Nbk. 27 [C41] ex. 2) was found at Susa. In a forthcoming article, Pedersén has presented sufficient evidence that the two stele fragments actually come from Babylon; this information was known to him before the publication of his Babylon book, but he was asked not to include that story. According to people living in the Jumjuma village, two local fishermen found two stone fragments with reliefs and cuneiform inscriptions on the Amran hill, in the trench that Koldewey's workmen had dug northwards from the large pit in the ruins of Esagil in 1900; the pieces likely fell out of one of the sides of that wide trench. Rather than reporting the discovery to the State Board of Antiquity and Heritage, the locals gave the stele fragments to Saddam's security forces, who then smuggled them out of Iraq under the pretense that the stones were just modern creations, not ancient artifacts. This information, which currently lacks corroboration from photographs and other firsthand witness accounts, has been kept a secret for a long time, notably since the proper actions had not been taken at the time. Pedersén has now been permitted to publish this story, under the condition that the people involved remain unnamed. Assuming that this new account proves true — as Pedersén rightly notes, "[t]he villagers do not have any advantage of telling the story, which on the contrary could create possible problems" — then the "Tower of Babel Stele" might have come from about 20 m north of the main Esagil temple, at an estimated elevation of +14 m or (a little) higher; see the red dot on Pedersén, Iraq 85 fig. 2. This would have been between Esagil and Etemenanki, within the main temple complex, in the Parthian stratum, just 50 m south of a Parthian house (ibid. fig. 2 blue dot) from which more than 220 fragmentary stone objects (including five damaged *kudurrus*) were excavated; all, or at least most, of these broken monuments, as is clear from the texts written on them, came from Esagil and date from the early Kassite Period to the Hellenistic Period. Based on this information, the stele might have been part of such a Parthian collection of monuments. Given its current state, it would not be unreasonable to assume that it might have been (accidentally) destroyed when Babylon rebelled in 484 and when Marduk's ziggurat was damaged. Compare, for example, the Darius Stele that had been erected in front of the Ištar Gate, a monument that had been intentionally targeted by the rebels; for an overview of the rebellion, see Waerzeggers, Xerxes and Babylonia pp. 1–18. Of course, this is pure speculation, but it might explain why this damaged-in-antiquity monument was not found in Esagil or Etemenanki, but rather in a later, secondary context. Of course, there are other possible explanations (see below).

The poor state of preservation of this black-stone stele (possibly dark siltstone according to N. Al-Ansari [information from Pedersén]) makes it very difficult to accurately assess some details of the monument only from photographs, even good close-up and high-resolution digital images; more details about the monument's current condition are recorded in Pedersén, Iraq 85. This is (mostly) because the monument's surfaces are badly worn, the fragments are not securely joined together (thereby making it tricky to photograph the object in a manner that does not misrepresent what is actually carved), and the cuneiform inscriptions are not deeply engraved (thus making the heads of the cuneiform wedge appear in photographs as if they have no depth or sharp edges). Examination of the images of the king and ziggurat and the inscriptions solely from available photographs and/or George's hand-drawn facsimile (CUSAS 17 pls. LVIII–LXVII) has led some scholars to believe that the stele is a modern fake (see above); note also that Novotny initially had some reservations based on published and unpublished photographs, but his doubts disappeared after studying the original. In-person studies, however, have clarified some details about the stele that had earlier given rise to doubts about the object's authenticity. Most notably, (1) the representation of the central, left-facing Nebuchadnezzar (although his name is not preserved on the object), with his right hand outside of the staff and away from his face, is executed with care and is consistent with other Neo-Babylonian-period monuments (including steles of Nabonidus from Ḫarrān [Gadd, AnSt 8 (1958) pls. II and IX–XVI] and Uruk [Lenzen, UVB 12/13 pls. 21b, 22a, and 23a]); (2) contrary to George's hand-drawn facsimile (CUSAS 17 pls. LIX and LXIV) and published photographs (ibid. pls. LVIII, LX, and LXIII), the staff is straight on both fragments (confirmed also by George and Pedersén); (3) the profile-view of the ziggurat is evenly carved and incised on both pieces and the diagonal line that leads from the bottom right corner upwards towards the top of the first tier is intentionally rendered (it is not a random scratch, as Dalley has suggested); (4) the inscription(s) are executed by someone trained in cuneiform (see below); and (5) there is no clear evidence that the upper and lower fragments were carved separately or that parts of the iconography and inscriptions were engraved around pre-existing damage. Further details will be provided by George (BiOr 80).

The representations of the profile-view of the ziggurat and the ground plan of the temple that sat atop Etemenanki in lieu of divine symbols, as well as the inclusion of epigraph(s), are unusual, but not unique, as correctly noted by George (ibid.). Compare, for example, Nabonidus' Uruk Stele (Lenzen, UVB 12/13 pls. 21b, 22a, and 23a), Gudea Statue B (Parrot, Tello pl. XIV b, d), the Sun-god Tablet of Nabû-apla-iddina (Woods, JCS 56 [2004] p. 26 fig. 1), and a *kudurru* of Marduk-apla-iddina II (Babylon: Wahrheit p. 237 fig. 160). For the depictions of ziggurats in Mesopotamian art, see Miglus, RLA 15/5–6 (2017) p. 329 §6. Note, however, it is not impossible that the usual symbols of the moon (Sîn), the sun (Šamaš), and the planet Venus (Ištar) might have been carved on the stele's top edge, just above the king's head. That part of the object, which also included the upper part of Nebuchadnezzar's crown, appears to have been intentionally cut off; that small piece might have been removed and sold separately from the rest of the stele. Because "the divine presence is represented by the ziggurat itself," as George has suggested, the divine symbols were not needed and their inclusion "would perhaps be redundant." As for the depiction of Etemenanki, George (BiOr 80) and Pedersén (Iraq 85) have rightly pointed out that the representation of Marduk's temple-tower need not be a true-to-life image. Furthermore, as George has already noted, an ideal ziggurat would have had seven tiers (six stories plus the main temple) and, therefore, the sculptor depicted Etemenanki as such on the stele.

Lastly, the quality of the execution of the inscription has been questioned as not being authentic Neo-Babylonian. The main inscription, when examined from the stele itself, was clearly produced by someone trained to write cuneiform on stone. Da Riva (personal communication), who recently carried out a careful paleographical study of the inscriptions, has also noted the inferior quality of the workmanship of the texts; this might have been due in part to the stone on which it was engraved, which made it difficult to deeply incise the cuneiform signs. The heads of the wedges (as mentioned above) have sharp edges; they are not rounded, as they appear in photographs. There are no more scribal mistakes in the main text than there are on other royal inscriptions. Furthermore, the erasure in col. ii, although not thoroughly carried out (as traces of the underlying signs are still visible), is intentional and might have taken place either when the monument was originally created or later, when the stele was damaged (see above for one possible scenario); Da Riva has tentatively proposed that these signs might not have been fully incised. Examination of the visible heads of the wedges on the original look intentionally placed and surely represented an authentic Nebuchadnezzar-period text. Thus, there is no reason to suspect that the erasure was a creation of a modern forger to give the impression that that part of the inscription had been removed. On the other hand, the poor execution of the text might suggest that the stele was never displayed publicly, so the object was discarded, rather than being set up in Etemenanki (or Esagil). Moreover, it is possible that the inscription itself was never finished (as suggested by Da Riva) since the carver incorrectly estimated the space needed to correctly execute the entire inscription.

Given the currently available evidence, the authors of the present-volume see no compelling reason to view the "Tower of Babel Stele" as a modern fake and, therefore, the monument is treated here as a genuine Neo-Babylonian artifact. The inscriptions are edited here following RINBE's editorial practices.

The stele, as far as it is preserved, seems to have had two texts: (1) the main inscription, which is engraved in three columns below the images of Nebuchadnezzar and the ziggurat and, perhaps also in a single column on the now-missing lower right side (see below); and (2) a three-line epigraph, which is written to the left of the temple-tower's profile-view and which identifies the structure as Etemenanki. It is clear that the main inscription did not end at the bottom of col. iii, in the lower right corner of the stele. However, it is uncertain if the stonemason wrote out the end of the text in a now-missing col. iv, which was written on the monument's lower right side, or if he decided not to complete the rest of the inscription since he knew that the object would be discarded as it was not up to the high standard of a royally commissioned monument. If the scribe had completed the text, and it is not entirely certain that he did, then that no-longer-extant passage would have included the end of the building report and the concluding formula (most likely an address to Marduk [and possibly also Nabû]).

The main text duplicates, although with significant textual and orthographic variation, Nbk. 27 (C41) i 8–18, ii 24–43, and iii 35–37; and Nbk. 23 (C35) i 38–41. The proposed restorations are generally based on those two inscriptions. The inscriptions were collated from the original by Novotny and Da Riva.

Since the main building report is concerned with the rebuilding and completion of Marduk's and Nabû's ziggurats at Babylon and Borsippa respectively, this text is very likely to have been composed earlier than the inscriptions in whose prologues reference is made to the completion of Etemenanki and Eurmeiminanki. These texts are: Nbk. 2 (East India House), 23 (C35), and 54 (B 21); the WBA and WBC inscriptions were also written after the Babylon Stele text. The chronological relationship to Nbk. 27 (C41), C212, and C041 is unclear. It is possible that the present text was written after Nbk. 27 (and the earlier texts recording work on Marduk's temple-tower), but before or around the same time as the C212 and C041 texts (both of which commemorate the construction of Nabû's ziggurat). The prologues of Nbk. 19 (C34), 31 (C33), 32 (C36), 36 (C031), C32, C37, and C38 all mention the completion of Etemenanki, but not that of Eurmeiminanki, so the precise chronological relation of the Babylon Stele to those inscriptions is unknown. Construction on Nabû's ziggurat appears to have begun later in Nebuchadnezzar's reign than the rebuilding and completion of Etemenanki; this will be discussed further in the introduction of RINBE 1/2.

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TEXT

Epigraph
1) ⸢*é-temen*⸣*-an-*⸢*ki*⸣
2) ⸢*zi*⸣*-qú-ra-at*
3) ⸢KÁ⸣.DINGIR.RA.KI

Col. i
1) [$^{\mathrm{d}}$AG-NÍG.DU-ÙRU]
2) [LUGAL KÁ.DINGIR.RA.KI]
3) ⸢*iš*$^{?}$⸣-[*ša-ak-ku*$^{?}$ *ṣi-i-ri*$^{?}$]
4) *x* (*x*) *x* [...] *x x*
5) [*ša a*]-⸢*na*⸣ $^{\mathrm{d}}$*na*-⸢*bi-um*⸣
6) [*be-lí-šu ba*]-⸢*šá*⸣*-a* ⸢*uz*⸣-[*na-šu*]
7) [*mu-uš-te-e*ʾ]-*ù* ⸢*ba-la*⸣-[*ṭam*]
8) [*na-a*ʾ*-dam la*] ⸢*mu*⸣*-up-*⸢*pa-ar*⸣-[*ku-ú*]
9) [*ba-bi-il i*]-*gi*-[*se-e*]

Epigraph
1–3) [E]tem[en]anki, [the z]iggurat of [B]abylon

i 1–16) [Nebuchadnezzar, king of Babylon], *the e*[*xalted ruler*] ... [...] ... [whose] atten[tion is] fixed [o]n the god Nabû — [his lord — the one who constantly seeks ou]t li[fe, the pious (and) unc]easin[g one who brings great g]if[ts into] *Esagi*[*l*, the wise (and) pious one who provides for Esagil] and [Ezida, foremost] heir [of Nabopolassar, kin]g of Babylon, [am I].

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i 5 $^{\mathrm{d}}$*na*-⸢*bi-um*⸣ "the god Nabû": There is a space of 1 cm between the divine determinative and the NA sign.

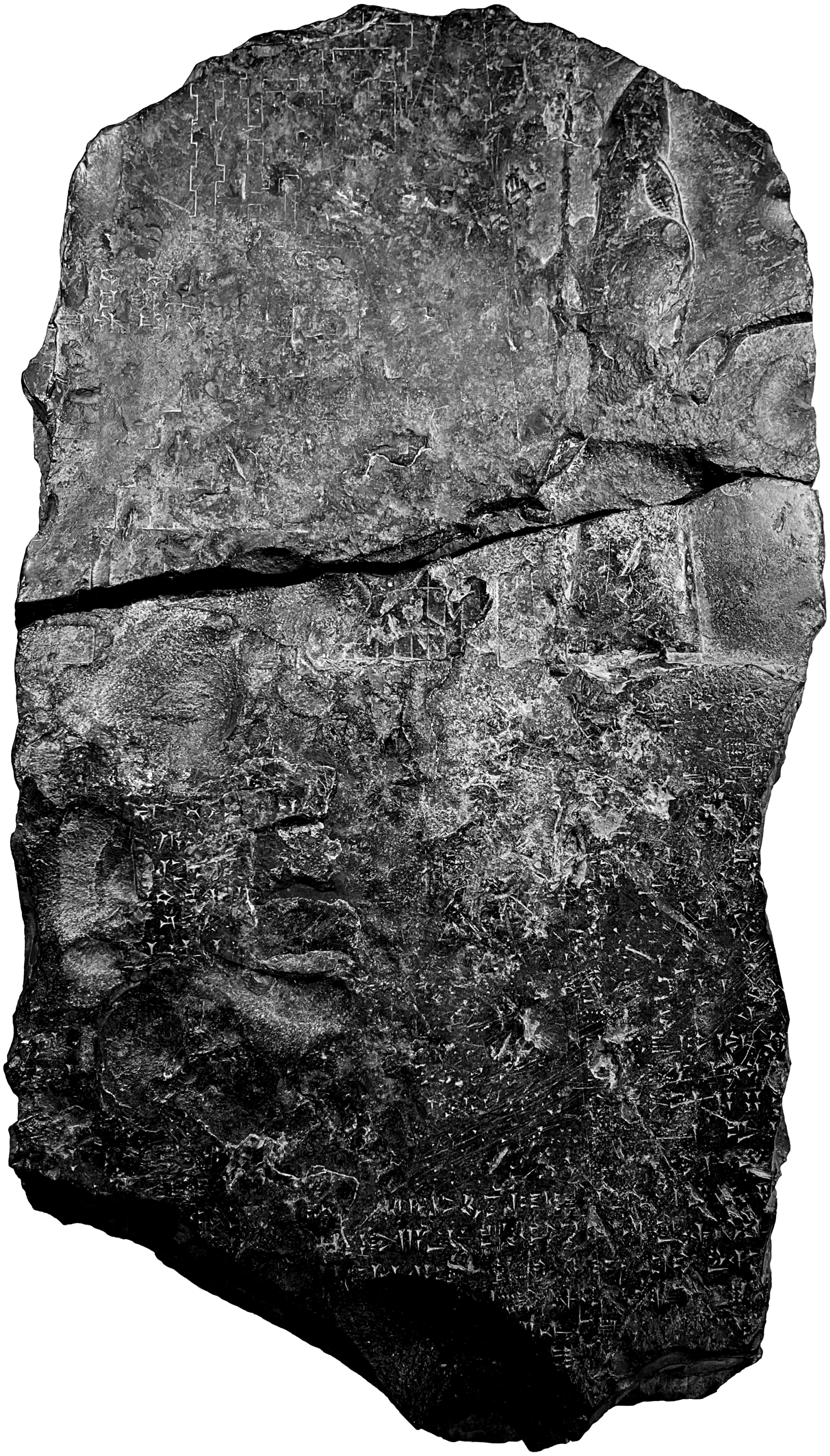

Figure 15. The former Schøyen Collection MS 2063 (Nbk. 1), the so-called “Tower of Babel Stele,” a fragmentarily preserved stele of Nebuchadnezzar II with an image of the king standing before Etemenanki, the temple-tower of the god Marduk at Babylon. Photo courtesy of Olof Pedersén.

10) [GAL.MEŠ *a-na*] ⸢*é*$^{?}$*-sag*$^{?}$*-íl*$^{?}$⸣
11) [*en-qu mu-ut-né-en-nu-ú*]
12) [*za-nin é-sag-íl*]
13) ⸢*ù*⸣ [*é-zi-da*]
14) ⸢IBILA⸣ [*a-ša-re-du*]
15) [*ša* ^{d}AG-IBILA-ÙRU]
16) ⸢LUGAL KÁ.DINGIR.RA⸣.[KI *a-na-ku*]
17) [*i*]*-nu-*⸢*um*⸣ [^{d}]⸢AMAR.UTU⸣
18) [*be-lí*] ⸢*ra-bí*⸣-[*ù*]
19) [*re-e-ši-ia ú*]*-ul-*⸢*lu*⸣-[*u*]
20) [*ni-šim*] ⸢*ra-ap*⸣-[*ša-a-tim*]
Ca. 6 lines missing at the end of col. i
Col. ii
1) [...]
2) [...]
3) [...]
4) [...]
5) [...]
6) [...]
8) [...]
9) [...] (traces)
10) [...] (traces)
11) [...] (traces)
12) [...] (traces)
13) [...] (traces)
14) [...] (traces)
15) [...] (traces)
16) [*ina ku-ul-la*]-⸢*at ma-ti-ta-an*⸣
17) [*gi-mi*]-⸢*ir*$^{?}$ *kal*$^{?}$ *ma*$^{?}$*-al*$^{?}$*-ki*$^{?}$⸣
18) ⸢*ša*⸣ [*a-na na*]-⸢*ra-am* ^{d}AMAR.UTU⸣
19) ⸢*i-na*⸣ [*nap*]-⸢*ḫa-ar*⸣ *ni-šì da-ad-*⸢*mi*⸣
20) ⸢*re*⸣*-e-ša-a-šu-nu ú-ul-*⸢*la*⸣-[(*a*)]
21) ⸢*iš-tu ti-a-am-ti e-li-ti*$^{?}$⸣
22) [*a-di ti-a-am-ti*] ⸢*šap*⸣*-li-ti*
23) [MA.DA.MA.DA *ru-qá*]-⸢*a*⸣*-ti*
24) [*ni-šì da-ad*]-⸢*mi*⸣
25) [*ra-ap-ša-a-tim* LUGAL.MEŠ *ša-di-i*]
26) [*ne-su-tim ù na-gi-i bé-e-ru-tim*]
Col. iii
1) [*ša qé-re*]*-eb* ⸢*ti*⸣-[*a-am-ti*]
2) [*e-li*]-⸢*tim ù ša-ap-li*⸣-[*tim*]
3) ⸢*ša* ^{d}⸣AMAR.UTU ⸢*be*⸣-[*lí*]
4) [*a*$^{?}$*-na*] ⸢*ša-da-ad*⸣ *sé-er-*⸢*de*⸣-[*šu*]
5) ⸢*ṣé*⸣-[*er*]-⸢*ra*$^{?}$*-et*⸣-[*si-na*]
6) [*ú-ma*]-⸢*al*⸣-[*lu-u*]
7) [*qá*]-⸢*tu*$^{?}$*-ú*⸣-[*a*]
8) ⸢*ad-ka-am*⸣-[*ma*]

i 17–20) [W]he[n the god M]ar[duk, the] grea[t lord, r]aised [up my head, ... the wide]sp[read people]

Ca. 6 lines missing at the end of col. i

ii 1–15) (No translation possible)

ii 16–iii 14) I mustered [... in all] lands everywhere, [*every*] *single ruler* [whose] head had been raised up among the totality of the people of the inhabited world [*to be* the one lov]ed by the god Marduk, from the Upper Sea [to the Lo]wer [Sea, the fa]r-off [lands, the widespread people of the inhabited wor]ld, [kings of remote mountains and distant *islands* that are i]n [the Upp]er and Low[er] S[eas, wh]ose [le]ad-[rop]e(s) the god Marduk, [my] l[ord, pl]ac[ed] in [my ha]nd t[o pu]ll [his] chariot pol[e], and I imposed (the carrying of) bask[et(s)] on the workmen of the gods Šamaš and [Marduk] in order to build Eteme[nanki] and Eurmeimina[nki].

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i 10 ⸢*é*$^{?}$*-sag*$^{?}$*-íl*$^{?}$⸣ "*Esagil*": The traces of this word are barely visible on the stele and are tentatively suggested here based on parallels; see, for example, Nbk. 27 (C41) i 10–11.

i 20 The reading is based on R. Da Riva's collation of the stele.

ii 9–18 R. Da Riva (personal communication) has suggested that these lines were: (1) accidentally erased; (2) intentionally erased; or (3) never completed, that is, only the heads of the wedges were engraved to pre-align the inscription. For further details on the erasure, see the commentary of this inscription. For a similar case with an inscription of the Middle Assyrian king Tukultī-Ninurta I (r. 1243–1207), see Wilcke, Studies Wilhelm p. 432 n. 104.

iii 1 The reading is based on R. Da Riva's collation of the stele.

iii 7 [*qá*]-⸢*tu*$^{?}$*-ú*⸣-[*a*] "in [my ha]nd": The traces of this word are barely visible on the stele.

9) *⸢um-ma⸣-na-⸢a⸣-[at]*
10) ⸢^{d}UTU *ù* ^{d}⸣[AMAR.UTU]
11) *⸢a-na e-pé-šu é-temen⸣-[an-ki]*
12) *⸢ù é-ur*$_4$*-me⸣-imin-⸢an⸣-[ki]*
13) *⸢e-mi-id⸣-ši-na-⸢a⸣-[ti]*
14) *tu-⸢up⸣-ši-[ku]*
15) *⸢iš⸣-di é-temen-an-ki [ù]*
16) *[iš]-⸢di é-ur*$_4$*⸣-me-⸢imin⸣-an-⸢ki⸣*
17) *ta-⸢am⸣-la-a za-⸢aq⸣-[ra]*
18) *⸢ú-ma⸣-al-[li]*
19) *[é]-temen-⸢an⸣-[ki]*
20) *⸢ù é-ur*$_4$*-me-imin⸣-[an-ki]*
21) *⸢pí-ti-iq⸣-ši-na ⸢ka⸣-[la-ma]*
22) *i-na ku-up-ru ⸢ù⸣ [a-gur-ri]*
23) *⸢e-pú-uš ú-šak-li⸣-[il-ma]*
24) *ú-⸢na*$^{?}$*-am*$^{?}$*-mar*$^{?}$ *ša⸣-[aš-ši-iš*$^{?}$*]*
Ca. 3 lines missing at the end of col. iii
Text continued on the right side or never finished

iii 15–24) I fill[ed] in the b[a]se of Etemenanki [and the ba]se of Eurmeiminank[i] (to make) a hi[gh] ter[r]ace. (With regard to) [E]temenan[ki] and Eurmeim[inanki], I b[ui]lt their e[ntire str]uctures using bitumen and [baked brick]. I compl[eted (them)], *ma[king] (them) s[hin]e l[ike the sun].*

Ca. 3 lines missing at the end of col. iii
Text continued on the right side or never finished

2

Two complete and one fragmentary limestone tablets are inscribed with a long Akkadian text of Nebuchadnezzar II recording his building activities in Babylon. The text on all three objects is engraved in archaizing Neo-Babylonian script. This inscription was composed in order to commemorate the construction of the king's new palace, the so-called "North Palace," which was built northwest of the Ištar Gate, just outside the city walls and immediately next to the processional way. Nebuchadnezzar states that he raised its superstructure as high as a mountain using baked bricks and bitumen; roofed it with a variety of wood, especially cedar imported from Mount Lebanon; installed metal-ornamented wooden doors (*musukkannu*-wood, cedar, cypress, and ebony); decorated its parapets with blue-glazed bricks; and constructed a fortification wall using strong stones and large slabs quarried from the mountains. The work, which is said to have begun in a favorable month and on an auspicious day, took "(just) fifteen days" to complete. This, however, does not reflect historical reality since it took significantly longer to construct this extensive palatial structure; fifteen was likely chosen as half of an ideal month.

Before commemorating the construction of the (new) North Palace, the prologue of this 1,592-word-long inscription also records numerous other building activities of Nebuchadnezzar at Babylon and Borsippa. These are: (1) work on Marduk's temple Esagil, especially the roofing and decoration of the cella Eumuša; (2) the completion of the massive brick superstructures of Etemenanki, the ziggurat of Babylon, and Eurmeiminanki, the ziggurat of Borsippa; (3) construction on Nabû's temple Ezida, in particular the decoration and roofing of its cellas and one of its principal gates (Kaumuša);

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1 ii 24 *ú-⸢na*$^{?}$*-am*$^{?}$*-mar*$^{?}$ *ša⸣-[aš-ši-iš*$^{?}$*]* "*ma[king] (them) s[hin]e l[ike the sun]*": The tentative reading follows R. Da Riva (personal communication). Note that in Neo-Babylonian royal inscriptions *šamšiš* usually appears before *ú-ša-pa-a*, "I made shine forth," and not after *unammir*, "I made (it) shine."
1 lacuna after ii 24 See the commentary of this inscription on the now-missing portion of the text.

(4) the refurbishment of Marduk's and Nabû ceremonial boats (Maumuša and Maidḫedu), which they used during New Year's festivals; (5) the rebuilding of numerous temples at Babylon, namely Esiskur (the *akītu*-house), Emaḫ (the temple of the goddess Ninḫursag/Ninmaḫ), Eniggidrukalamasuma (the temple of Nabû of the *ḫarû*), Ekišnugal (the temple of the god Sîn), Edikukalama (the temple of the god Šamaš), Enamḫe (the temple of the god Adad), Esabad and Eḫursagsikila (temples of the goddess Ninkarrak/Gula), and Ekitušgarza (the temple of the goddess Bēlet-Eanna); (6) the renovation of several temples at Borsippa, specifically temples for the god Mār-bīti, the goddess Gula (Egula, Etila, and Ezibatila), the god Adad, and the god Sîn (Edimana); (7) the completion of the inner city walls Imgur-Enlil and Nēmetti-Enlil, as well as the reinforcement of the embankment walls that ran alongside them; (8) the raising, improvement, and beautification of Babylon's processional streets, especially Ay-ibūr-šabû; (9) the reconstruction and decoration of the Ištar Gate (Ištar-sākipat-tēbîša) with a façade of blue-glazed bricks that had representations of wild bulls (and) *mušḫuššu*-dragon(s) fashioned on them; (10) the construction of a new outer wall that encompassed the eastern half of Babylon; the rebuilding of Borsippa's city wall (Ṭābi-supūršu); and (11) the renovation and decoration of the (old) South Palace. Before describing his work, Nebuchadnezzar refers to his military campaigns in far-off lands and remote mountains and to having received substantial tribute from those places.

The text, which ends with a prayer to the god Marduk, is generally known in scholarly literature as the "East India House Inscription," the "Stone Tablet [Inscription]," and "[Nebuchadnezzar] Stein-Tafel X."

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Lines Preserved	cpn
1	BM 129397	1938-5-20,1	Probably Babylon	i 1–x 19	c
2	SCT 1982.2.8	—	As ex. 1	i 4–62, 67–ii 54, 63–iii 41, 45–55, 63–iv 29, 37–v 48, ix 45–x 19	p
3	BM 122119A	78-9-2,2	As ex. 1	i 1–13, ix 38–49	c

COMMENTARY

This text, the so-called "East India House Inscription," is one of the longest-known Neo-Babylonian royal inscriptions: it is 1,592 words long. In addition to being written on (at least three) large stone tablets, this text was also written on three-column clay cylinders, but inscribed in contemporary Neo-Babylonian script, rather than in an archaizing one; see Nbk. 36 (C031) for further details. The stone tablets are all presumed to have come from the North Palace at Babylon, one of the new royal residences that Nebuchadnezzar II built for himself in his imperial capital. Of course, this cannot be proven with certainty since the "East India House Tablet" (ex. 1 [BM 129397]) was discovered before 1803 by Sir H. Jones Bridges (British Resident in Baghdad), nearly one hundred years before the R. Koldewey-led German excavations at Babylon (1899–1917); this completely intact exemplar of the inscription is named after the place where it was first exhibited: the museum in the East India House, the headquarters of the East India Company in London. The same is true of the other two exemplars: both were purchased, so their original find spots are unknown. Ex. 3 (BM 122119A) was purchased from the antiquarian J.M. Shemtob in 1878, in Babylon, and no information about the acquisition of ex. 2

(SCT 1982.2.8) has been published or made publicly available. Note that SCT 1982.2.8 was in the Arthur M. Sackler Collections and then put up for auction at Christie's in New York on the 8th of June, 2012, but the object was not sold; the present whereabouts of that damaged tablet are not known. Ex. 2 was twice reused in antiquity, once as a door socket, and so removed from the original location where Nebuchadnezzar had it deposited or displayed.

J. Novotny collated ex. 1 from high-resolution photographs, ex. 2 (SCT 1982.2.8) from the published photographs (Wallenfels, Studies Slotsky pls. 1–4), and ex. 3 from the original in the British Museum. There are also two casts of ex. 1: BM 12138, which is also housed in the British Museum, and VAG 169, which is in the Vorderasiatisches Museum (Berlin). Ex. 1, the only complete exemplar of this inscription, is generally used as the master text. A score of the inscription is presented on Oracc and the minor (orthographic) variants are given at the back of the book, in the critical apparatus.

With regard to its date of composition, the present text appears to have been one of the latest-dated presently known inscriptions of Nebuchadnezzar II, together with Nbk. 23 (C35) and the WBA and WBC inscriptions. This assessment is based largely on the building projects at Babylon and Borsippa mentioned in this inscription's very long prologue (i 1–viii 18). The very similar Nbk. 36 (C031), exemplars of which were inscribed on three-column clay cylinders, was likely written shortly before the present inscription. This assessment is principally based on the fact that that inscription has a shorter description of the rebuilding of Etemenanki (Marduk's ziggurat at Babylon) and does not mention that Nebuchadnezzar renovated Eurmeiminanki (the temple-tower of Nabû at Borsippa); see the on-page notes of Nbk. 36 (C031) for further details. The present text is earlier in date than Nbk. 23 (C35). See the commentary of that inscription for more details.

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1992 George, BTT pp. 138, 305, 339–340, 347 and 359–360 (iv 38–41, v 12–20, 27–33, 38–53, 54–vi 3, 45–21, vii 36–46, 51–56, edition; study)

1993 Cohen, Cultic Calendars p. 448 (ii 54–iii 7, 71–iv 6, translation)
1996 Foster, Before the Muses^{2} pp. 726 (a), 729 (e) (i 55–ii 1, ix 47–x 19, translation)
1999 Vanderhooft, HSM 59 pp. 35, 42–43, 46, 48–49 and 184 (study)
2005 Beaulieu, Approaching the Babylonian Economy pp. 45–74 (viii 27–ix 2, edition, study)
2005 Foster, Before the Muses^{3} pp. 843 (a) and 846 (e) (i 55–ii 1, ix 47–x 19, translation)
2008 André-Salvini, Babylone pp. 197 and 234–236 (ex. 1, photo, translation)
2008 Beaulieu, JCSMS 5 p. 9 (viii 27–ix 2, translation; study)
2008 Da Riva, GMTR 4 pp. 41, 70–71, 73, 79–80, 92, 96, 111, 122 sub 2.4 ST, and 130 sub 17 (ex. 1, study)
2008 Finkel, Babylon: Wahrheit pp. 363 and 365 (ex. 1, photo, study)
2008 Reade, Babylon: Myth and Reality pp. 29–31 (ex. 1, photo, study)
2008 van der Spek, Studies Stol pp. 296–300 (vi 39–56, vii 52–ix 2, translation; study)
2008 Wallenfels, Studies Slotsky pp. 267–294 and pls. 1–4 (ex. 2, photo, edition; ex. 1, study)
2010 Da Riva, Aramazd 10/1 p. 58 (vi 22–29, translation, study)
2012 Da Riva, Brisa p. 20 (ex. 1, study)
2012 Da Riva, NABU 2012/2 pp. 45–46 no. 34 (ex. 2, study)
2013–14 Da Riva, Aramazd 8 pp. 186–190 (ex. 3, photo, edition; exs. 1–2, study)
2017 Beaulieu, JCSMS 11–12, pp. 9–11 (vii 9–25, 34–39, viii 27–ix 2, translation; study)
2019 Streck, Studies Fischer-Elfert pp. 1118–1120 (viii 52–ix 9, edition, study)
2020 Pedersén, Glazed Brick Decoration pp. 117 and 119 (ex. 1, photo; study)
2021 Dalley, City of Babylon pp. 28–29 (ex. 1, study)
2021 Ouysook, Composition pp. 11–12, 82–83, 94–95, 103–104, 110, 120–121, 138–139, 142–145, 162–163 and 178–180 (iv 7–11, 25–34, 38–43, viii 27–39, 62–ix 2, 54–56, edition; study)
2021 Pedersén, Babylon pp. 21, 42, 44, 56–57, 63, 70–71, 90, 111, 123, 127, 150–151, 162, 166, 168, 170, 184, 198–200, 218, 232 and 267 (ex. 1, study)
2022 Gries, Ischtar-Tor p. 25 (ex. 1, photo)
2023 Jursa, OHANE 5 p. 95 (ex. 1, photo)
2024 Van Buylaere, Babylon Collection pp. 123 and 140–148 no. 52 (i 1–2, ii 57–iii 56, v 53–vi 45, 60–vii 7, 25–40, viii 63–ix 21, x 2–19, transliteration; exs. 1–3, study)
2024 Weiershäuser, Studies Maul p. 625 (ii 12–42, translation, study)

TEXT

Col. i
1) ^{d}AG-*ku-dúr-ri-ú-ṣu-úr*
2) LUGAL KÁ.DINGIR.RA.KI
3) *ru-ba-a na-a-dam*
4) *mi-gi-ir* ^{d}AMAR.UTU
5) ÉNSI *ṣi-i-ri*
6) *na-ra-am* ^{d}*na-bi-um*
7) *mu-uš-ta-lam a-ḫi-iz né-me-qí*
8) *ša a-lak-ti i-lu-ti-šu-nu*
9) *iš-te-né-e*ʾ*-ù*
10) *pí-it-lu-ḫu bé-e-lu-ut-su-un*
11) GÌR.NÍTA *la a-ne-ḫa*
12) *ša a-na zi-in-na-a-ti*
13) *é-sag-íl ù é-zi-da*
14) *u*$_{4}$*-mi-ša-am ti-iṣ-mu-ru-ma*
15) *da-am-qá-a-ti* KÁ.DINGIR.RA.KI
16) *ù bar-sí-pa*.KI
17) *iš-te-né-e*ʾ*-ú ka-a-a-nam*
18) *e-em-qá mu-ut-né-en-nu-ú*
19) *za-nin é-sag-íl ù é-zi-da*
20) IBILA *a-ša-re-du*
21) *ša* ^{d}AG-IBILA-*ú-ṣu-úr*
22) LUGAL KÁ.DINGIR.RA.KI *a-na-ku*

i 1–22) Nebuchadnezzar (II), king of Babylon, pious prince, favorite of the god Marduk, the exalted ruler who is the beloved of the god Nabû, the one who deliberates (and) acquires wisdom, the one who constantly seeks out the ways of their divinity (and) reveres their dominion, the indefatigable governor who is every day mindful of provisioning Esagil and Ezida and (who) constantly seeks out good things for Babylon and Borsippa, the wise (and) pious one who provides for Esagil and Ezida, foremost heir of Nabopolassar, king of Babylon, am I.

23) *iš-tu ib-na-an-ni* EN DINGIR DÙ-*ú-a*
24) ^{d}AMAR.UTU *ib-ši-mu*
25) *na-ab-ni-ti i-na um-mu*
26) *e-nu-ma al-da-ku*
27) *ab-ba-nu-ú a-na-ku*
28) *aš-ra-a-ti* DINGIR *aš-te-né-e*
29) *a-la-ak-ti* DINGIR *er*$_{4}$*-te-né-ed-di*

i 23–29) As soon as the lord, the god who created me, the god Marduk, brought me into being (and) fashioned my form inside (my) mother (and) when I was born (and) created, I constantly sought out the sanctuaries of the god(s) (and) constantly followed the ways of the god(s).

30) *ša* ^{d}AMAR.UTU EN GAL DINGIR *ba-ni-ia*
31) *e-ep-še-tu-šu na-ak-la-a-ti*

i 30–39) I repeatedly praised aloud the ingenious accomplishments of the god Marduk, the great lord,

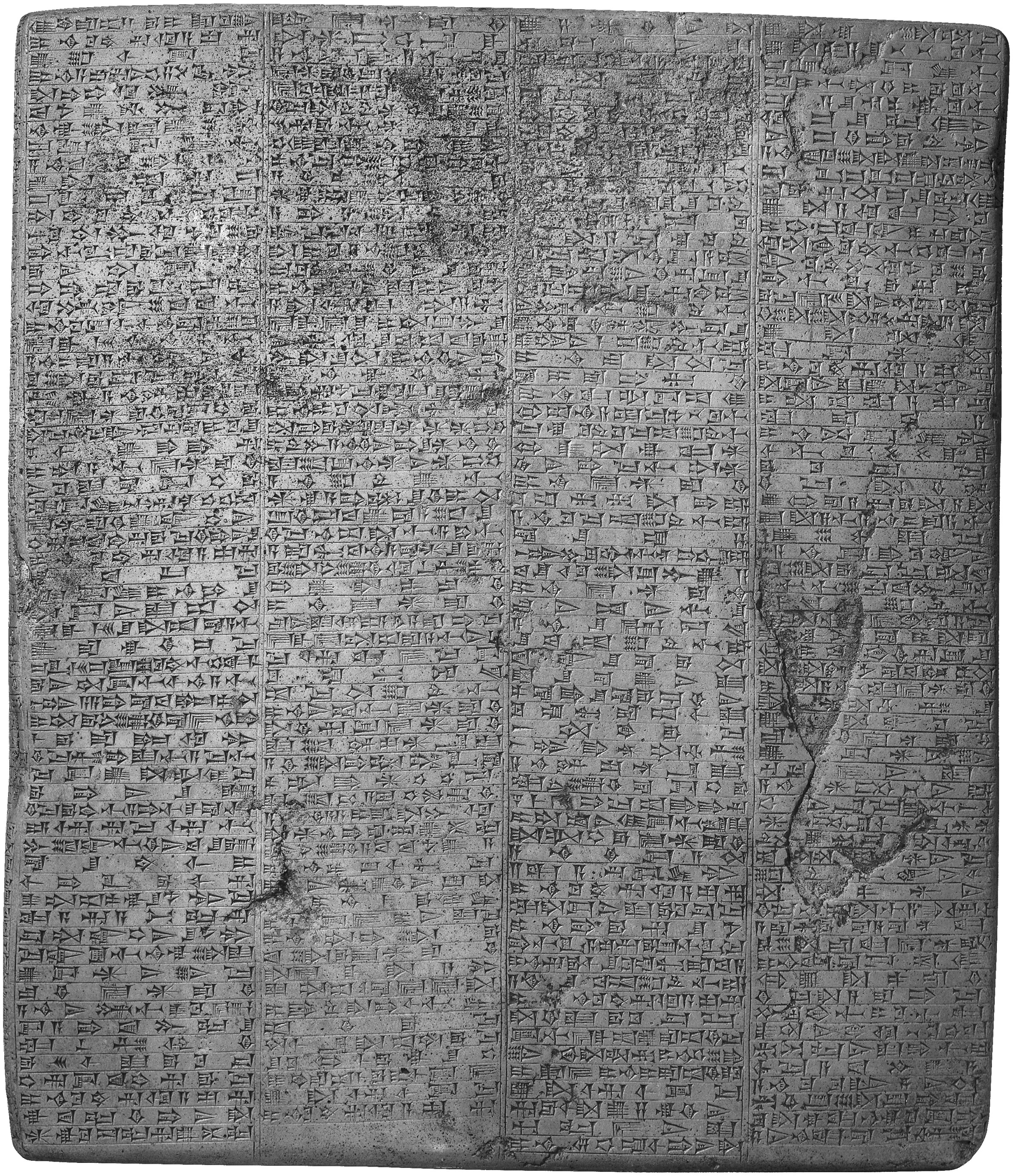

Figure 16. Reverse face of BM 129397 (Nbk. 2 ex. 1), the so-called “East India House Tablet,” which is inscribed with a long Akkadian inscription recording Nebuchadnezzar II’s building activities at Babylon and Borsippa, including the construction of the North Palace. © Trustees of the British Museum.

32) *e-li-iš at-ta-na-a-du*
33) *ša* ^{d}AG *a-pí-il-šu ki-i-nim*
34) *na-ra-am šar-ru-ti-ia*
35) *a-lak-ti i-lu-ti-šu ṣir-ti*
36) *ki-ni-iš uš-te-né-e-du*

the god who created me. I truly proclaim again and again the exalted divine ways of the god Nabû, his true heir, the one who loves my royal majesty. With all of my faithful heart, I love worshiping their divinity (and) revering their dominion.

37) *i-na gi-mir* ŠÀ-*ia ki-i-nim*
38) *a-ra-mu pu-luḫ-ti i-lu-ti-šu-nu*
39) *pi-it-lu-ḫa-ak be-lu-ut-su-un*
40) *ì-nu-um* ^{d}AMAR.UTU EN GAL
41) *re-e-ši šar-ru-ti-ia ul-lu-ma*
42) *be-lu-ti* KIŠ *ni-ši i-qí-pa-an-nim*
43) ^{d}AG *pa-qí-id* KIŠ AN-*e ù* KI
44) *a-na šu-te-šu-úr ni-ši*
45) GIŠ.NÍG.GIDRU *i-ša-ar-ti*
46) *ú-ša-at-mi-iḫ qá-tu-ú-a*

i 40–46) When the god Marduk, the great lord, elevated me to be king and entrusted me with the lordship of all of the people, the god Nabû, overseer of the totality of heaven and earth, allowed my hands to grasp a just scepter to lead people in the right way.

47) *ia-ti ša-a-šu-nu ba-la-ak*
48) *aš-te-né-eʾ-a i-lu-ut-su-un*
49) *a-na zi-ki-ir šu-mi-šu-nu* DUGUD
50) *pi-it-lu-ḫa-ak* DINGIR *ù* ^{d}*iš*$_8$-*tár*

i 47–50) As for me, I pray to them (Marduk and Nabû), I constantly seek out their divinity. At the mention of their important name(s), I revere god and goddess (alike).

51) *a-na* ^{d}AMAR.UTU EN-*ia ut-né-en*
52) *su-pe-e-šu aṣ-ba-at-ma*
53) *a-ma-at* ŠÀ *iš-te-eʾ-ù*
54) *ša-a-šu aq-bi-iš*
55) *ul-la-nu-ku* EN *mi-na-a ba-ši-ma*
56) *a-na* LUGAL *ša ta-ra-am-mu-ma*
57) *ta-na-am-bu-ù zi-ki-ir-šu*
58) *ša e-li-ka ṭa-a-bu*
59) *tu-uš-te-eš-še-er šu-um-šu*
60) *ḫa-ra-na i-šar-tú ta-pa-qid-su*

i 51–60) I prayed to the god Marduk, my lord. I besought him with supplications and spoke to him the words that my heart searched for, (saying): "Without you, O lord, what would exist? As for the king you love, whose name you call, (and) the one who is pleasing to you, (it is) you (who) makes his name prosper (and) sends him on the right path.

61) *a-na-ku ru-bu-ù ma-gi-ra-ka*
62) *bi-nu-ti qá-ti-ka*
63) *at-ta ta-ba-na-an-ni-ma*
64) *šar-ru-ti ki-iš-ša-at ni-ši*
65) *ta-qí-pa-an-ni*
66) *ki-ma du-um-qú-ka be-lu*
67) *ša tu-uš-te-ep-pí-ru*
68) *gi-mi-ir-šu-un*
69) *be-lu-ut-ka ṣir-ti šu-re-eʾ-im-am-ma*
70) *pu-lu-uḫ-ti i-lu-ti-ka*
71) *šu-ub-ša-a i-na* ŠÀ-*ia*
72) *šu-ur-kam-ma ša* UGU-*ka ṭa-a-bu*
Col. ii
1) *ša ba-la-ṭi-ia lu te-ep-pe-eš*

i 61–ii 1) I am the prince who is obedient to you, the creation of your (own) hand. You are the one who created me and entrusted me with kingship of all of the people. According to your good will, O lord, by which you allow all of them (the people) to be fed regularly, make your exalted dominion be merciful towards me and make reverence for your divinity exist in my heart. Grant me what is pleasing to you and do that which will give me good physical health."

2) *šu-ú a-ša-re-du ka-ab-tu*
3) IGI.GÁL DINGIR.DINGIR NUN ^{d}AMAR.UTU
4) *un-né-en-ni-ia iš-me-e-ma*
5) *im-ḫu-ru su-pu-ú-a*
6) *uš-ṭi-ba-am-ma be-lu-ut-su ṣir-ti*
7) *pu-lu-úḫ-ti i-lu-ti-šu*
8) *ú-ša-áš-ki-in i-na* ŠÀ-*ia*
9) *a-na ša-da-da sè-er-de-e-šu*
10) *ú-ša-ad-ka-an-ni lìb-ba*
11) *pi-it-lu-ḫa-ak be-lu-ut-su*

ii 2–11) (With regard to) him, the foremost one, the honored one, the wisest of the gods, the prince, the god Marduk, he heeded my supplications and accepted my prayers. He made his exalted dominion pleasing to me and had reverence for his divinity placed in my heart. He prompted me to pull his chariot pole; I revered his dominion.

12) *i-na tu-ku-ul-ti-šu ṣir-ti*
13) MA.DA.MA.DA *ru-qá-a-ti*
14) *ša-di-im né-su-ú-ti*
15) *iš-tu ti-a-am-ti e-li-ti*

ii 12–29) Through his exalted support, I repeatedly travelled (through) far-off lands, remote mountains, from the Upper Sea to the Lower Sea, difficult paths, obstructed roads, where access was blocked (and)

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i 55–62 These lines are written on the bottom edge of ex. 2.
i 63 Col. ii of ex. 2 starts here.
i 64–72 These lines are written on the bottom edge of ex. 1.

16) *a-di ti-a-am-ti ša-ap-li-ti*
17) *úr-ḫu-um áš-ṭu-tim*
18) *pa-da-nim pe-ḫu-ti*
19) *a-ša-ar kib-si šu-up-ru-su*
20) *še-e-pi la i-ba-aš-šu-ú*
21) *ḫa-ra-nam na-am-ra-ṣa*
22) *ú-ru-úḫ ṣú-ma-mi*
23) *e-er-te-ed-de-e-ma*
24) *la ma-gi-ri a-na-ar*
25) *ak-mi za-ʾi-i-ri*
26) MA.DA *uš-te-ši-ir-ma*
27) *ni-šim uš-ta-am-mi-iḫ*
28) *ra-ag-ga* ⸢*ù*⸣ *ṣe-e-num*
29) *i-na ni-ši ú-še-es-si*

approach was not possible, difficult road(s), (and) arid (lit: "thirsty") path(s), and I killed the insubmissive, bound enemies, put the land in order, and made the people prosper. I drove away the criminals and villains from the people.

30) KÙ.BABBAR KÙ.GI *ni-si-iq* NA$_4$ *šu-qú-ru-ti*
31) *e-ra-a* GIŠ.MES.MÁ.KAN.NA GIŠ.EREN
32) *mi-im-ma šu-um-šu šu-qú-ru*
33) ḪÉ.GÁL *ru-uš-ša-a*
34) *bi-ši-ti ša-di-im*
35) *ḫi-iṣ-bi ta-ma-a-tim*
36) *ip-ti ka-bi-it-ti*
37) *i-gi-sa-a šu-um-mu-ḫu*
38) *a-na* URU-*ia* KÁ.DINGIR.RA.KI
39) *a-na maḫ-ri-šu ú-še-ri-im-ma*
40) *i-na é-sag-íl*
41) É.GAL *be-lu-ti-šu*
42) *aš-ták-kan zi-in-na-a-ti*

ii 30–42) I had silver, gold, precious (and) valuable stones, copper, *musukkannu*-wood, cedar, anything that is valuable, red-gold produce, the yield of the mountains, the wealth of the seas, substantial tribute, lavish gift(s) brought into my city, Babylon, into his (Marduk's) presence, and I constantly provisioned Esagil, the palace of his lordly majesty.

43) *é-umuš-a pa-pa-ḫa*
44) ^{d}EN.LÍL DINGIR.DINGIR ^{d}AMAR.UTU
45) *ú-ša-an-bi-iṭ ša-aš-ša-ni-iš*
46) *ša-al-la-ru-uš-šu*
47) *ḫu-ra-ṣu ru-uš-ša-a*
48) *ki-ma* IM.BABBAR *ù* ESIR
49) NA$_4$.ZA.GÌN *ù* NA$_4$.GIŠ.NU$_{11}$.GAL
50) SUḪUŠ É *ú-ša-al-bi-iš*

ii 43–50) (With regard to) Eumuša, the cella of the Enlil of the gods, the god Marduk, I made (it) radiant like the sun. I clad the foundation of the room with reddish gold *in lieu of* its *šallaru*-plaster (and) lapis lazuli and alabaster instead of gypsum and bitumen.

51) *ká-ḫi-li-sù* KÁ *ku-uz-bu*
52) *ù* KÁ *é-zi-da é-sag-íl*
53) *ú-še-piš nam-ri-ri* ^{d}UTU-*ši*

ii 51–53) (With regard to) Kaḫilisu, the gate of sexual charm(s), and the gate of Ezida (inside) Esagil, I had (it) made (like) the awe-inspiring radiance of the sun.

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ii 43–50 and iii 18–32 Work on Eumuša, the cella of the god Marduk, is also mentioned in Nbk. 19 (C34) i 29–30; 23 (C35) i 33–34; 31 (C33) i 46–52; 32 (C36) i 30–34; 36 (C031) i 10′′′–14′′′; 55 (VA Bab 622) i′ 5′b–9′a; C212 i 14–17; C32 i 45–52; C37 i 27–33; C38 i 30–34; WBA iii 35–42; and WBC i 5*–10*. This chamber was the most important room of Esagil. Despite its importance, little about its building history is known in currently extant cuneiform sources. Ashurbanipal (r. 668–ca. 631), Assyria's last great king, and Nebuchadnezzar II are the only two rulers who specifically record in their inscriptions that they carried out work on Eumuša, which was located west of the Court of Bēl. For further information, see, for example, George, BTT pp. 268–269, 389–391, and 401–403; and George, House Most High p. 156 no. 1176.

ii 46–54 These lines are written on the bottom edge of ex. 2.

ii 51–53 Nebuchadnezzar II's decoration of Kaḫilisu, the cella of the goddess Zarpanītu, and Ezida, the cella of the god Nabû in Esagil, is also recorded in Nbk. 19 (C34) i 31–38; 31 (C33) i 46–52; 32 (C36) i 30–34; C32 i 45–52; C37 i 27–33; C38 i 30–34; WBA iii 43–56; and WBC i 11*–ii 12. Zarpanītu's cella is called Kaḫilisu in royal inscriptions of Ashurbanipal (r. 668–ca. 631) and Nebuchadnezzar. According to two lists of Esagil's gates, Kaḫilisu was the gate of Zarpanītu's cella; one exemplar of Ludlul Tablet IV calls this gate Kaḫiligar. A list of gates of Esagil and the so-called "Canonical Temple List" respectively refer to Edaraʾana as the cella and the temple of Marduk's consort. According to Tablet II of the five-tablet scholarly compendium Tintir = Babylon, Eḫalanki was the seat of Zarpanītu. Edaraʾana (or Kaḫilisu as it is referred to in this text) was the second most important part of the Esagil temple and was situated in the as-of-yet-unexcavated northwest corner of the building. This section of Esagil was accessed via Ka-Lamma-(a)rabi (the northern gate of the main temple = Gate D), which also went by the name Gate of Bēltīya. As for Ezida, it was the third most important cult room in the main building of Esagil. Its main gate was Kaezida. Nebuchadnezzar is the only ruler known to have worked on this part of Babylon's principal temple, which was situated in the as-of-yet-unexcavated southwest corner of the building. Nabû used this part of the temple when he visited Babylon during the New Year's festival. For further information on these two parts of Esagil, see George, BTT pp. 88–91, 270–271, 281–282, 393–395, and 402–403; George, House Most High p. 74 no. 145, p. 98 no. 448, 107 no. 555, and p. 160 no. 1237; George, Iraq 57 (1995) pp. 173–197; and Da Riva, Studies Zadok pp. 191–192 and 200–201.

54) *du$_{6}$-kù-ki-nam-tar-tar-e-dè*
55) *ša ub-šu-ukkin-na* BÁRA *ši-ma-a-ti*
56) *ša i-na zag-mu-ku re-eš ša-at-ti*
57) UD.8.KAM UD.11.KAM
58) ^{d}*lugal-dìm-me-er-an-ki-a* EN DINGIR
59) *i-ra-am-mu-ú qé-re-eb-šu*
60) DINGIR.DINGIR *šu-ut* AN KI
61) *pa-al-ḫi-iš ú-ta-aq-qú-šu*
62) *ka-am-su iz-za-zu maḫ-ru-uš-šu*
63) *ši-ma-at u$_{4}$-um da-rí-ú-tim*
64) *ši-ma-at ba-la-ṭi-ia*
65) *i-ši-im-mu i-na qé-er-bi*

ii 54–65) (With regard to) Dukukinamtartarede of Ubšukkinna, the Dais of Destinies, in which the god Lugaldimmerankia, the lord of the god(s), takes up residence during the New Year's festival, (at) the beginning of the year, (on) the eighth day (and on) the eleventh day, (when) the gods of heaven and earth reverently attend on him, bow down (and) stand in his presence, in which they (the gods) determine (for me) a fate of long days (and) a fate of (the preservation of) my life:

Col. iii

1) BÁRA *šu-ú* BÁRA *šar-ru-ti*
2) BÁRA ^{d}EN.LÍL-*ú-ti*
3) *ša* IGI.GÁL DINGIR.DINGIR NUN ^{d}AMAR.UTU
4) *ša* LUGAL *ma-aḫ-ri*
5) *i-na* KÙ.BABBAR *ip-ti-qú pí-ti-iq-šu*
6) KÙ.GI *nam-ri ti-iq-ni$_{7}$ me-lam-mi*
7) *ú-ša-al-bi-iš-šu*

iii 1–7) (with regard to) that dais, the dais of kingship, (and) the dais of supreme power of the wisest of the gods, the prince, the god Marduk, whose structure a king of the past had cast with silver, I had it clad with bright gold (and) ornaments (imbued with) brilliance.

8) *ú-nu-ti* É *é-sag-íl*
9) KÙ.GI *ru-uš-ša-a*
10) GIŠ.*má-umuš-a ṣa-ri-ri ù* NA$_{4}$
11) *ú-za-ʾi-in*
12) *ka-ak-ka-bi-iš ša-ma-mi*
13) *e-eš-re-e-ti* KÁ.DINGIR.RA.KI
14) *ú-še-piš az-nu-un*

iii 8–14) I decorated the utensils of the temple(s) of Esagil with reddish gold (and) Maumuša with *ṣāriru*-gold and stone(s) (to look) like the stars of the heavens. I had the sanctuaries of Babylon (re)built (and) I provided for (them).

15) *ša é-temen-an-ki*
16) *i-na a-gur-ri* NA$_{4}$.ZA.GÌN *el-le-ti*
17) *ú-ul-la-a re-e-ša-a-ša*

iii 15–17) I raised the superstructure of Etemenanki using baked bricks (colored with) shining blue glaze.

18) *a-na e-pé-šu é-sag-íl*
19) *na-ša-an-ni li-ib-bi*
20) *qá-qá-da-a pí-tu-qá-ak*
21) *re-e-ša-a-ti* GIŠ.EREN-*ia*
22) *ša iš-tu* KUR.*la-ab-na-nim*
23) GIŠ.TIR *el-le-tim ub-lam*
24) *a-na ṣú-lu-lu é-umuš-a*
25) *pa-pa-ḫa* ^{d}EN.LÍL-*ú-ti-šu*
26) *aš-te-eʾ-e-ma i-ta-am* ŠÀ
27) GIŠ.EREN.GIŠ.EREN *da-nu$_{4}$-tim*
28) *a-na ṣú-lu-lu é-umuš-a*

iii 18–28) My heart dearly wanted me to (re)build Esagil (and) I was constantly attentive (towards it). I constantly sought out the best of my cedar that I had carried off from Mount Lebanon, the holy forest, to (be) the roof of Eumuša, the cella of his supreme power, and (my) mind pondered (it).

29) KÙ.GI *nam-⸢ri⸣ ú-ša-al-biš*
30) *ši-i-pí šap-la-nu* GIŠ.EREN *ṣú-lu-lu*
31) KÙ.GI *ù ni-sì-iq* NA$_{4}$

iii 29–32) I clad the (beams of) hard cedar for the roof of Eumuša with bright gold. I decorated the *šīpu*s below the roof cedar(s) with gold and precious stone(s).

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ii 54–iii 7 Dukukinamtartarede (which was sometimes simply called Duku) was the "Dais of Destinies" upon which the god Marduk (as Lugaldimmeranki) sat in Ubšukkina (the court of divine assembly), which convened on the eighth and eleventh days of the New Year's festival. This holy seat of Babylon's tutelary god was most likely located inside Esagil (or its complex), since it was on Marduk's processional route, between his cella in the main building of Esagil and the processional way Ay-ibūr-šabû. The only other inscription of Nebuchadnezzar II mentioning this building project is Nbk. 36 (C031) i 1′′′–5′′′. The Neo-Assyrian king Ashurbanipal (r. 668–ca. 631) is also known to have worked on Duku. For further information, see George, BTT pp. 287–291; George, House Most High p. 77 no. 180; and Pongratz-Leisten, Ina Šulmi Īrub pp. 56–60.

ii 64–65 These lines are written on the bottom edge of ex. 1.

iii 8–14 The refurbishment and decoration of Marduk's ceremonial boat Maumuša is also recorded in Nbk. 32 (C36) ii 34–36; 36 (C031) i 6′′′–8′′′; C38 ii 20–26; WBA v 19–30; and WBC iii 1–11.

iii 15–17 For further information (including earlier scholarly literature) on Etemenanki, Marduk's ziggurat at Babylon, see pp. 7–8 (with nn. 33–34).

iii 18–32 With regard to Eumuša, see the on-page note to ii 43–50 above.

32) *ú-za-ʾi-in*
33) *a-na e-pe-šu é-sag-íl*
34) *ud-da-kam ú-sa-al-la-a*
35) LUGAL DINGIR.DINGIR EN EN.EN
36) *bar-sí-pa*.KI URU *na-ar-mi-šu*
37) *ú-us-si-im-ma*
38) *é-zi-da* É *ki-i-nim*
39) *i-na qé-er-bi-šu ú-še-piš*
40) *i-na* KÙ.BABBAR KÙ.GI *ni-sì-iq-ti* NA$_4$
41) *e-ra-a* GIŠ.MES.MÁ.KAN.NA GIŠ.EREN
42) *ú-ša-ak-li-il ši-pí-ir-šu*
43) GIŠ.EREN *ṣú-lu-lu*
44) *pa-pa-ḫa-a-ti* ^{d}AG
45) KÙ.GI *ú-ša-al-bi-iš*
46) GIŠ.EREN *ṣú-lu-lu ká-umuš-a*
47) *ú-ša-al-bi-iš* KÙ.BABBAR *nam-ri*
48) *ri-i-mu* GIŠ.IG.MEŠ KÁ *pa-pa-ḫa*
49) *si-ip-pe ši-ga-ri* GIŠ.DAL GAN.DU$_7$
50) *giš-ká-na-ku ṣa-ri-ri-um-ma*
51) GIŠ.EREN *ṣú-lu-lu*
52) *da-la-ba-na-a-ti-šu*
53) KÙ.BABBAR *ú-za-ʾi-in*
54) *ta-al-la-ak-ti pa-pa-ḫa*
55) *ù ma-la-ak* É
56) *a-gu-úr eš-ma-re-e*
57) *du-ú* BÁRA.BÁRA *qé-er-bi-šu*
58) *pi-ti-iq ka-as-pa*
59) AM.MEŠ GIŠ.IG.MEŠ KÁ.MEŠ
60) *i-na za-ḫa-le-e*
61) *nam-ri-iš ú-ba-an-nim*
62) É *as-míš ú-dam-mi-iq-ma*
63) *a-na ta-ab-ra-a-ti*
64) *lu-le-e uš-ma-al-lam*
65) *eš-re-e-ti bar-sí-pa*.KI
66) *ú-še-pí-iš az-nu-un*
67) *ša é-ur$_4$-me-imin-an-ki*

iii 33–35) To (re)build Esagil, I prayed all day to the king of the gods, the lord of lords (Marduk).

iii 36–47) (With regard to) Borsippa, his beloved city, I properly adorned (it) and had Ezida, the true house, (re)built inside it. I completed its construction with silver, gold, precious stone(s), copper, *musukkannu*-wood, (and) cedar. I had the roof cedar(s) of the cellas of the god Nabû clad with gold (and) had the roof cedar(s) of Kaumuša clad with bright silver.

iii 48–53) I decorated the wild bull(s) in the doors of the gate of the cella, the door-jambs, door bolt(s), crossbeam(s), architrave(s), (and) *giškanakku*(s) with *ṣāriru*-gold and the roof cedar(s) of its *dalbānu*s with silver.

iii 54–61) I resplendently beautified the accessway to the cella and the course to the temple (using) slab(s) of *ešmarû*-metal, the throne platform(s) and daises inside it (with) cast silver, (and) the wild bulls in the doors of (its) gates with *zaḫalû*-metal.

iii 62–66) I suitably beautified the temple (Ezida) and filled (it) with splendor to be an object of wonder. I had the sanctuaries of Borsippa (re)built (and) I provided for (them).

iii 67–70) I raised the superstructure of Eurmeimin-

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iii 36–66 Work on the Ezida temple at Borsippa is very well attested in the currently extant Nebuchadnezzar II corpus; a full list of references will appear in the introduction of RINBE 1/2. Ezida is the temple of the god Nabû and the main religious structure at Borsippa. It is not only well attested from numerous cuneiform sources, but also from its substantive archaeological remains. The temple was originally dedicated to the god Marduk (in his manifestation as Tutu). For information on this Ezida temple, see George, House Most High pp. 159–160 no. 1236; and Novotny, Jeffers, and Frame, RINAP 5/3 pp. 21–22.

iii 46–47 Nebuchadnezzar II's work on Kaumuša is also mentioned in Nbk. 32 (C36) ii 4; 36 (C031) i 19′′′; BP2 lines 3–7a; and C38 i 67b–75a. This important gate of Ezida was located close to Nabû's "Dais of Destinies," a seat that Borsippa's patron god used during New Year's festivals, when he was travelling to and from Babylon. Kaumuša has not yet been securely identified in the archaeological record.

iii 47–55 These lines are written on the bottom edge of ex. 2.

iii 48 The Assyrian kings Esarhaddon (r. 680–669) and Ashurbanipal (r. 668–ca. 631), as well as the last native king of Babylon, Nabonidus (r. 555–539), are also known to have set up statues of wild bulls in gateways of Ezida. See, for example, RINAP 4 p. 117 Esar. 54 (Smlt.) rev. 10b–16a; Novotny and Jeffers, RINAP 5/1 p. 216 Asb. 10 (Prism T) ii 1–6; and Weiershäuser and Novotny, RINBE 2 p. 76 Nbn. 4 Frgm. 7 ii′ 1′–11′.

iii 56 On ex. 2, col. iv begins with this line.

iii 64–72 These lines are written on the bottom edge of ex. 1.

iii 67–70 Work on Eurmeiminanki, the ziggurat of the god Nabû, is also mentioned in Nbk. 1 (Babylon Stele) iii 15–24; 23 (C35) i 38–43; 54 (B 21) i 11′–15′; C212 i 26–ii 15; C041 i 17′–iii 9′; and C028 i′ 8′–ii′ 9′. Until the mid-nineteenth century, the ruins of the brick core of Borsippa's ziggurat were wrongly believed to have been the fabled biblical Tower of Babel, whose creation described in Genesis 11:1–9 was meant to explain why the world's population spoke many different languages. Instead, the remains of that once-tall, massive, and multi-tiered structure were Eurmeiminanki, the ziggurat of the god Nabû, and not Etemenanki, the temple-tower of the god Marduk at Babylon. Nebuchadnezzar is one of the two known builders of this ziggurat: Nabonidus (r. 555–539) records that he worked on the enclosure wall; see Weiershäuser and Novotny, RINBE 2 pp. 91–92 Nbn. 13 (Ezida Cylinder) i 9′–ii 11. Two inscriptions of Nebuchadnezzar record that a previous king had raised Eurmeiminanki to a height of forty-two cubits, but failed to complete that massive building's structure. It is clear from the archaeological record that Borsippa's temple-tower already existed in the second millennium, long before Nebuchadnezzar became king. Which Babylonian (and Assyrian) rulers founded and rebuilt that ziggurat cannot yet be confirmed given the near complete lack of textual evidence. Further information about Eurmeiminanki will be provided in the introduction of RINBE 1/2. For some earlier studies of Borsippa's ziggurat, see George, House Most High p. 157 no. 1193; Allinger-Csollich, Bagh. Mitt. 22 (1991) pp. 383–499; Allinger-Csollich, Bagh. Mitt. 29 (1998) pp. 95–330; and Pedersén, Babylon pp. 160–162.

68) (blank)
69) *i-na a-gur-ri* NA$_4$.ZA.GÌN *el-le-ti*
70) *ú-ul-la-a re-e-ša-a-ša*
71) GIŠ.*má-íd-ḫé-du*$_7$
72) *ru-ku-bu ru-bu-ti-šu*
Col. iv
1) GIŠ.MÁ *ma-áš-*⸢*da*⸣*-ḫa zag-mu-ku*
2) *i-si-*⸢*in*⸣*-ni*$_7$ *šu-an-na*.KI
3) GIŠ.⸢*ka*⸣*-re-e-šu*
4) *za-ra-ti qé-er-bi-šu*
5) *ú-ša-al-bi-šu*
6) *ti-i-ri ša-áš-ši ù* NA$_4$
7) *é-sískur a-ki-ti ṣi-ir-ti*
8) *ša* ^{d}EN.LÍL DINGIR.DINGIR ^{d}AMAR.UTU
9) *ši-kin ḫi-da-a-ti ù ri-ša-a-ti*
10) *ša i-gi*$_4$*-gi*$_4$ *ù* ^{d}*a-nun-na-ki*
11) *i-na ka-ma-a-ti* KÁ.DINGIR.RA.KI
12) *i-na ku-up-ri ù a-gu-úr-ri*
13) *ša-da-ni-iš e-er-te*
14) *é-maḫ* É ^{d}*nin-ḫur-sag-gá*
15) *lib-ba ká-dingir-ra*.KI
16) *a-na* DINGIR.MAḪ AMA *ba-ni-ti-ia*
17) *i-na* KÁ.DINGIR.RA.KI *e-pú-uš*
18) *a-na* ^{d}AG SUKKAL *ṣi-i-ri*
19) *ša i-din-nam* GIŠ.NÍG.GIDRU *i-šar-ti*
20) *a-na pa-qá-da*$_4$ *ka-al da-ad-mi*
21) *é-níg-gidru-kalam-ma-sum-ma* É*-su*
22) *i-na* KÁ.DINGIR.RA.KI
23) *i-na ku-up-ri ù a-gur-ri*
24) *e-ep-ti-iq pi-ti-iq-šu*
25) *a-na* ^{d}EN.ZU *mu-da-am-mi-iq*
26) *i-da-ti-ia*
27) *é-giš-nu*$_{11}$*-gal* É*-su*
28) *i-na ba-bi-ìl*.KI *e-pú-uš*

anki using baked bricks (colored with) shining blue glaze.

iii 71–iv 6) (With regard to) Maidḫedu, the vehicle of his lordliness, the processional barge of the New Year's festival, the festival of Šuanna (Babylon), I had its *karûs* (and) the *zāratu*-feature(s) inside it clad with an overlay of gold and stone(s).

iv 7–13) (With regard to) Esiskur, the exalted *akītu*-house of the Enlil of the gods — the god Marduk — (which was) established for joyful celebrations of the Igīgū and Anunnakū gods, in the outskirts of Babylon, I set (it) firmly in place as high as a mountain using bitumen and baked brick.

iv 14–17) (With regard to) Emaḫ, the temple of the goddess Ninḫursag (that is) inside Ka-dingirra, I built (it) in Babylon for the goddess Bēlet-ilī (Ninmaḫ), the mother who created me.

iv 18–24) For the god Nabû, the exalted vizier who gave me a just scepter to exercise authority over all of the settlements, I built in Babylon the structure of Eniggidrukalamasuma, his temple, using bitumen and baked brick.

iv 25–28) For the god Sîn, the one who makes my omens auspicious, I built in Babylon Ekišnugal (Egišnugal), his temple.

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iii 71–iv 6 The refurbishment and decoration of Nabû's ceremonial boat Maidḫedu is also recorded in Nbk. 32 (C36) ii 37–40; 36 (C031) i 25′′′–26′′′; C38 ii 27–31; WBA vii 21–28; and WBC iv 26 –32.

iv 7–13 Nebuchadnezzar II's rebuilding of Esiskur, the *akītu*-temple of the god Marduk, is also known from Ištar Gate Inscription lines 54–60; WBA v 38–60; and WBC iii 21–34. The fragmentarily-preserved main building report of Nbk. 37 (C027) likewise described this king's work on the New Year's temple at Babylon. For further details on Esiskur, see the commentary of Nbk. 37.

iv 14–17 The rebuilding of Emaḫ, the temple of the goddess Ninḫursag/Ninmaḫ, is also recorded/mentioned in Nbk. 29 (C21) i 6–ii 3; 30 (C39) ii 30–iii 5; 31 (C33) ii 6–11; 32 (C36) ii 41–44; 47 (B 12) i 1′–13′; B20 lines 3–9; C32 ii 10–15; C37 i 43–53; C38 ii 32–39a; and WBA ix 3–6. According to Tablet IV of the scholarly compendium Tintir = Babylon (George, BTT pp. 57–62), Emaḫ was one of the four temples located in the Ka-dingirra district of East Babylon. This 1,750-m^2 religious building was excavated in 1880 by H. Rassam, in 1900 by R. Koldewey, and in 1961–62 by Iraqi archaeologists; the latter team also reconstructed it. The ruins of the temple that was built just south of the Ištar Gate were identified as Emaḫ from inscriptions discovered in its structure, especially a clay cylinder of the late Neo-Assyrian king Ashurbanipal (r. 668–ca. 631) buried deep within it (Novotny, Jeffers, and Frame, RINAP 5/3 pp. 56–58 Asb. 245 [Emaḫ Cylinder] ex. 1). For further details, see, for example, George, BTT p. 313; George, House Most High p. 119 no. 715; and Pedersén, Babylon pp. 181–189.

iv 16 DINGIR.MAḪ "Bēlet-ilī": In general, the name of this goddess is ^{d}*nin-maḫ*, "Ninmaḫ," in Nebuchadnezzar II's inscriptions. For some further information on Ninmaḫ/Bēlet-ilī, see the commentary of Nbk. 29 (C21).

iv 18–24 Eniggidrukalamasuma, the temple of the god Nabû of the *ḫarû*, is frequently mentioned in Nebuchadnezzar II's inscriptions: Nbk. 31 (C33) ii 6–11; 32 (C36) ii 41–44; 33 (C014) i 27–28; C32 ii 10–15; C37 i 43–53; C38 ii 32–39a; WBA ix 7–13; and WBC v 1′′–3′′. For further details on this temple, which is located in the Ka-dingirra district of East Babylon, see the commentary of Nbk. 33 (C014).

iv 25–28 Ekišnugal (also called Egišnugal) was one of the four religious buildings in the Kullab district of East Babylon, at least according to Tintir = Babylon Tablet IV (George, BTT pp. 57–62). This still-to-be-discovered temple of the moon-god Sîn had a long history: it is first mentioned in the fifth year of the Old Babylonian king Sūmû-abum (r. 1894–1881) and last mentioned in an Astronomical Diary entry for the year 133. Although no inscription of Nebuchadnezzar II specifically composed for this temple is known, Ekišnugal is occasionally mentioned in Nebuchadnezzar's texts. In addition to this passage, see Nbk. 32 (C36) ii 41–44; C37 i 43–53; and C38 ii 32–39a. For further information on this building, see George, BTT pp. 319–320; and George, House Most High p. 114 no. 654.

29) *a-na* ^{d}UTU *da-a-a-nim ṣi-i-ri*
30) *ša-kin* UZU SIG$_5$ *i-na te-er-ti-ia*
31) *é-di-ku$_5$-kalam-ma* É-*su*
32) *i-na* KÁ.DINGIR.DINGIR.KI
33) *i-na ku-up-ri ù a-gur-ri*
34) *ša-qí-iš e-pú-uš*
35) *a-na* ^{d}IŠKUR *mu-ša-áš-ki-in* ḪÉ.GÁL
36) *i-na* MA.DA-*ia é-nam-ḫé* É-*su*
37) *i-na* KÁ.DINGIR.RA.KI *ab-nim*
38) *a-na* ^{d}*gu-la e-ṭi-ra-at*
39) *ga-mi-la-at na-pí-iš-ti-ia*
40) *é-sa-bad é-ḫur-sag-sikil-la*
41) É.É-*ša i-na* KÁ.DINGIR.RA.KI
42) *i-na ku-up-ri ù a-gur-ri*
43) *as-mi-iš ab-nim*
44) *a-na* ^{d}NIN-*é-an-na*
45) *be-el-ti ra-á*ʾ*-im-ti-ia*
46) *é-ki-tuš-garza* É-*sa*
47) *i-na tu-ub-qá-<at>* BÀD KÁ.DINGIR.KI
48) *ša-qí-iš e-pu-uš*
49) *a-na* ^{d}DUMU-É *mu-šab-bi-ir*
50) *ka-ak-ku na-ki-ri-ia*
51) É-*su in bar-sí-pa*.KI *e-pú-uš*
52) *a-na* ^{d}*gu-la be-el-ti*
53) *mu-ṭi-ba-at ši-ri-ia*
54) *é-gu-la é-ti-la é-zi-ba-ti-la*

iv 29–34) For the god Šamaš, the exalted judge who places a propitious omen in my extispicy, I built in Babylon Edikukalama, his temple, to a great height using bitumen and baked brick.

iv 35–37) For the god Adad, the one who provides abundance in my land, I built in Babylon Enamḫe, his temple.

iv 38–43) For the goddess Gula, the one who saves (and) spares my life, I suitably built in Babylon Esabad (and) Eḫursagsikila, her temples, using bitumen and baked brick.

iv 44–48) For the goddess Bēlet-Eanna, the lady who loves me, I built in an outer corner of the city wall of Babylon Ekitušgarza, her temple, to a great height.

iv 49–51) For the god Mār-bīti, the one who breaks the weapon(s) of my enemies, I built his temple in Borsippa.

iv 52–56) For the goddess Gula, the lady who keeps my body healthy, I built in Borsippa Egula, Etila, (and) Ezibatila, three sanctuaries of hers.

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iv 29–34 Nebuchadnezzar II's rebuilding of Edikukalama, the temple of the sun-god Šamaš in the Kumar district of West Babylon, is also mentioned in Nbk. 32 (C36) ii 41–44; C37 i 43–53; C38 ii 32–39a; NeKC frgm. 2 1–3; WBA ix 24–28; and WBC vi 1–4. No inscription of Nebuchadnezzar specifically composed for this temple is currently known. According to Tablet IV of Tintir = Babylon (George, BTT pp. 57–62), this Šamaš temple was one of the seven religious buildings in the Kumar district. This yet-to-be-discovered temple, which is first mentioned in cuneiform sources from the Old Babylonian Period (ca. 1900–1600), was one of four temples that Nebuchadnezzar rebuilt in West Babylon. For additional details, see, for example, George, BTT pp. 327–329; and George, House Most High pp. 74–75 no. 151.

iv 35–37 Although no inscription of Nebuchadnezzar II specifically composed for this temple is known, Enamḫe, the temple of the god Adad, is regularly mentioned in texts of this Neo-Babylonian king. In addition to this passage, see Nbk. 31 (C33) ii 6–11; 32 (C36) ii 41–44; C32 ii 10-15; C37 i 43–53; C38 ii 32–39a; WBA ix 20–23; and WBC v 10′′–13′′. This yet-to-be-found temple was in the Kumar district of West Babylon, at least according to Tablet IV of the scholarly compendium Tintir = Babylon (George, BTT pp. 57–62). Enamḫe was one of two religious structures in the Kumar district that Nebuchadnezzar claims to have rebuilt; the other was the Šamaš temple Edikukalama. For further information on this storm-god temple that is first mentioned in cuneiform sources from the Old Babylonian Period (ca. 1900–1600), see George, BTT pp. 329–330; and George, House Most High pp. 129–130 no. 839.

iv 38–43 This passage records work on two temples of the goddess Gula/Ninkarrak: Esabad and Eḫursagsikila. With regard to the former, no inscription of Nebuchadnezzar II specifically composed for this temple is known. However, Esabad, a still-to-be-located temple in the Tuba district of West Babylon, is mentioned in the prologues of a few other texts; see NeKC frgm. 2 8–11; WBA ix 34–48; and WBC vi 9–24. This building — whose location is recorded in Tintir = Babylon Tablet IV (George, BTT pp. 57–62), which was renovated by the late Neo-Assyrian king Ashurbanipal (r. 668–ca. 631), and which survived into the Parthian Period (ca. 90) — was one of two temples rebuilt by Nebuchadnezzar in the Tuba district; the other is Ekitušgarza, the temple of the goddess Bēlet-Eanna (see the on-page note to iv 44–48 below). For more details, see, for example, George, BTT pp. 331–332; and George, House Most High p. 137 no. 944. As for Eḫursagsikila, work on it is also recorded in Nbk. 31 (C33) iii 5–37; 32 (C36) ii 41–44; 48 (B 32) i′ 3′–12′; 49 (VA Bab 611) i′ 1–2; C37 i 43–53; C38 ii 32–39a; WBA ix 14–19; and WBC v 4′′–9′′. Nbk. 31 was specifically composed to commemorate Nebuchadnezzar's rebuilding of this temple, which according to Tablet IV of Tintir = Babylon, was in the Eridu district of East Babylon. For further information, see the commentary of Nbk. 31.

iv 42–51 These lines are written on the bottom edge of ex. 2.

iv 44–48 The following other inscriptions of Nebuchadnezzar II mention the renovation of Ekitušgarza, the temple of Bēlet-Eanna in the Tuba district of West Babylon: Nbk. 31 (C33) ii 6–11; 32 (C36) ii 41–44; 50 (B 4) ii 4–12; C32 ii 10–15; C37 i 43–53; C38 ii 32–39a; NeKC frgm. 2 4–7; WBA ix 29–33; and WBC vi 5–8. For further information about this still-undiscovered temple, see the commentary of Nbk. 50.

iv 49–51 Nebuchadnezzar II's work on this temple of the god Mār-bīti at Borsippa is also recorded in Nbk. 31 (C33) ii 26–27; 32 (C36) ii 61–62; C32 ii 31–32; C37 ii 39–40; C38 ii 56–58a; and WBC vi 29–31. No further information about that minor religious structure (George, House Most High p. 167 no. 1355), including its Sumerian ceremonial name, is known.

iv 52–56 This passage records work on three temples of the goddess Gula/Ninkarrak at Borsippa: Egula, Etila, and Ezibatila. Nebuchadnezzar II's renovation of them is also known from Nbk. 32 (C36) ii 63–68; C022 i′ 5′–15′; C023 ii 10–22; C37 ii 41–51; C38 ii 58b–74; WBA x 1–9; and WBC vi 32–43. C022 and C023 were composed specifically to commemorate the rebuilding of Etila. No inscription written for Egula and Ezibatila are presently attested. None of these three temples has yet been positively identified in the archaeological record. For some details on Egula, Etila, and Ezibatila, see George, House Most High. p. 96 no. 424, p. 150 no. 1095, and p. 159 no. 1234.

iv 52 On ex. 2, col. v begins with this line. Like ex. 1, col. v of ex. 2 is written on the right edge of the stone tablet.

55) 3 *e-eš-re-e-ti-ša*
56) *i-na bar-sí-pa*.KI *e-pú-uš*
57) *a-na* ^{d}IŠKUR *mu-ša-az-ni-in*
58) *zu-un-ni*$_7$ *nu-uḫ-šu i-na* KUR-*ia*
59) É-*su i-na bar-sí-pa*.KI
60) *as-mi-iš ab-nim*
61) *a-na* ^{d}EN.ZU *na-áš ṣa-ad-du*
62) *da-mi-iq-ti-ia*
63) *é-dim-an-na* É-*su*
64) *i-na i-gar li-mi-ti é-zi-da*
65) *na-am-ri-iš e-pu-uš*
66) *im-gur*-^{d}EN.LÍL
67) *ù né-mé-et-ti*-^{d}EN.LÍL
68) BÀD GAL.GAL *ša* KÁ.DINGIR.RA.KI
69) (blank)
70) *ša* ^{d}AG-IBILA-*ú-ṣu-úr*
71) LUGAL TIN.TIR.KI *a-bi ba-nu-ú-a*
72) *i-pú-šu-ma la ú-ša-ak-li-lu*
73) *ši-pí-ir-šu-un*
Col. v
1) *ḫi-ri-it-su i-iḫ-ru-ma*
2) 2 *ka-a-ri da-nu*$_4$*-ti*
3) *in ku-up-ri ù a-gur-ri*
4) *ik-ṣú-ru ki-bi-ir-šu*
5) *ka-a-ri a-ra-aḫ-ti*
6) *i-pu-šu-ma*
7) *ma-ka-a-at a-gur-ri*
8) *a-bar-ti pu-ra-at-ti*
9) *ú-ra-ak-ki-su-ma*
10) *la ú-ša-ak-li-lu*
11) *si-it-ta-a-ti*
12) *iš-tu du*$_6$*-kù-*
13) *-ki-nam-tar-tar-re-e-dè*
14) *pa-ra-ak* ⸢*ši*⸣*-ma-a-ti*
15) *a-di a-a-i-bur-ša-bu-um*
16) *su-le-e* KÁ.DINGIR.RA.KI
17) *mé-eḫ-ra-at ká-sikil*
18) *in* SIG$_4$ NA$_4$.DÚR.MI.NA.BÀN.DA
19) *ma-aš-da-ḫa* EN GAL ^{d}AMAR.UTU
20) *ú-ba-an-na-a ta-al-lak-ti*
21) *ia-ti* IBILA-*šu re-e-eš-ta-a*
22) *na-ra-am* ŠÀ-*šu*
23) *im-gu-úr*-^{d}EN.LÍL
24) *ù né-mé-et-ti*-^{d}EN.LÍL

iv 57–60) For the god Adad, the one who pours out abundant rain(s) in my land, I suitably built his temple in Borsippa.

iv 61–65) For the god Sîn, the one who bears good signs for me, I radiantly built Edimana, his temple, in the enclosure wall of Ezida.

iv 66–v 11) (With regard to) Imgur-Enlil and Nēmetti-Enlil, the great wall(s) of Babylon that Nabopolassar, the king of Babylon, my father who had engendered me, had built but whose construction he had not completed — He had its moat dug, constructed two strong embankments using bitumen and baked brick as its bank(s), built the embankment of the Araḫtu (River), constructed *piers* of baked brick on the other side of the Euphrates (River), but he did not complete the rest.

v 12–20) From Dukukinamtartarede, the Dais of Destinies, to Ay-ibūr-šabû, the street of Babylon opposite Kasikilla, he (Nabopolassar) beautified the accessway (to) the processional street of the great lord, the god Marduk, with slabs of breccia.

v 21–37) As for me, his first-born son, the beloved of his heart, I (Nebuchadnezzar) completed Imgur-Enlil and Nēmetti-Enlil, the great wall(s) of Babylon. Alongside the embankment of its moat, I built two

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iv 57–60 This otherwise unattested and unnamed temple of the god Adad at Borsippa (George, House Most High p. 162 no. 1269) is known only from this brief passage.

iv 61–65 According to this passage and C38 i 91–94, Nebuchadnezzar II worked on Edimana, the temple of the moon-god Sîn at Borsippa (George, House Most High p. 75 no. 160). According to the latter text, that building was inside the Ezida temple complex.

iv 65–73 These lines are written on the bottom edge of ex. 1.

iv 66–v 20 For information on Nabopolassar's work on Imgur-Enlil and Nēmetti-Enlil, together with its embankment walls, and his work on the processional road, see pp. 5–6 (with nn. 22 and 29–31).

Col. v On ex. 1, col. v is written on the right edge of the stone tablet.

v 8 *a-bar-ti pu-ra-at-ti* "the other side of the Euphrates (River)": These two words are probably omitted in ex. 2.

v 21–37 For studies of Babylon's inner walls from the textual sources and the archaeological remains, see George, BTT pp. 336–351 (commentary to Tintir V lines 49–58, which are edited on pp. 66–67); Pedersén, Babylon pp. 39–88; and p. 5 n. 22 of the present volume. Nebuchadnezzar II's work on Imgur-Enlil and Nēmetti-Enlil (with the embankment walls) are very well attested in textual sources; a full list of references will appear in the introduction of RINBE 1/2.

25) BÀD GAL.GAL *ša* KÁ.DINGIR.RA.KI
26) *ú-ša-ak-li-il*
27) *i-ta-at* KAR *ḫi-ri-ti-šu*
28) 2 *ka-a-ri da-nu*$_4$*-ti*
29) *in ku-pur ù a-gur-ri ab-ni-ma*
30) *it-ti* KAR *a-bi ik-ṣú-ru*
31) *e-es-ni-iq-ma*
32) URU *a-na ki-da-nim*
33) *ú-ša-al-mi*
34) KAR *a-gur-ri*
35) BAL.RI ^{d}UTU.ŠÚ.A
36) BÀD KÁ.DINGIR.RA.KI
37) *ú-ša-as-ḫi-ir*
38) *a-a-<i>-bu-úr-ša-bu-um*
39) *su-le-e* KÁ.DINGIR.RA.KI
40) *a-na ma-áš-da-ḫa* EN GAL ^{d}AMAR.UTU
41) *ta-am-la-a za-aq-ru*
42) *ú-ma-al-li-ma*
43) *i-na* SIG$_4$ NA$_4$.DÚR.MI.NA.⸢BÀN⸣.DA
44) *ù* SIG$_4$ NA$_4$ *ši-ti-iq* KUR*-i*
45) *a-a-i-bu-ur-ša-bu-ú*
46) *iš-tu ká-sikil-la*
47) *a-di* ^{d}*iš*$_8$*-tár-sa-ki-pa-at-te-e-bi-ša*
48) *a-na ma-áš-da-ḫa i-lu-ti-šu*
49) *ú-da-am-mi-iq-ma*
50) *it-ti ša a-bi i-pú-šu*
51) *e-es-ni-iq-ma*
52) *ú-ba-an-na-a*
53) *ta-al-la-ak-ti*
54) ^{d}*iš*$_8$*-tár-sa-ki-pa-at-te-e-bi-ša*
55) *ša im-gur-*^{d}EN.LÍL
56) *ù né-mé-et-ti-*^{d}EN.LÍL
57) KÁ.GAL.MEŠ *ki-la-at-ta-an*
58) *i-na ta-am-le-e*
59) *su-le-e* KÁ.DINGIR.RA.KI
60) *iš-ta-ap-pi-la*

strong embankments using bitumen and baked brick and adjoined (it) to the embankment that my father had constructed. I then surrounded the city (Babylon) on the outside. On the western bank, I surrounded the wall of Babylon (with them).

v 38–53) (With regard to) Ay-ibūr-šabû, the street of Babylon, I filled (it) in with a high(er) infill for the procession of the great lord, the god Marduk. Then, I improved Ay-ibūr-šabû, from Kasikilla to Ištar-sākipat-tēbîša, with slabs of breccia and slabs of stone quarried from the mountain(s) for the procession of his divinity and (then) I adjoined (it) to the part that my father had built and beautified the access way.

v 54–vi 7) (With regard to) Ištar-sākipat-tēbîša, both gates of Imgur-Enlil and Nēmetti-Enlil, their entrances became too low as a result of the raising (of the level) of the street(s) of Babylon. I removed those gates and (then) secured their foundation(s) at the level of the water table using bitumen and baked brick. I had (them) skillfully built using baked bricks (colored with)

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v 38–53 Ay-ibūr-šabû — the processional street of the god Marduk, the so-called street of the Ištar Gate, a stretch of which also went by the name Ištar-lamassi-ummānīša — ran south-north from Kasikilla, the main eastern entrance to the Esagil complex, to the Ištar Gate (Ištar-sākipat-tēbîša); for the use of both Ay-ibūr-šabû and Ištar-lamassi-ummānīša for the same stretch of road, see George, BTT p. 364. The infilling and paving of this important street in Babylon, together with Nabû-dayyān-nišīšu (the processional street of the god Nabû), are also mentioned in Nbk. 5 (LB1 2) lines 3–5; 6 (Lbl 1) lines 2b–3; 7 (BP1) 3–4; 33 (C014) i 22–26; 34 (C214) i 8–ii 7; 36 (C031) ii 1′–5′; 40 (B 36) i′ 7′–9′; B13 lines 2–5a; WBA vii 43–53; and WBC iv 1′*–11′*. In Nbk. 34 (C214) i 8–ii 7, Nebuchadnezzar II claims to have raised the streets three times: six cubits the first time, eighteen cubits the second time, and seventeen cubits the third time, for a total of forty-one cubits. For some further details on Babylon's main streets, see p. 6 (with nn. 28–31).

v 49 On ex. 2, col. v ends with this line.

v 54–vi 21 Nebuchadnezzar's work on this important gate is also recorded/mentioned in Nbk. 4 (LBl 3) lines 3–8; 21 (C013/C016/C025) i 36–ii 1; 24 (C012) i′ 1′–22′; 36 (C031) ii 6′–16′; 40 (B 36) i′ 10′–11′; 41 (B 43) i′ 1′–9′; 42 (B 5/VA Bab 607) ii 1′–22′; 43 (VA Bab 618) i′ 1′–16′; and Ištar Gate Inscription lines 36–53. The Ištar Gate, which is called by its Akkadian ceremonial name Ištar-sākipat-tēbîša in Nebuchadnezzar II's inscriptions and in Tablet V of the scholarly compendium Tintir = Babylon (George, BTT pp. 63–70), is the only gate of Babylon's eight inner city gates to be identified with absolute certainty by means of an in-situ Akkadian text (Nbk. 4 [LBl 3]). This entrance dedicated to the goddess Ištar, which was located in the north wall of East Babylon, was, at least in the Neo-Babylonian Period, the city's largest, grandest, and most important entrance and it is undoubtedly the best-known and most-famous ancient Mesopotamian gateway. Nebuchadnezzar II, over the course of his long tenure as king, rebuilt it several times. With each rebuilding, Ištar-sākipat-tēbîša's decoration became more and more ornate. When originally reconstructed, its façade had reliefs of bulls and *mušḫuššu*-dragons in plain, unglazed baked bricks. Later, the façade was decorated with blue-glazed bricks; however, the rows of animals were not in relief. In the final Nebuchadnezzar-period rebuilding, which is known from its modern reconstruction in the Vorderasiatisches Museum (Berlin), the blue-glazed baked-brick façade was decorated with rows of bulls and *mušḫuššu*-dragons in bas-relief. The proposed heights of the walls of the front and main gates are 14–15 m and 18–20 m respectively. An estimated 5,700,000 baked bricks were used to build this 63,000-m^3 gate complex. For more information on the Ištar Gate, see, for example, Koldewey, Ischtar-Tor; George, BTT pp. 13–29, 66–67, and 339–341; Pedersén, Babylon pp. 71–80; and Gries, Ischtar-Tor.

61) *né-re-ba-ši-in*
62) KÁ.GAL.MEŠ *ši-na-a-ti*
63) *ad-ke-e-ma*
Rev.
Col. vi
1) *mé-ḫe-ra-at me-e i-šid-si-in*
2) *i-na ku-up-ri ù a-gur-ri*
3) *ú-šar-ši-id-ma*
4) *i-na a-gur-ri* NA$_4$.ZA.GÌN KÙ-*tim*
5) *ša* AM.AM *ù* MUŠ.ḪUŠ
6) *ba-nu-ú qer-bu-uš-ša*
7) *na-ak-li-iš ú-še-piš*
8) GIŠ.EREN *da-nu*$_4$*-ti*
9) *a-na ṣú-lu-li-ši-na*
10) *ú-ša-at-ri-iṣ*
11) GIŠ.IG.GIŠ.IG GIŠ.EREN
12) *ta-aḫ-lu-up-ti* ZABAR
13) *às-ku-up-pu ù nu-ku-še-e*
14) *pí-ti-iq* URUDU *e-ma* KÁ.KÁ-*ša*
15) *e-er-te-et-ti*
16) AM.AM URUDU *e-ek-du-tim*
17) *ù* MUŠ.ḪUŠ *še-zu-zu-ti*
18) *i-na si-ip-pe-ši-na uš-zi-iz*
19) KÁ.GAL.MEŠ *ši-na-a*-ti*
20) *a-na tab-ra-a-ti* KIŠ *ni-ši*
21) *lu-le-e uš-ma-al-lam*
22) GI MÈ *a-na im-gur-*^{d}EN.LÍL
23) BÀD KÁ.DINGIR.RA.KI *la ṭa-ḫe-e*
24) *ša ma-na-ma* LUGAL *maḫ-ri la i-pú-šu*
25) 4 LIM KÙŠ *qá-qá-ri*
26) *i-ta-a-ti* KÁ.DINGIR.RA.KI
27) *né-si-iš la ṭa-ḫe-e*
28) BÀD *da-núm* BAL.RI ^{d}UTU.È
29) KÁ.DINGIR.RA.KI *ù-šá-as-ḫi-ir*
30) *ḫi-ri-is-su aḫ-re-e-ma ki-bi-ir-šu*
31) *i-na ku-up-ri ù a-gur-ri*
32) *ak-ṣú-ur-ma*
33) ⸢BÀD⸣ *da-núm i-na* GÚ-*šu*
34) *ša-da-ni-iš ab-nim*
35) KÁ.GAL.MEŠ-*šu ša-ad-la-a-ti*
36) *ú-ra-ak-ki-is-ma*
37) GIŠ.IG.MEŠ GIŠ.EREN *taḫ-lu-up-ti* ZABAR
38) *e-er-te-et-ti-ši-na-a-ti*
39) *aš-šum a-a-bi la ba-bil pa-ni*$_7$
40) *i-te-e* TIN.TIR.KI *la sa-na-qá*
41) *me-e ra-bí-ù-tim*
42) *ki-ma gi-pí-iš ti-a-ma-ti*
43) MA.DA *ú-ša-al-mi-ma*
44) *e-bé-er-šu-un*
45) *ki-ma e-ber ti-a-am-ti gal-la-ti*

shining blue glaze that have (representations of) wild bulls (and) *mušḫuššu*-dragon(s) fashioned upon them (lit. 'it').

vi 8–18) I had (beams of) hard cedar stretched (over them) for their roofs. At each of its gates, I fitted doors (made) of cedar with a facing of bronze (and) threshold(s) and *nukuššû*-fittings of cast copper. At their door-jamb(s), I stationed fierce wild bulls of copper and raging *mušḫuššu*-dragons.

vi 19–21) To be an object of wonder for all of the people, I filled those gates with splendor.

vi 22–29) (So that) no arrow (during) battle can come close to Imgur-Enlil, the wall of Babylon, (I did something) that no king of the past had done: 4,000 cubits distance outside Babylon, far away, (too far away) to approach (lit. "not to approach"), I surrounded the eastern bank of Babylon with a fortified wall.

vi 30–38) I dug out its moat and built its embankment(s) using bitumen and baked brick and (then), on its embankment, I built a fortified wall like a mountain. I constructed its broad gates and fitted them with doors (made) of cedar with a facing of bronze.

vi 39–46) So that no merciless enemy can come close to the outskirts of Babylon, I had the land surrounded with a huge expanse of water, like the expanse of the sea, so that crossing them was like crossing the roiling sea, a bitter body of water.

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vi 22–56 Nebuchadnezzar II's work on the new, outer wall that surrounded the eastern half of Babylon, together with its embankment walls, is very well attested in textual sources; a full list of references will appear in the introduction of RINBE 1/2. Traces of this 7.5-km-long wall are still visible to this day. For details (with references to selected, earlier scholarly literature), see p. 6 (with n. 27).

vi 35 According to a text referred to as the "Measurements of the City Walls of Babylon C," a text that might have been drawn up as an aide-memoire for Nebuchadnezzar, the names of the gates of this wall were (from north to south) the Šūḫi Canal Gate, the Madānu Canal Gate, the Giššu Gate, the Sun of the Gods Gate, and the Seashore Gate; see George, BTT pp. 137–141.

46) *ia-ar-ri ma-ar-ti*
47) *bu-tu-uq-ti qé-er-ba-šu-un*
48) *la šu-ub-ši-i*
49) *ši-pí-ik e-pe-ri*
50) *áš-ta-ap-pa-ak-šu-nu-tì-ma*
51) *ka-a-ri a-gu-úr-ri*
52) *uš-ta-as-ḫi-ir-šu-nu-tim*
53) *ma-aṣ-ṣar-ti na-ak-li-iš*
54) *ú-da-an-ni-in-ma*
55) URU.KI KÁ.DINGIR.RA.KI
56) *a-na ni-ṣir-ti áš-ku-un*

vi 47–56) In order to prevent dike breaks arising in them, I heaped them up with earthen mounds and surrounded them on all sides with embankments (made) of baked brick. I skillfully reinforced (Babylon's) protection and (thus) I established the city of Babylon as a fortress.

57) *ṭa-a-bi-su-pu-úr-šu*
58) BÀD *bar-sí-pà*.KI
59) *e-eš-ši-iš e-pú-uš*
60) *ḫi-ri-it-su aḫ-re-e-ma*
61) *i-na ku-up-ri ù a-gur-ri*
62) *ak-ṣú-úr ki-bi-ir-ša*

vi 57–62) (With regard to) Ṭābi-supūršu, the wall of Borsippa, I built (it) anew. I dug out its moat and constructed its embankment(s) using bitumen and baked brick.

63) ^{d}AG-*ku-du-úr-ri-ú-ṣu-úr*
Col. vii
1) LUGAL KÁ.DINGIR.RA.KI
2) *ša* ^{d}AMAR.UTU EN GAL
3) *a-na dam-qá-a-ti* URU-*šu*
4) KÁ.DINGIR.RA.KI *ib-⸢bu⸣-šu a-na-ku-ma*
5) *é-sag-íl ù ⸢é⸣-zi-da*
6) *ki-ma ša-ru-ru* ^{d}UTU-*šu ú-še-pí*
7) *eš-re-e-ti* DINGIR GAL.GAL
8) *u*$_{4}$*-mi-iš ú-na-am-mi-ir*

vi 63–vii 8) Nebuchadnezzar (II), king of Babylon, the one whom the god Marduk, the great lord, named to (do) good things for his city, Babylon, am I. I made Esagil and Ezida shine forth like the sheen of the god Šamaš. I made the sanctuaries of the great gods shine like daylight.

9) *pa-na-ma ul-tu u*$_{4}$*-um ul-lu-ti*
10) *a-di pa-le-e*
11) ^{d}AG-IBILA-*ú-ṣu-ur* LUGAL TIN.TIR.KI
12) *a-bi a-li-di-ia*
13) LUGAL *ma-du-ti a-lik maḫ-ri-ia*
14) *ša i-lu a-na šar-ru-tim*
15) *iz***-ku-ru zi-ki-ir-šu-un*
16) *i-na* URU.URU *ni-iš i-ni-šu-nu*
17) *a-ša-ar iš-ta-a-mu*
18) É.GAL.É.GAL *i-te-ep-pu-šu*
19) *ir-mu-ù šu-ba-at-su-un*
20) *bu-ša-šu-num i-na qé-er-bi*
21) *ú-na-ak-ki-mu*
22) *ú-qá-ri-nu ma-ak-ku-ur-šu-un*

vii 9–22) In the past, from distant days until the reign of Nabopolassar, the king of Babylon, my father who engendered me, the many kings who came before me whose name(s) the god(s) had called to be king, built palaces in cities of their choice, (in) place(s) that they loved, (and) established their residences (in them). They accumulated their possessions inside (them and) heaped up their property.

23) *i-na i-si-ni*$_{7}$ *zag-mu-ku*
24) *ta-bé-e* ^{d}EN.LÍL DINGIR.DINGIR ^{d}AMAR.UTU
25) *i-ru-bu a-na qé-er-bi šu-an-na*.KI
26) *iš-tu ib-na-an-ni* ^{d}AMAR.UTU
27) *a-na šar-ru-ú-ti*
28) ^{d}AG *a-pí-il-šu ki-i-nim*

vii 23–33) During the festival of the New Year, (during) the setting out of the Enlil of the gods, the god Marduk, they entered Šuanna (Babylon). Since (the moment) the god Marduk created me for kingship (and) the god Nabû, his true heir, entrusted his subjects (to me), I have loved their beautiful bod(ies) as

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vi 57–62 This large-scale project is also mentioned in Nbk. 31 (C33) ii 22–25; 32 (C36) ii 55–60; 36 (C031) ii 30′–31′; C32 ii 27–30; C37 ii 35–38; C38 ii 53–55; and WBC vi 25–28. The rebuilding of Ṭābi-supūršu, the city wall of Borsippa, began when Nabopolassar was king. Just like at Babylon, the construction remained unfinished at Nabopolassar's death in 605, so it fell to Nebuchadnezzar II to finish the job; see p. 8 for more details. Nebuchadnezzar records that his workmen raised the mud-brick superstructure, widened the embankment wall, and dug a moat around Borsippa, which he then had filled with water. The Neo-Assyrian king Ashurbanipal (r. 668–ca. 631) is also known to have worked on Borsippa's wall; see Novotny, Jeffers, and Frame, RINAP 5/3 p. 72 Asb. 253 lines 19–22. That seventh-century king states that the work was carried out quickly in order to increase the security of the Ezida temple. Ashurbanipal also states that he renovated the city gates and hung new wooden doors in their entrances; the names of the gates themselves are not mentioned. The work was undertaken sometime between 668 and 652.

29) *ip-qí-du ba-ú-la-a-tu-šu*
30) *ki-ma na-ap-ša-ti a-qar-ti*
31) *a-ra-mu ba-na-a la-an-šu-un*
32) *e-li* TIN.TIR.KI *ù bar-sí-pa*.KI
33) *ul ú-ša-pa* URU.KI

my (own) precious life. I have made no city more resplendent than Babylon and Borsippa.

34) *i-na* KÁ.DINGIR.RA.KI
35) URU *ni-iš* IGI.II-*ia šá a-ra-am-ma*
36) É.GAL É *ta-ab-ra-a-ti ni-*⸢*ši*⸣
37) *ma-ar-ka-sa* MA.DA
38) *ku-um-mu el-lam*
39) *at-ma-ni*$_7$ *šar-ru-ti*
40) *i-na er-ṣe-ti ká-dingir-ra*.KI
41) *ša qé-re-eb* KÁ.DINGIR.RA.KI
42) *iš-tu im-gur-*^{d}EN.LÍL
43) *a-di li-bi-il-ḫé-gál-la*
44) *pa-al-ga* ^{d}UTU.È
45) *iš-tu* GÚ ÍD.BURANUN.KI
46) *a-di a-a-i-bur-ša-bu-ù*
47) *ša* ^{d}*na-bi-um-*IBILA*-ú-ṣu-úr*
48) LUGAL TIN.TIR.KI *a-ba ba-nu-ú-a*
49) *i-na* SIG$_4$ *ib-ši-mu-ma*
50) *i-ir-mu-ú qé-er-eb-ša*
51) *i-na me-e mi-lum*
52) *i-ši-id-sa i-ni-iš-ma*
53) *i-na ta-am-le-e*
54) *su-le-e* KÁ.DINGIR.RA.KI
55) *ša* É.GAL *ša-a-tim*
56) *iš-ta-ap-pi-la* KÁ.KÁ-*ša*

vii 34–56) In Babylon, the city that I chose, which I love, (with regard to) the palace, a building (that is) an object of wonder for the people, the bond of the land, a holy *kummu*-building, (and) the cella of (my) royal majesty, in the Ka-dingirra district — which is in Babylon (and extends) from Imgur-Enlil to Lībil-ḫegalla, the eastern canal, from the bank of the Euphrates River to Ay-ibūr-šabû — which Nabopolassar, the king of Babylon, my father who engendered me, had created with (sundried) brick(s) and taken up residence inside, its foundation(s) had become weak on account of flood water (and) the gates of that palace had become too low as a result of the raising (of the level) of the street(s) of Babylon.

57) *i-ga-ru-ša bi-ši-ti* SIG$_4$
58) *ad-ke-e-ma*
59) *te-me-en-ša ap-te-e-ma*
60) *šu-pú-ul me-e ak-šu-ud*
61) *mé-ḫe-ra-at me-e i-ši-id-sa*
62) *ú-ša-ar-ši-id-ma*
63) *i-na ku-up-ri ù a-gur-ri*
Col. viii
1) *ú-za-aq-qí-ir-ša*
2) *ḫu-úr-sa-ni-iš*

vii 57–viii 2) I removed its wall, (merely) a molding of (sundried) brick(s), and (then) opened up its foundation and reached the water table. I secured its foundation at the level of the water table and raised it as high as a mountain using bitumen and baked brick.

3) GIŠ.EREN *da-nu*$_4$*-ti a-na ṣú-lu-li-šu*
4) *ú-ša-at-ri-iṣ*
5) GIŠ.IG.MEŠ GIŠ.⸢EREN⸣
6) *ta-aḫ-lu-up-ti* ZABAR
7) *às-ku-up-pi ù nu-ku-še-e*
8) *pi-ti-*⸢*iq*⸣ URUDU *e-ma* KÁ.KÁ-*šu*

viii 3–9) I had (beams of) hard cedar stretched (over it) for its roof. At each of its gates, I fixed doors (made) of cedar with a facing of bronze (and) threshold(s) and *nukuššû*-fittings of cast copper.

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vii 34–viii 18 The rebuilding of the (old) South Palace is also recorded in Nbk. 11 (Prism) v 1′–34′; 18 (C29) i 10–ii 17; 19 (C34) iii 27–40; 20 (C011) i 1′–4′; 23 (C35) i 44–ii 21; 36 (C031) ii 36′–iii 7; B12 lines 2–3; and B16 lines 2b–5. The remains of the South Palace, the largest of the three royal residences at Babylon, were buried beneath the Kasr, a mound of ruins whose name means "palace." Located in the very northwest corner of East Babylon, in the Ka-dingirra district, this once-grand, 45,000-m^2 royal residence was bounded by Imgur-Enlil on the north, by the Euphrates River on the west, by Lībil-ḫegalla on the south, and by the processional street Ay-ibūr-šabû (which also went by the name Ištar-lamassi-ummānīša) on the east. This 600-room building was constructed anew in its entirety by Nebuchadnezzar II because it suffered from water damage (due to the high water table) and its gates were too far below street level since the processional street Ay-ibūr-šabû had to be raised three times. For more detailed information on the South Palace, see, for example, Pedersén, Babylon pp. 71–87. For Nabopolassar's work on this building, see p. 6 of the present volume.

vii 36 A.R. George (BTT p. 359) and P.-A. Beaulieu (Approaching the Babylonian Economy p. 45) regard *bīt tabrâti nišī*, "House (That Was) an Object of Wonder," as the Akkadian ceremonial name of the South Palace.

vii 43 Work on Lībil-ḫegalla is recorded in Nbk. 35 (C22) i 10–ii 4. According to Tintir = Babylon Tablet IV (George, BTT pp. 63–70), as well as Nebuchadnezzar II's inscriptions, Lībil-ḫegalla was Babylon's eastern canal. For further information on this canal, see, for example, George, BTT pp. 356–358.

9) *e-er-te-et-ti*

10) KÙ.BABBAR KÙ.GI *ni-si-iq* NA$_4$
11) ⸢*mi-im*⸣*-ma šu-um-šu šu-qú-ru*
12) *šu-un-du-lu*
13) ⸢*bu*⸣*-ša-a ma-ak-ku-ru*
14) *si-ma-at ta-na-da-a-tum*
15) *ú-qá-ri-in qé-re-eb-šu*
16) *qù-ur-du ta-áš-ri-iḫ-tum*
17) *ni-ṣir-ti šar-ru-ti*
18) *ú-na-ak-ki-im lib-bu-uš-šu*

viii 10–18) I heaped up inside it silver, gold, precious stone(s), an abundance of anything that is valuable, (and) possessions (and) property worthy of praise. I accumulated inside it (objects) of valor (and) glory, (as well as) royal treasure(s).

19) *áš-šum né-me-du šar-ru-ti-ia*
20) *i-na* URU *ša-nim-ma*
21) *la i-ra-am-mu* ŠÀ
22) *i-na ka-al da-ad-mi*
23) *ul ab-na-a at-ma-nu be-lu-ti*
24) *ma-ak-ku-ru si-ma-at šar-ru-ti*
25) *ul áš-ta-ak-ka-an*
26) *qé-er-bi ma-ti-ta-an*

viii 19–26) Because (my) heart did not desire the seat of my royal majesty to be in (any) other city (than Babylon), I did not build myself a lordly abode in all settlements, nor did I store property befitting a king in all lands.

27) *i-na* KÁ.DINGIR.RA.KI
28) *ku-um-mu mu-ša-bi-ia*
29) *a-na si-ma-at šar-ru-ti-ia*
30) *la šu-um-ṣa*
31) *aš-šum pu-lu-úḫ-ti* ^{d}AMAR.UTU EN*-ia*
32) *ba-šu-ù li-ib-bu-ú-a*
33) *i-na* KÁ.DINGIR.RA.KI
34) URU *ni-ṣi-ir-ti-šu*
35) *a-na šu-un-du-lam*
36) *šu-ba-at šar-ru-ti-ia*
37) *su-uq-šu la e-nim*
38) BÁRA*-šu la ú-ni-iš*
39) *pa-la-ga-šu la e-es-ki-ir*

viii 27–39) In Babylon, the *kummu*-building of my residence was not decorous enough for my status as king. Because reverence of the god Marduk, my lord, was present in my heart, when I widened (lit. “in order to widen”) the residence of my royal majesty in Babylon, the city (under) his (Marduk’s) protection, I did not change its street(s), displace its dais(es), nor block up its canal(s).

40) *ku-um-mu ra-ap-ši-iš*
41) *aš-te-e᾿-e-ma*
42) *aš-šum qá-an ta-ḫa-zi*
43) *a-na im-gur-*^{d}EN.LÍL
44) BÀD TIN.TIR.KI *la ṭa-ḫe-e*

viii 40–51) I searched far and wide for (the site of a new) *kummu*-building and, so that no arrow (during) battle can come close to Imgur-Enlil, the wall of Babylon, (at) a distance of 490 cubits outside Nēmetti-Enlil, the outer wall of Babylon, I built two strong

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viii 19–ix 44 The construction of the (new) North Palace is also recorded in Nbk. 3 (SQ1) line 2b; 21 (C013/C016/C025) ii 21–37; 22 (C024) ii 21–38; and 23 (C35) ii 22–56. The North Palace was an entirely new royal residence constructed by Nebuchadnezzar II after he had finished renovating the (old) South Palace, a building that he regarded as not being well-suited to his status as king. The location was carefully chosen in order that no streets were altered, no religious structure or dais was displaced, and no artificial waterway was blocked, so a location immediately north of the Imgur-Enlil (and Nēmetti-Enlil) and the South Palace in East Babylon was selected. This ca. 17,000-m^2 palace was bounded by Imgur-Enlil on the south, by the Euphrates River on the west, by a wide water-filled moat on the north, and by Ay-ibūr-šabû (which also went by the name Ištar-lamassi-ummānīša) on the east. The new palace was built atop a large, stepped terrace; the whole complex covered an area of at least 73,000-m^2. The full extent of this new royal residence of Nebuchadnezzar is uncertain since the ruins of this badly preserved palatial complex have only been partially excavated. The plan appears to be modelled on the western extension of the South Palace, which consists of two main courtyards, each with a suite of reception rooms to the south; the “Summer Palace,” a third palace built by Nebuchadnezzar inside the northernmost stretch of the newly-built outer city wall, about 2.5 km north of the South Palace, was constructed along a similar plan. Inscriptions sometimes refer to this palace as a *kummu*-building, the same word used for the building that stood atop the top tier of a ziggurat. For further information on this newly-constructed royal residence at Babylon, which was located just outside the Ka-dingirra district, see, for example, Beaulieu, Approaching the Babylonian Economy pp. 45–74; and Pedersén, Babylon pp. 122–130.

viii 27–ix 2 Nebuchadnezzar II’s description of the construction of the North Palace in this inscription appears to have influenced Berossos’ description of the building of the same royal residence, as some scholars have suggested; for example, see Beaulieu, Approaching the Babylonian Economy p. 47; and van der Spek, Studies Stol pp. 296–300. The relevant passage of Berossos, which is preserved in Josephus, *Against Apion* 1:140–141, reads as follows: “After he had fortified the city in this remarkable way and decorated the gateways in a way suitable for their sanctity, he built in addition to his father’s palace another palace adjoining it. It would perhaps take too long to describe its height and general opulence, except to say that, despite its extraordinary size and splendor, it was completed in fifteen days. In this palace he built high stone terraces and made them appear very similar to mountains, planting them with all kinds of trees, thus constructing and arranging the so-called Hanging Garden, because his wife, who had been raised in the regions of Media, longed for a mountainous scenery”; the translation is taken from Rollinger, World of Berossos p. 148. The creation of a garden is not mentioned in this inscription, nor in any other extant text of Nebuchadnezzar.

45) 4 ME 90 *am-ma-at qá-qá-ri*
46) *i-ta-at né-mé-et-ti-*^{d}EN.LÍL
47) *ša-al-ḫe-e* KÁ.DINGIR.RA.KI
48) *a-na ki-da-a-nim*
49) 2 *ka-a-ri da-nu*$_4$*-tim*
50) *i-na ku-up-ri ù a-gur-ri*
51) BÀD *ša-da-ni-iš e-pú-uš-ma*
52) *i-na bé-e-ri-šu-un*
53) *pí-ti-iq a-gur-ri e-ep-ti-iq-ma*
54) *i-na re-e-ši-šu ku-um-mu ra-ba-a*
55) *a-na šu-ba-at šar-ru-ti-ia*
56) *i-na ku-up-ri ù a-gur-ri*
57) *ša-qí-iš e-pú-uš-ma*
58) *it-ti* É.GAL AD *ú-ra-ad-di-ma*
59) *in* ITI *ša-al-mu i-na* UD ŠE.GA
60) *i-šid-sa i-na i-ra-at ki-gal-lu*
61) *ú-ša-ar-ši-id-ma*
62) *re-e-ši-ša ú-za-aq-qí-ir*
63) *ḫu-úr-sa-ni-iš*
64) *i-na* 15 *u*$_4$*-um ši-pí-ir-ša*

Col. ix

1) *ú-ša-ak-li-il-ma*
2) *ú-ša-pa-a šu-bat be-lu-ti*
3) GIŠ.EREN *da-nu*$_4$*-ti*
4) *ṣi-i-ti ša-di-i e-lu-ti*
5) GIŠ.*a-šu-ḫu pa-ag-lu-ti*
6) *ù* GIŠ.*šu-úr-mé-ni*
7) *ni-is-qí bé-e-ru-tim*
8) *a-na ṣú-lu-li-ša ú-ša-at-ri-iṣ*
9) GIŠ.IG.GIŠ.IG GIŠ.MES.MÁ.KAN.NA
10) GIŠ.*e-re-nim* GIŠ.*šu-úr-mé-ni*
11) *ú-ša-a ù* ZÚ AM.SI
12) *i-ḫi-iz ka-as-pa ḫu-ra-ṣu*
13) *ù ta-aḫ-lu-up-ti* ZABAR
14) *as-ku-up-pu ù nu-ku-še-e*
15) *pí-ti-iq e-ri-i*
16) *e-ma* KÁ.MEŠ*-ša er-te-et-te-ma*
17) *ki-li-li* NA$_4$.ZA.GÌN *re-ša-a-ša*
18) *ú-ša-al-mi*
19) BÀD *da-an-num*
20) *i-na ku-up-ri ù a-gur-ri*
21) *ša-da-ni-iš ú-ša-às-ḫi-ir-šu*
22) *i-ta-at* BÀD *a-gur-ri*
23) BÀD *ra-ba-a*
24) *i-na* NA$_4$ *da-nu*$_4$*-tim*
25) *ši-ti-iq* KUR.KUR GAL.GAL
26) *e-pú-uš-ma*
27) *ki-ma ša-di-im*
28) *ú-ul-la-a re-e-ša-a-ša*
29) É *ša-a-ti a-na tab-ra-a-ti*

embankments using bitumen and baked brick, wall(s that were) as (solid as) a mountain.

viii 52–ix 2) I fashioned a baked brick structure between them and, on top of it, I built to a great height a large *kummu*-building as the residence of my royal majesty using bitumen and baked brick. I added (it) to the palace of my father and, in a favorable month, on an auspicious day, I secured its foundation on the surface (lit. "breast") of the netherworld and raised its superstructure as high as a mountain. I completed its construction in (just) fifteen days and made the seat of my lordly majesty resplendent.

ix 3–18) I had (beams of) hard cedar originating from the high mountains (Lebanon), thick pines, and the best selection of cypress stretched (over it) for its roof. At each of its gates, I fixed doors (made) of *musukkannu*-wood, cedar, cypress, ebony, and ivory mounted with silver (and) gold and faced with bronze, (and) threshold(s) and *nukuššû*-fittings of cast copper. I surrounded its summit with parapets (colored with) blue glaze.

ix 19–28) I surrounded it like a mountain with a fortified wall using bitumen and baked brick. Alongside the wall of baked brick, I built a great wall using strong stone(s) (and) large (slabs) quarried from the mountains and (then) I raised its superstructure like a mountain.

ix 29–44) I had that building built to be an object

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viii 64 Berossos, who clearly had access to Nebuchadnezzar II's inscriptions, also states that the North Palace's construction was completed in fifteen days. As P.-A. Beaulieu (Approaching the Babylonian Economy p. 49) has already stated, this is probably a symbolic number; M. Worthington (personal communication) has suggested that the number fifteen was chosen as representing half of an ideal lunar month. Note that similar statements appear in other classical sources. For example, in Ctesias where it is claimed that Semiramis constructed a palace in Babylon in only seven days. Beaulieu (ibid. p. 49 n. 11) tentatively forwards the idea that this is "a garbled recollection of the claim made by Nebuchadnezzar."

30) *ú-še-pi-iš-ma*
31) *a-na da-ga-lu* KIŠ *ni-ši*
32) *lu-le-e uš-ma-al-lam*
33) *bal-ti uz-zu pu-luḫ-ti*
34) *me-lam-me šar-ru-ti*
35) *i-ta-ti-⸢šu⸣ sa-aḫ-ra-a-ma*
36) *ra-ag-gu la i-ša-ra*
37) *ul i-ba-aʾ qé-re-eb-šu*
38) *ša le-em-nu la ba-bil pa-ni*$_{7}$
39) *i-ta-a-ti* BÀD KÁ.DINGIR.RA.KI
40) *qá-an ta-ḫa-zi-šu*
41) *ú-ša-as-si-ma*
42) URU.KI KÁ.DINGIR.RA.KI
43) *ú-da-an-ni-in*
44) *ḫu-ur-sa-ni-iš*

of wonder and I filled it with splendor for all of the people to see. Dignity, fury, reverence, (and) brilliance of kingship surround it so that criminals (and) the unrighteous cannot enter inside it. With regard to the merciless evil-doer in the outskirts of the wall of Babylon, I drove away his arrows by reinforcing the city of Babylon like a mountain.

45) *a-na* ^{d}AMAR.UTU *be-lí-ia*
46) *ut-né-en-ma qá-ti aš-ši*
47) ^{d}AMAR.UTU EN IGI.⸢GÁL⸣ DINGIR.DINGIR
48) *ru-⸢bu⸣-ú mu-uš-ta-ar-ḫa*
49) *at-ta ta-ab-⸢na⸣-an-ni-ma*
50) *šar-ru-ti* KIŠ *ni-ši*
51) *ta-qí-pa-an-ni*
52) *ki-ma na-ap-ša-ti a-qá-ar-ti*
53) *a-ra-mu e-la-a la-an-ka*
54) *e-li* URU-*ka* KÁ.DINGIR.RA.KI
55) *i-na ka-la da-ad-mi*
56) *ul ú-ša-pa* URU.KI

ix 45–56) I prayed to the god Marduk, my lord, and raised up my hand(s), (saying): "O Marduk, (my) lord, wisest of the gods, proud prince, you are the one who created me and entrusted me with kingship over all of the people. I have loved your exalted body as my (own) precious life. I have made no city more resplendent than your city, Babylon.

57) *ki-ma ša a-ra-am-ma*
58) *pu-lu-uḫ-ti i-lu-ti-ka*
59) *áš-te-né-eʾ-ù be-lu-ut-ka*
60) *mu-gu-úr ni-iš qá-ti-ia*
61) *ši-ma-a su-pu-ú-a*
62) *a-na-ku lu* LUGAL *za-ni-num*
63) *mu-ṭi-ib li-ib-bi-ka*
64) *lu ša-ak-ka-na-ak-ku it-pé-šu*
65) *za-ni-na ka-la ma-ḫa-zi-ka*

ix 57–65) Because I love revering your divinity (and) constantly seeking out your lordly majesty, accept my supplications (and) listen to my prayers so that I may be the king who provides (for you and) pleases your heart (and) the capable governor who provides for all of your cult centers.

Col. x
1) *qí-bi-tu-uk-ka*
2) *re-mé-nu-ú* ^{d}AMAR.UTU
3) É *e-pu-šu*
4) *ga-du ul-lu li-bu-ur-ma*
5) *la-la-a-ša lu-uš-bi-im*
6) *i-na qé-er-bi-ša*
7) *ši-bu-ti lu-uk-šu-ud*
8) *lu-uš-ba-a li-it-tu-ti*
9) *ša* LUGAL.LUGAL *kib-ra-a-ti*
10) *ša ka-la te-né-še-e-ti*
11) *bi-la-at-su-nu ka-bi-it-ti*

x 1–19) By your command, O merciful Marduk, may the house that I built stay in good repair forever (and) I may be sated with its luxuriousness. May I reach the prime of (my) life (and) attain very old age inside it. May I receive inside it the substantial tribute of kings of the (four) quarters (of the world and) all of the people. From the horizon to the zenith, wherever the sun rises, may I not have (any) enemies nor acquire (any) troublemaker(s). Inside it, may my descendants rule over the black-headed (people) forever."

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ix 38–49 These lines are written on the left edge of ex. 3 (= col. x).

ix 45–48 These lines are written on the bottom edge of ex. 2.

ix 49 On ex. 2, col. x begins with this line. Like ex. 1, col. x of ex. 2 is written on the left edge of the stone tablet.

ix 64 Before *lu ša-ak-ka-na-ak-ku it-pé-šu*, "May I be the capable governor," ex. 2, like Nbk. 23 (C35) iii 43–44, adds *lu* SIPA-⸢*ka*⸣ *ki*-⸢*i*⸣-[*nim*] ⸢*mu*⸣-*ša*-⸢*al*⸣-*li-im* ⸢*ni*⸣-[*ši-ka*] *mu-ša*-⸢*am-mi*⸣-*iḫ ba-ú*-⸢*la-ti*⸣-[*ka*], "the true shepherd who preserves the well-being of your people, the one who makes your subjects flourish."

Col. x On ex. 1, col. x is written on the left edge of the stone tablet.

x 4 Ex. 2 omits *ga-du ul-lu li-bu-ur-ma*, "may it stay in good repair forever."

12) *lu-um-ḫu-úr qé-er-bu-uš-ša*
13) *iš-tu* AN.ÚR *a-di* AN.PA
14) *e-ma* ^{d}UTU *a-ṣú-ú*
15) *a-a i-ši na-ki-ri*
16) *mu-gal-li-ti a-a ar-ši*
17) *li-pu-ú-a i-na qé-er-bi-ša*
18) *a-na da-rí-a-ti*
19) *ṣa-al-ma-at qá-qá-da li-bé-e-lu*

3

Six limestone ashlar blocks discovered in situ in the North Palace (Kasr 4q–r) at Babylon, in the third and fourth courses, are each inscribed with a three-line Akkadian text of Nebuchadnezzar II. This inscription written in archaizing Neo-Babylonian script records that he built (some of) the (outer) stone walls of the North Palace. The script is large and of the same size as the cuneiform signs in the Ištar Gate Inscription. Previous editions and studies generally refer to this inscription as “[Nebuchadnezzar] Ashlar [Inscription] (SQ1)” or “Nebuchadnezzar Ashlar I.”

CATALOGUE

Ex.	Excavation Number	Babylon Photo No.	Provenance	Lines Preserved	cpn
1	BE 43218	2508	Babylon, Kasr 4q-r, north wall of the North Palace, in situ	1–3	n
2	BE 43219	—	As ex. 1	1–3	n
3	BE 43323	2508	As ex. 1	1–3	n
4	BE 43324	2508	As ex. 1	1–3	n
5	BE 43325	—	As ex. 1	1–3	n
6	BE 43326	—	As ex. 1	1–3	n

COMMENTARY

In addition to the six inscribed limestone blocks included in the catalogue, a number of inscribed stones engraved with this same inscription were uncovered in the northwest corner of the North Palace; for details, see Pedersén, Babylon pp. 116–117.

Because these massive ashlar blocks were left in situ, they were not available for firsthand examination and so the present edition is based on the hand-drawn facsimile of the inscription published in Koldewey, WEB^{5} (p. 178 fig. 111), but with the correct, three-line distribution. The text is presumed to have been written in three lines in all six known exemplars; this was the case for the three exemplars in Bab ph 2508 (fig. 12 of the present volume). No score of the inscription is presented on Oracc and no minor (orthographic) variants are given at the back of the book, in the critical apparatus, since none of the exemplars could be properly transliterated; the text on exs. 1 and 3–4 in Bab ph 2508 are not legible and there are no copies or photographs of exs. 2 and 5–6.

BIBLIOGRAPHY

1912 Buddensieg, MDOG 48 pp. 4–7 (exs. 1–6, study)

1925 Koldewey, WEB^4 pp. 174–175 with figs. 110–111 (exs. 1, 3–4, photo, copy, translation, study)

1932 Koldewey, Königsburgen 2 p. 32 and pl. 24 (translation [Wetzel], provenance)

1958 Ceram, Götter, Gräber und Gelehrte p. 314 (copy)

1973 Berger, NBK pp. 31 and 174 Steinquader I (exs. 1, 3–4, study)

1990 Koldewey, WEB^5 pp. 177–178 with figs. 110–111 (exs. 1, 3–4, photo, copy, translation, study)

2008 Da Riva, GMTR 4 pp. 111–112, 124 sub 2.15 SQ1, and 130 sub 12 (exs. 1, 3–4, study)

2020 Pedersén, Glazed Brick Decoration p. 117 (study)

2021 Pedersén, Babylon pp. 19 fig. 1.7, 21, 38, 47, 70, 116–117 and 275 (exs. 1, 3–4, photo; exs. 1–6, study)

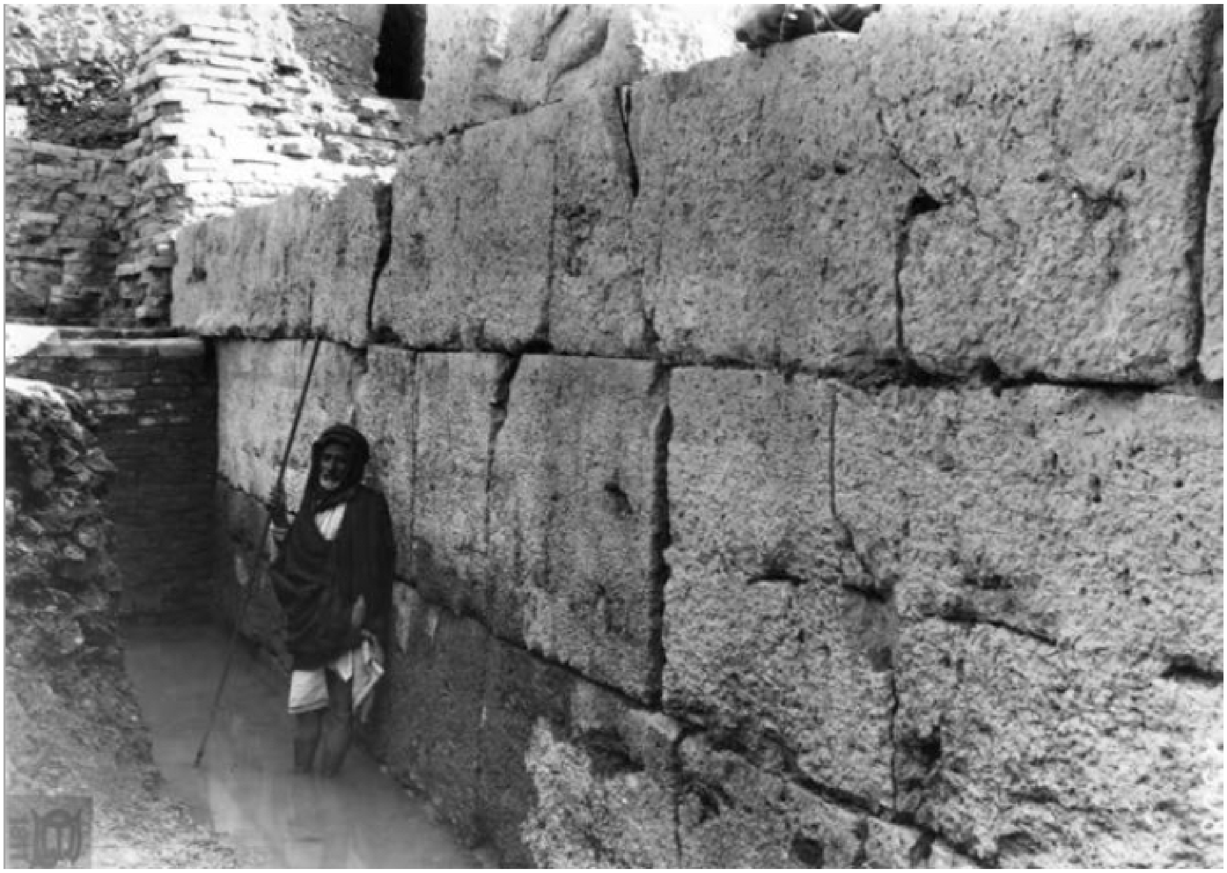

Figure 17. BE 43218, BE 43323, and BE 43324 (Nbk. 3 exs. 1, 3–4), three inscribed stone blocks discovered in situ in the North Palace that are each inscribed with a short text of Nebuchadnezzar II. © Staatliche Museen zu Berlin, Vorderasiatisches Museum, Deutsche Orient-Gesellschaft. Photo: Gottfried Buddensieg, 1911.

TEXT

1)	^{d}AG-*ku-dúr-ri-ú-ṣu-úr* LUGAL TIN.TIR.KI DUMU ^{d}AG-IBILA-*ú-ṣu-úr*	1–2a) Nebuchadnezzar (II), king of Babylon, son of Nabopolassar, king of Babylon, am I.
2)	LUGAL TIN.TIR.KI *a-na-ku* BÀD É.GAL KÁ.DINGIR.RA.KI *i-na* NA$_4$ [KUR]-*i e-pú-uš*	2b) I built the wall of the palace of Babylon with stone from [the mountai]n(s).
3)	^{d}AMAR.UTU *be-lí mi-im-mu-ú e-pú-šu la-la-šu lu-uš-bi*	3) O Marduk, my lord, may I be sated with the luxuriousness of everything that I have built.

4

This fragmentarily-preserved, eleven-line Akkadian inscription of Nebuchadnezzar II recording the construction and decoration of the Ištar Gate at Babylon is known from a single limestone block that was unearthed by German archaeologists in 1902 in the ruins of the northern part of the south entrance of Babylon's most famous city gate, ca. 3m above the lower street level. This text, which is referred to in Assyriological literature as "[Nebuchadnezzar] Limestone Blocks 3 (LBl 3)" or "Nebuchadnezzar Limestone Blocks I, 3," states that the king had copper(-plated) statues of wild bulls and raging *mušḫuššu*-dragons stationed at its door-jambs; this (ornate) metalwork has not survived. The script is archaizing Neo-Babylonian.

CATALOGUE

Excavation Number	Babylon Photo No.	Provenance	cpn
BE 18465	199	Babylon, Kasr 17v, Ištar Gate, in debris of the northern part of the south gate building, ca. 3 m above the lower, best preserved street level	p

COMMENTARY

Because this massive stone block was left at Babylon and, therefore, not available for firsthand examination, the present edition is based on Bab ph 199, which is reproduced in the present volume (as fig. 18).

BIBLIOGRAPHY

1902 Koldewey, MDOG 12 p. 14 fig. 2 and p. 15 (copy, translation [Messerschmidt], study)
1903 Delitzsch, SDOG 3 p. 35 fig. 24 (photo)
1912 Langdon, NBK pp. 39 and 190–191 no. 22 (edition)
1918 Koldewey, Ischtar-Tor p. 1 fig. 1, pp. 39–40 and p. 41 fig. 43 (photo, copy, translation [Messerschmidt], study)
1925 Koldewey, WEB^{4} p. 45 fig. 28 (photo, translation [Messerschmidt])
1973 Berger, NbK pp. 30, 73 and 169 Kalkstein-Blöcke I, 3 (study)
1990 Koldewey, WEB^{5} pp. 52–56 and fig. 28 (photo, translation [Wilcke])
1992 George, BTT p. 339 (lines 1–6, edition; study)
2008 Da Riva, GMTR 4 pp. 62, 124 sub 2.12 LBl 3, and 130 sub 9 (study)
2020 Pedersén, Glazed Brick Decoration p. 120 (photo)
2021 Pedersén, Babylon pp. 18 fig. 1.6, and 21 (photo, study)

TEXT

1) [^{d}AG-*ku-dúr-ru-ú-ṣur* LUGAL KÁ.DINGIR.RA.KI]
2) [DUMU] ⸢^{d}AG⸣-IBILA-⸢*ú-ṣur*⸣ [LUGAL KÁ.DINGIR.RA.KI *a-na-ku*]
3) ⸢KÁ⸣.GAL-*iš*$_{8}$-*tár i-na a-*⸢*gur*⸣-[*ri* NA$_{4}$.ZA.GÌN KÙ-*tim*]
4) *a-na* ^{d}AMAR.UTU EN-[*ia na-ak-li-iš ú-še-pi-iš-ma*]
5) *ri-i-mu* URUDU *e-ek-*⸢*du*⸣-[*tim ù* MUŠ.ḪUŠ *še-zu-zu-ú-ti*]

1–2) [Nebuchadnezzar (II), king of Babylon, son of] Nabopolassar, [king of Babylon, am I].

3–8) For the god Marduk, [my] lord, [I had] the Ištar Gate [skillfully built] using bak[ed bricks (colored with) shining blue glaze and had] fie[rce] wild bulls of copper [and raging *mušḫuššu*-dragons stationed] at its door-jamb(s). [... slab(s) of (strong) stone] quarried from [(great)] m[ountain(s) ...] of stone resembling a

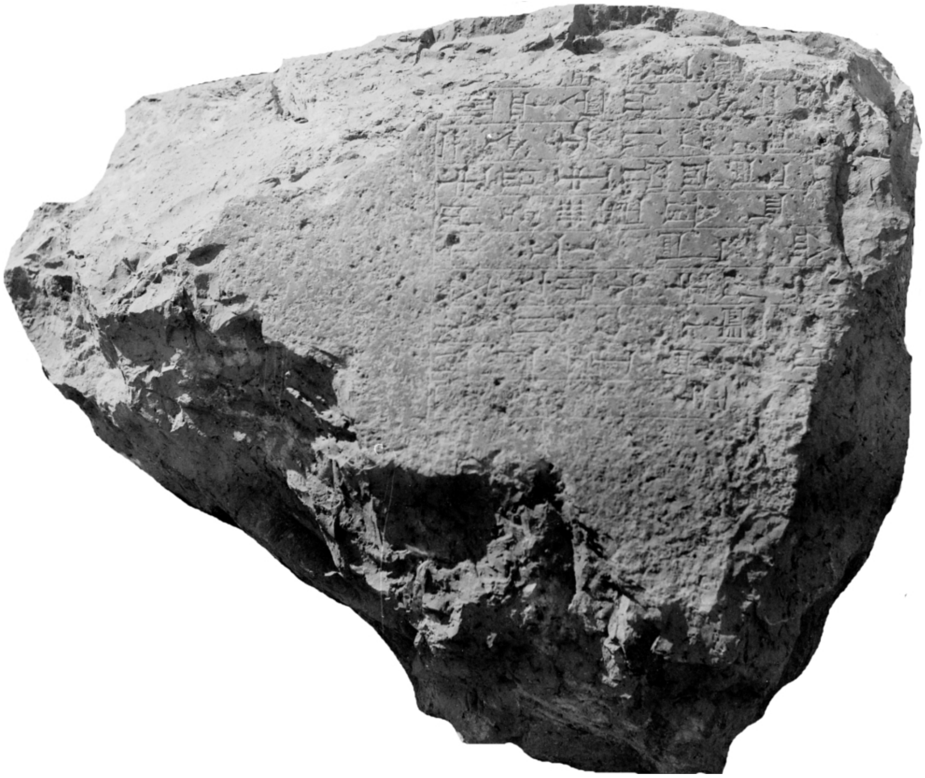

Figure 18. BE 18465 (Nbk. 4), a large limestone block that is inscribed with an inscription recording the construction and decoration of the Ištar Gate at Babylon. © Staatliche Museen zu Berlin, Vorderasiatisches Museum, Deutsche Orient-Gesellschaft. Photo: Robert Koldewey, 1902.

6) *i-na sì-ip-pé-šu* [*uš-zi-iz-ma* SIG$_4$ NA$_4$ (*da-nu$_4$-tim*)]
7) *ši-ti-iq* ⸢*ša*⸣-[*de-e* (*ra-bí-ù-tim*) ...]
8) *ša* NA$_4$ *la-an ri-i-*⸢*mu*⸣ [...]
9) ^{d}AMAR.UTU EN ⸢GAL⸣ [...]
10) *ba-la-ṭam da-*⸢*rí*⸣-[*a* ...]
11) ⸢*a-na ši*⸣-*ri-*⸢*ik*⸣-[*ti šu-úr-kam*]

wild bull, [...].

9–11) O Marduk, great lord [...], gra[nt me] a lo[ng] life [...].

5

A six-line Akkadian inscription of Nebuchadnezzar II known from fifteen limestone blocks discovered during the German excavations at Babylon records that this Babylonian king paved Babylon's processional street with blocks (of limestone), thereby beautifying the route between Esagil and the New Year's House (Esiskur). The script of all fifteen exemplars is archaizing Neo-Babylonian. Scholarly literature generally refers to this text as "[Nebuchadnezzar] Limestone Blocks 2 (LBl 2)" or "Nebuchadnezzar Limestone Blocks I, 2."

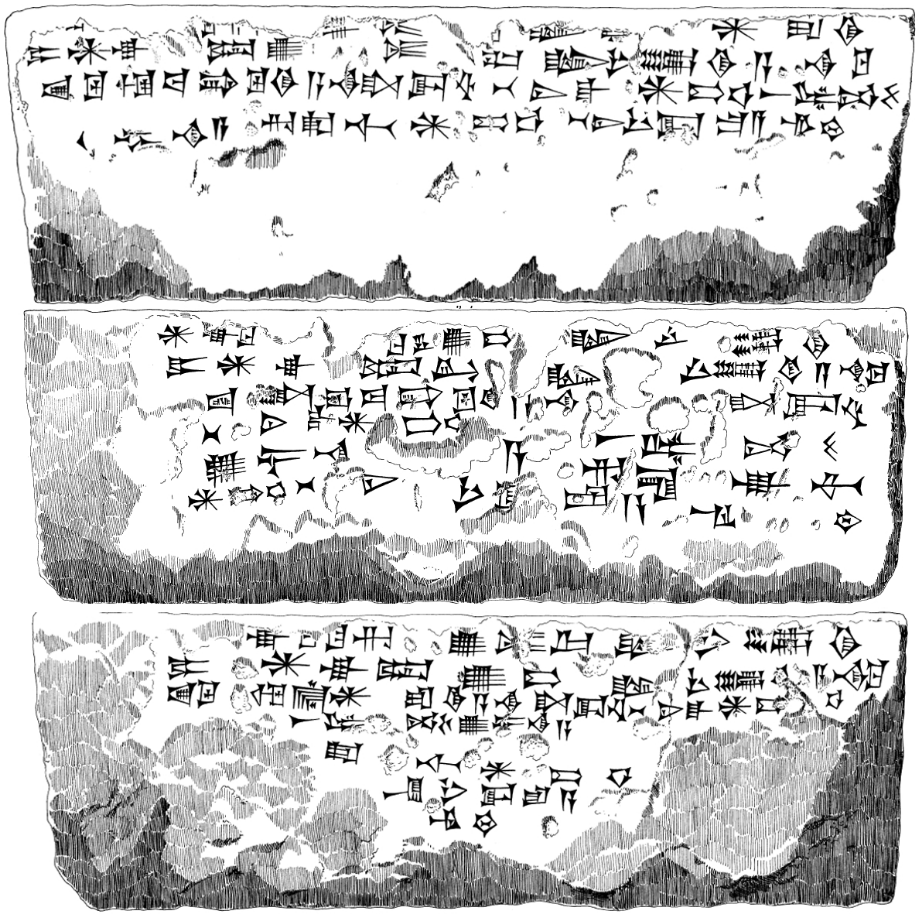

Figure 19. BE 7689, BE 7706, and BE 7707 (Nbk. 5 exs. 1, 5–6), stone blocks with a text recording Nebuchadnezzar II's work on Babylon's processional way. Reproduced from Koldewey, Pflastersteine pls. 1–3.

CATALOGUE

Ex.	Museum Number	Excavation Number	Babylon Photo No.	Provenance	Lines Preserved	cpn
1	—	BE 7689	1174	Babylon, Kasr 26w, processional way	1–6	p
2	—	BE 7688	—	As ex. 1	1–6	n
3	—	BE 488	—	Babylon, Kasr 13t, processional way at the 1st trench, above the plaster	1–6	n
4	—	BE 7690	—	As ex. 1	1–6	n
5	—	BE 7706	1174, 1176	As ex. 1	1–6	p
6	—	BE 7707	1174	As ex. 1	1–6	p
7	IM —	BE 7698	—	As ex. 1	4–5	n
8	VA —	BE 535	—	Babylon, Kasr 12t, processional way at point 2, east wall	3–6	n
9	—	BE 549	—	Babylon, Kasr 11t, processional way at point 2, east wall	2–6	n
10	VA —	BE 4698	—	Babylon, Kasr 8s, at point 3, on the old plaster	2–6	n
11	—	BE 41580	2154–2155	Babylon, Sahn 10x, Tower 2 of the fortification wall, on the edge of the back side of the wall	—	n

12	—	BE 19927	3080–3081, 3348, 3622	Babylon, Kasr 15u, Ištar Gate, in situ, processional way, +15.30	1–6	n
13	—	BE 19928	3080–3081, 3348, 3622	As ex. 12	1–6	n
14	—	BE 19929	3080–3081, 3348, 3622	As ex. 12	1–6	n
15	—	BE 19930	3081	As ex. 12	1–6	n

COMMENTARY

According to O. Pedersén, 375 inscribed paving stones were registered during R. Koldewey's excavations at Babylon: 153 limestone, 80 breccia, 35 basalt, 33 sandstone, and the rest not specified. Among the 153 limestone paving stones, 106 come from the Kasr, 40 from Tell Babil, 3 from Amran, and 1 from the Sahn. Of those, at least twenty-five are said to be inscribed with a text recording Nebuchadnezzar's work on the processional way: Twenty-three originate from the Kasr (Nbk. 5 [this text] exs. 1–10, 12–15; Nbk. 6 [LBl 1] ex. 2), one from Amran (Nbk. 6 ex. 1), and one from the Sahn (Nbk. 5 ex. 11). Of the blocks registered as coming from the Kasr, fifteen are included in the present volume. For the other limestone paving stones from Babylon, see the commentary to Nbk. 8 (PS1).

The limestone blocks with this text (LBl 2) and the following text (LBl 1) measure 105×105×33–35 cm. These large stones were used to pave the middle section of the northern 500-m stretch of the processional street that ran south-north outside the (old) South Palace and the (new) North Palace and through the monumental Ištar Gate; smaller, inscribed breccia blocks (66×66×20 cm), specifically those bearing Nbk. 7 (BP1), were placed on the sides of the street. These stones were always placed above the uppermost layer of bricks, so every time the street level was raised they were removed and set back in place; according to Nbk. 34 (C214), this happened three times while Nebuchadnezzar II was king. According to Pedersén (Babylon p. 275), approximately 2,500 limestone and 7,000 breccia blocks were used to pave the south-north processional way; most, if not all, had inscriptions engraved on their edges. Moreover, Pedersén (Babylon pp. 21 and 38) states that Koldewey's excavations at Babylon registered approximately 400 pavement stones.

Most of the known exemplars of this Akkadian inscription were left at Babylon, thereby making them inaccessible for firsthand examination at the present time. According to information kindly provided by Pedersén, ex. 7 (BE 7698) is now in the Iraq Museum (Baghdad) and exs. 8 (BE 535) and 11 (BE 4698) are currently housed in the Vorderasiatisches Museum (Berlin). Because none of these three objects have been assigned a museum number, the authors were unable to collate the inscriptions engraved on them since the stone blocks could not be easily located. Therefore, the edition presented in this volume is based on the published hand-drawn facsimiles of the texts (Koldewey, Pflastersteine pls. 1 a–b, 2 c–d, and 3 f–g, i, k–l), with help from Bab ph 1174 and 1176 (for exs. 1 and 5–6); ex. 11 is photographed in Bab ph 2154–2155, but the text is not legible in either photograph. The master text is a conflation of several exemplars since none of the known exemplars are fully preserved. Following S. Langdon (NBK pp. 198–199 no. 30), the text is edited here as a six-line inscription, as on ex. 5 (BE 7706). Compare exs. 1–3, where the inscription is written in four lines, ex. 4 (BE 7690), where it is engraved in five lines, and ex. 6 (BE 7707), on which it is distributed over seven lines; see fig. 19, which includes copies of the four-, six-, and seven-line versions of the inscription. A score of the inscription is presented on Oracc and the minor (orthographic) variants are given in the critical apparatus at the back of the book.

With regard to ex. 11 (BE 41580), this object was originally regarded as being engraved with an inscription of Nabonidus; see, for example, Berger, NbK p. 345; Beaulieu, Nabonidus p. 40; and Schaudig, Inschriften Nabonids p. 343. The correct identification as a duplicate of a well-known inscription of Nebuchadnezzar II was made by Pedersén; for details, see Weiershäuser and Novotny, RINBE 2 pp. 81–82 Nbn. 6 (Paving Stone U). Because the inscription on this exemplar is no longer accessible, it is not included in the score. The same is true of exs. 12–15.

Apart from the distribution of the text and minor orthographic variants, this inscription is identical to Nbk. 6 (Lbl 1), with two exceptions: (1) the present text has *ana šadāḫa bēli rabî Marduk*, "for the procession of the great lord, the god Marduk," instead of [*ana m*]*adāḫa bēli rabî Marduk*, "[for the proc]ession of the great lord, the god Marduk," which is also used in Nbk. 7 (BP1); and (2) this inscription has *ina libitti aban šadê*, "with slab(s) of stone from the mountain(s)," in lieu of *ina libitti abni ši*[*tiq šadê*], "with slab(s) of stone quar[ried from the mountain(s)]."

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1912 Langdon, NBK pp. 40–41 and 198–199 no. 30 (exs. 1–10, edition)
1918 Koldewey, Ischtar-Tor fig. 7 and pl. 28 (exs. 12–15, provenance)
1925 Koldewey, WEB^{4} p. 25 fig. 14 (ex. 1, photo, translation)
1930 Wetzel, Stadtmauern p. 51 and pls. 24, 27 and 46 (exs. 1–15, study, provenance)
1931 Unger, Babylon p. 281 no. 24 (exs. 1–10, translation)
1973 Berger, NbK pp. 2, 30, 167–168 Kalkstein-Blöcke I, 2, and p. 345 Nbn. Pflasterstein U (exs. 1–11, study)
1987 Wiseman, Nebuchadrezzar and Babylon p. 63 (study)
1989 Beaulieu, Nabonidus p. 40 Inscription H (ex. 11, study)
1990 Koldewey, WEB^{5} p. 35 fig. 14 (ex. 1, photo, translation)
1992 George, BTT p. 359 (lines 3–5, edition, study)
2001 Schaudig, Inschriften Nabonids p. 343 no. 1.11 (ex. 11, study)
2008 Da Riva, GMTR 4 pp. 62, 124 sub 2.12 LBl 2, 127 sub 5.5, and 130 sub 9 (exs. 1–11, study)
2020 Weiershäuser and Novotny, RINBE 2 pp. 81–82 Nbn. 6 (ex. 11, study)
2021 Pedersén, Babylon pp. 102, 223 (with fig. 5.26), 228, 230 fig. 5.35, 231–232 and 275 (photo, study)

TEXT

1)	^{d}AG-⸢*ku-dúr*⸣-*ru-ú*-⸢*ṣur*⸣ LUGAL TIN.TIR.KI	1–2) Nebuchadnezzar (II), king of Babylon, son of Nabopolassar, king of Babylon, am I.
2)	DUMU ^{d}AG-IBILA-ÙRU LUGAL TIN.TIR.KI *a-na-ku*	
3)	*su*-⸢*le*⸣-*e ba-bi-lu*.KI *a-na ša-da-ḫa*	3–5) (With regard to) the street of Babylon (Ay-ibūr-šabû), for the procession of the great lord, the god Marduk, I beautified (its) accessway with slab(s) of stone from the mountain(s).
4)	*be-lí* GAL ^{d}AMAR.UTU *ina* SIG$_{4}$ NA$_{4}$ KUR	
5)	*ú-ban-na-a tal-la-ak-ti*	
6)	^{d}AMAR.UTU *be-lí* TIN *da-rí-a šur-kam*	6) O Marduk, my lord, grant me a long life.

6

Two limestone blocks discovered at Babylon in 1899 and 1900 are inscribed with an Akkadian inscription of Nebuchadnezzar II in archaizing Neo-Babylonian script. This four-line text states that the king of Babylon paved Ay-ibūr-šabû, Babylon's processional street, with stone hewn from the mountains. Previous editions and studies refer to this short inscription as "[Nebuchadnezzar] Limestone Blocks 1 (LBl 1)" or "Nebuchadnezzar Limestone Blocks I, 1."

CATALOGUE

Ex.	Excavation Number	Provenance	Lines Preserved	cpn
1	BE 6877	Babylon, Amran, upper level, +16m, used as a Parthian threshold	2–4	n
2	BE 492	Babylon, Kasr 13t, processional way, 1st trench	1–4	n

COMMENTARY

Both of the stone blocks recorded as being engraved with this four-line Akkadian inscription of Nebuchadnezzar II were left at Babylon, so neither exemplar could be examined firsthand. Therefore, the edition presented here is based on published hand-drawn facsimiles (Koldewey, Pflastersteine pls. 3 h and 4 m). A score of the inscription is presented on Oracc. Because the preserved contents of ex. 1 (BE 6877) and ex. 2 (BE 492) do not overlap, no minor (orthographic) variants are given at the back of the book. The restorations are generally based on Nbk. 7 (BP1). For further information about the limestone blocks engraved with this text, see the commentary of Nbk. 5 (LBl 2).

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1912 Langdon, NBK pp. 40–41 no. 30 (study)
1931 Unger, Babylon p. 281 no. 24 (exs. 1–2, translation)
1973 Berger, NbK pp. 3, 30, 105 and 166 Kalkstein-Blöcke I, 1 (exs. 1–2, study)
2008 Da Riva, GMTR 4 pp. 62, 124 sub 2.12 LBl 1, and 130 sub 9 (exs. 1–2, study)
2021 Pedersén, Babylon pp. 102, 223 (with fig. 5.26), 228, 230 fig. 5.35, 231–232 and 275 (photo, study)

TEXT

1) [^{d}AG-*ku-dúr-ri-ú-ṣu-ur* LUGAL KÁ.DINGIR.RA.KI DUMU ^{d}AG-IBILA-*ú*]-⸢*ṣu-ur*⸣
2) ⸢LUGAL KÁ.DINGIR⸣.RA.⸢KI *a-na*⸣-*ku su*-⸢*le*⸣-[*e ba-bi-lu*.KI *a-na ma*]-⸢*aš*⸣-*da*-⸢*ḫa*⸣
3) *be-lí* ⸢GAL ^{d}⸣AMAR.UTU *i-na* SIG$_4$ NA$_4$ *ši*-[*ti-iq ša-de-e ú-ban-na-a*] *tal-lak-ti*
4) ⸢^{d}⸣AMAR.UTU *be-lí* ⸢TIN$^{?}$⸣ [*da-rí-a*] *šur-kam*

1–2a) [Nebuchadnezzar (II), king of Babylon, son of Nabopolass]ar, king of Babylon, am I.
2b–3) (With regard to) the stre[et of Babylon (Ay-ibūr-šabû), for the proc]ession of the great lord, the god Marduk, [I beautified] (its) accessway with slab(s) of stone quar[ried from the mountain(s)].
4) O Marduk, my lord, grant me a [*long*] *l*[*ife*].

7

Ten breccia paving stones unearthed during the nineteenth-century German excavations at Babylon under the direction of R. Koldewey bear a five-line Akkadian inscription of Nebuchadnezzar II recording that he paved Babylon's processional street Ay-ibūr-šabû with slab(s) of breccia. This text, which is written in archaizing Neo-Babylonian script, is referred to as the "Breccia Flagstone [Inscription] (BP1)" or "Breccia Flagstones I, 1."

CATALOGUE

Ex.	Museum Number	Excavation Number	Provenance	Lines Preserved	cpn
1	VA —	BE 2819	Babylon, Kasr 8s, processional way, at point 3	1–4	n
2	VA —	BE 4593	Babylon, Kasr 8q, North Palace, north wall, west of the lion	2–5	n
3	VA —	BE 635	Babylon, Kasr 10s, processional way, east wall at point 2	3–5	n
4	VA —	BE 4850	Babylon, Kasr 8r, next to the lion	3–5	n
5	VA —	BE 4766	Babylon, Kasr 9n, at point 4	3–4	n
6	VA —	BE 4765	As ex. 5	3–5	n
7	VA —	BE 4898	As ex. 5	3–4	n
8	VA —	BE 7715	Babylon, Amran, upper level	1–4	n
9	VAA 1350	BE 13717	Babylon, Sahn, processional street, pit 25	2–5	(p)
10	VAA 1387	BE 39666	Babylon, Sahn, northeast, processional street	3–5	(p)

COMMENTARY

According to information supplied by O. Pedersén, eighty inscribed breccia paving stones were registered during R. Koldewey's excavations at Babylon: fifty-eight come from the Sahn (at the processional street or nearby), sixteen from the Kasr, three from Amran, two from the Merkes, and one from Babil. Of those, seven blocks from the Kasr, two from the Sahn, and one from Amran are included in the catalogue above.

The blocks engraved with this text measure 66×66×20 cm. These stones were used to pave the sides of the 500-m stretch of the processional street that ran south-north outside the (old) South Palace and the (new) North Palace and through the monumental Ištar Gate; larger inscribed limestone blocks (105×105×33–35 cm), specifically those bearing Nbk. 5 (LBl 2) and 6 (LBl 1), were placed in the middle of the street. These stones were always placed above the uppermost layer. See the commentary of Nbk. 5 for more details. In addition, the 700-m-long southern stretch of the processional way was paved entirely with breccia stones measuring 59×59 cm; Pedersén (Babylon p. 275) estimates that the reddish-colored section of this 1,200-m-long south-north street was paved with 9,000 slabs of breccia. The faces of some of the blocks discovered around the main entrance to the ziggurat precinct (BE 13717 and BE 39666) also had a two-line text of the Neo-Assyrian king Sennacherib (r. 704–681) on their down-facing surface; see Grayson and Novotny, RINAP 3/2 pp. 337–339 Senn. 232. Paper casts of this text on BE 13717 (Bab ph 1175) and BE 39666 (Bab ph 2040) are in the Vorderasiatisches Museum (Berlin): the museum numbers are VAA 1349 and VAA 1390 respectively.

R.-P. Berger (NBK p. 175) and R. Da Riva (GMTR 4 p. 124) list nine exemplars, but, according to information kindly provided by Pedersén, BE 492 (Berger, Breccia-Platten I, 1/9) is actually a limestone block, rather than a breccia paving stone. Therefore, that object is edited in the present volume as ex. 2 of Nbk. 6 (LBl 1). According to Pedersén, most exemplars of this Akkadian inscription are currently housed in the Vorderasiatisches Museum, but without museum numbers. Because the original fragments were not easily accessible for firsthand examination, the present edition is generally based on hand-drawn facsimiles of the inscriptions (Koldewey, Pflastersteine pl. 4 n–u). Note that exs. 9–10 were collated from unpublished photographs of paper casts in Vorderasiatisches Museum; the images were provided by Pedersén. Because none of the exemplars is complete, the edition provided here is a conflated text, which is generally based on the proposed "complete" text presented on Koldewey, Pflastersteine pl. 4 n. As far as it is possible to tell, the inscription was distributed over five lines on most of the exemplars; ex. 3 (BE 635), however, might have the text in six lines. Following RINBE editorial guidelines, a score of the inscription is presented on Oracc and the minor (orthographic) variants are given at the back of the book, in the critical apparatus.

Apart from the distribution of the text and minor orthographic variants, this inscription is identical to Nbk. 6 (Lbl 1), with one exception: the present text has *ina libitti turminabandî*, "with slab(s) of breccia," instead of *ina libitti abni ši*[*tiq šadê*], "with slab(s) of stone quar[ried from the mountain(s)]."

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2021 Pedersén, Babylon pp. 102, 223 (with fig. 5.26), 228, 231–232 and 275 (study)
2022 Gries, Ischtar-Tor p. 26 (study, translation)

TEXT

1)	[^{d}]⸢AG⸣-*ku-dúr-ri-ú*-⸢*ṣu*⸣-[*ur*] ⸢LUGAL KÁ.DINGIR.RA⸣.[KI]	1–2) Nebuchadne[zzar (II), king] of Babylon, [son] of Nabopolassar, king of Babylon, am [I].
2)	[DUMU] ⸢^{d}⸣AG-IBILA-*ú*-⸢*ṣu-ur* LUGAL TIN.TIR.KI⸣ *a-na*-[*ku*]	
3)	⸢*su*⸣-*le-e ba-bi-lu*.KI [*a-na*] *maš-da-ḫa be*-⸢*lí*⸣ GAL ⸢^{d}⸣[AMAR.UTU]	3–4) (With regard to) the street of Babylon (Ay-ibūr-šabû), [for] the procession of the great lord, the god [Marduk], I beautified (its) acces[sw]ay with slab(s) of breccia.
4)	*ina* SIG$_4$ NA$_4$.DÚR.⸢MI⸣.NA.BÀN.DA *ú*-⸢*ban*⸣-*na-a tal-la*-[*ak*]-⸢*ti*⸣	
5)	^{d}AMAR.UTU *be-lí* TIN *da-rí-a šur-kam*	5) O Marduk, my lord, grant me a long life.

8

Fragments of three limestone paving stones bear a two-line Akkadian proprietary inscription of the Neo-Babylonian king Nebuchadnezzar II; the script of all three exemplars is archaizing Neo-Babylonian. One exemplar (ex. 2) was discovered by German archeologists in the ruins of the South Palace (Kasr 26s) at Babylon, while another exemplar (ex. 1) is reported to have come from the Elamite capital Susa, in modern-day Iran. The text is referred to in earlier scholarly literature as "[Nebuchadnezzar] Paving Stone 1 (PS1)" or "Nebuchadnezzar Flagstones I, 1."

CATALOGUE

Ex.	Museum Number	Excavation Number	Babylon Photo No.	Provenance	Lines Preserved	cpn
1	AO 4807	Sb 18260	—	Susa	1–2	p
2	—	BE 8195	1167, 2410	Babylon, Kasr 26s, South Palace	1–2	p
3	VA Bab 4500	—	—	Babylon	1–2	p

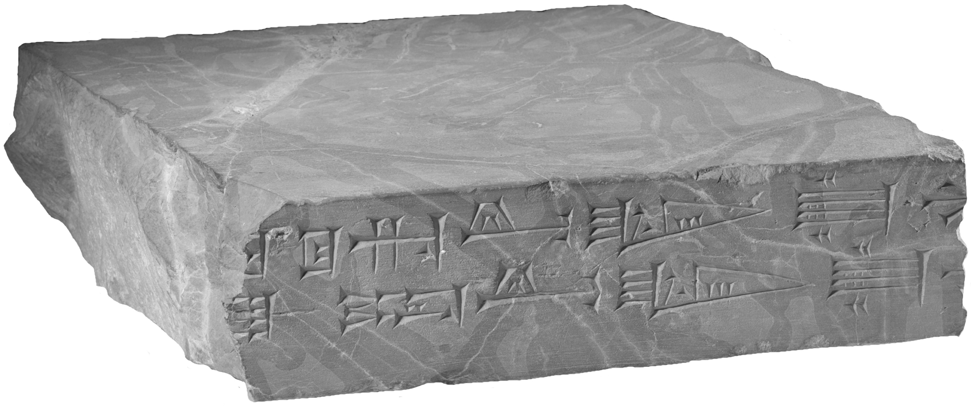

Figure 20. VA Bab 4500 (Nbk. 8 ex. 3), a limestone paving stone with a two-line proprietary inscription of Nebuchadnezzar II. © Staatliche Museen zu Berlin – Vorderasiatisches Museum. Photo: Olaf M. Teßmer.

COMMENTARY

According to O. Pedersén, 153 limestone paving stones were registered during R. Koldewey's excavations at Babylon. Of those, at least seventy-three are said to have been inscribed with short, one- or two-line proprietary inscriptions of Nebuchadnezzar II. Of these, at least thirty-two originate from the Kasr (Nbk. 8 [this text] ex. 2; Nbk. 9 [PS2] exs. 1–15), forty from Tell Babil, and one from the Merkes. Of the blocks registered from the Kasr, only sixteen are included in the present volume. For the other limestone paving stones from Babylon, see the commentary to Nbk. 5 (LBl 2).

Some of the floors of the North Palace had paving stones of limestone, sandstone, and basalt; these measured 66×66 cm. An unspecified number of these were inscribed on the edge with short proprietary inscriptions of Nebuchadnezzar II; the texts in question are the present text and Nbk. 9 (PS2). Pedersén (Babylon p. 126) estimates that the (new) North Palace might have used around 5,600 of them to pave its two main courtyards; most of these stones had been removed by locals prior to the start of Koldewey's excavations. The courtyards of the Summer Palace also were paved with inscribed paving stones; approximately 100 such slabs, mostly limestone, were registered during the German excavations of that royal residence. Pedersén (ibid. p. 137) has suggested that 6,430 of them would have been needed to pave that palace's two central courtyards.

Two of the three published paving stones with this two-line Akkadian inscription of Nebuchadnezzar II come from Babylon, while the third (ex. 1) was discovered at Susa, the Elamite religious capital (in modern-day Iran). Ex. 1 (AO —) is in the Louvre Museum (Paris), with the museum number AO 4807 assigned to it, while ex. 3 (VA Bab 4500) is currently housed in the Vorderasiatisches Museum (Berlin). The present whereabouts of ex. 2 (BE 8195) is not known; however, its inscription is legible in Bab ph 1167 and 2410. All three exemplars of this text could be collated from published photographs, including Babylon excavation photo Bab ph 1167. The master text generally follows ex. 2, the best preserved of the three exemplars. A score is presented on Oracc and the minor (orthographic) variants are given at the back of the book.

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1973	Berger, NbK pp. 3, 25 and 170 Pflastersteine I, 1 (exs. 1–2, study)
1990	Koldewey, WEB^5 p. 160 fig. 99 (ex. 2, photo)
1999	Vanderhooft, HSM 59 p. 38 (study)
2008	Da Riva, GMTR 4 pp. 124 sub 2.13 PS1, and 130 sub 10 (exs. 1–2, study)
2021	Pedersén, Babylon pp. 124 fig. 3.33, 126, 136–137 and 275 (photo, study)
2022	Gries, Ischtar-Tor p. 26 (ex. 3, photo)

TEXT

1) É.GAL ^{d}⸢AG⸣-*ku-dúr-ri*-ÙRU LUGAL *ba*-⸢*bi*⸣-[*lu*]
2) DUMU ^{d}AG-IBILA-ÙRU LUGAL *ba-bi-lu*

1–2) Palace of Nebuchadnezzar (II), king of Baby[lon], son of Nabopolassar, king of Babylon.

9

Fifteen limestone paving stones discovered in the Kasr (squares 4t–u), near the North Palace, at Babylon are reported to be inscribed with a short proprietary inscription of Nebuchadnezzar II; this Akkadian text apparently began with "Palace of Nebuchadnezzar (II)." Because no on-the-spot copy ("Fundkopie"), excavation photograph, transliteration, or translation of this text has ever been published, no edition of it is presented in this volume. This inscription might, like the previous text (Nbk. 8 [PS1]), have also been written in archaizing Neo-Babylonian script. This text is sometimes referred to as "[Nebuchadnezzar] Paving Stone 2 (PS2)" and "Nebuchadnezzar Flagstones U."

CATALOGUE

Ex.	Museum Number	Excavation Number	Provenance	Lines Preserved	cpn
1	VA —	BE 42689	Babylon, Kasr 4t-u, northeast main trench	1–3	n
2	—	BE 42690	As ex. 1	1–3	n
3	VA —	BE 42691	As ex. 1	1–3	n
4	VA —	BE 42692	As ex. 1	1–3	n
5	—	BE 42693	As ex. 1	1–3	n
6	VA —	BE 42694	As ex. 1	1–3	n
7	VA —	BE 42695	As ex. 1	1–3	n
8	VA —	BE 42696	As ex. 1	1–3	n
9	VA —	BE 42697	As ex. 1	1–3	n
10	—	BE 42698	As ex. 1	1–3	n
11	—	BE 42699	As ex. 1	1–3	n
12	—	BE 42700	As ex. 1	1–3	n
13	VA —	BE 42701	As ex. 1	1–3	n
14	VA —	BE 42702	As ex. 1	1–3	n
15	VA —	BE 42703	As ex. 1	1–3	n

COMMENTARY

According to O. Pedersén, most of the recorded fifteen exemplars are in the Vorderasiatisches Museum (Berlin). Because none of these objects have been assigned a museum number, the authors were unable to collate the inscriptions engraved on them. Therefore, as mentioned above, no edition of the inscription is presented here. For further information on the paving stones of Nebuchadnezzar II used for the floors of the courtyards of the North Palace and South Palace, see the commentary of Nbk. 8 (PS1).

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2008 Da Riva, GMTR 4 pp. 124 sub 2.13 PS2, and 130 sub 10 (study)
2021 Pedersén, Babylon pp. 126, 136–137 and 275 (study)

10

A marble paving stone, reportedly from a door at Babylon, is inscribed with a three-line Akkadian inscription of Nebuchadnezzar II written in archaizing Neo-Babylonian script. This text, which is referred to in previous editions and studies as "[Nebuchadnezzar II] Door Stone I" or (wrongly) as "[Nebuchadnezzar II] Door Socket (TS 1)," is a short proprietary inscription with epithets reporting that the king provided for Esagil at Babylon and Ezida at Borsippa and acted at the behest of those two temples' patron deities, Marduk and Nabû.

CATALOGUE

Museum Number	Provenance	cpn
AO 7376	Probably Babylon, Kasr	c

BIBLIOGRAPHY

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1895 Meissner, Chrestomathie p. 40 bottom (copy)
1899 Bezold, Cat. 5 p. 2235 no. 52.7 (study)
1912 Langdon, NBK pp. 41–42 and 198–199 no. 33 (edition)
1973 Berger, NbK p. 165 Türstein I (study)
2008 Da Riva, GMTR 4 pp. 112, 124 sub 2.11 TS1, and 129 sub 8 (study)

TEXT

1) É.GAL ^{d}AG-*ku-dúr-ri*-ÙRU LUGAL TIN.TIR.KI *za-nin é-sag-*⸢*íl*⸣
2) *ù é-zi-da ša i-na tukul-ti* ^{d}AG *ù* ^{d}AMAR.UTU
3) ⸢EN⸣.MEŠ-*šu* DU.DU-*ku* DUMU ^{d}AG-IBILA-ÙRU LUGAL ⸢TIN.TIR.KI⸣

1–3) Palace of Nebuchadnezzar (II), king of Babylon, the one who provides for Esagil and Ezida, the one who acts with the support of the gods Nabû and Marduk, his lords, son of Nabopolassar, king of Babylon.

11

A fragmentarily-preserved eight-sided clay prism is inscribed with a long Akkadian inscription of Nebuchadnezzar II. The text not only celebrates the rebuilding of the old palace (now generally called the "South Palace"), a royal residence that was located in the Ka-dingirra district and that was renovated by his father Nabopolassar, but also includes an extremely long list of the high-ranking officials (in Babylonia) and client rulers (including those from the Levantine coastal cities) who aided in the palace's construction. A small fragment of a second prism of Nebuchadnezzar is known and, as far as it is preserved, it duplicates verbatim the contents of this inscription. This unique text — which is generally called the "Hofkalender" (the court calendar) or the "[Nebuchadnezzar] Prism" and which is inscribed in contemporary Neo-Babylonian script — was written in Nebuchadnezzar's seventh regnal year (598), or possibly shortly thereafter, since that year is explicitly mentioned (iv 25´). It is unclear why Nebuchadnezzar's scribes choose to write this text on clay prisms (the preferred medium of seventh-century Assyrian kings), rather than the usual medium: multi-column clay cylinders. It is clear from Nbk. 36 (C031), however, that scribes were capable of writing inscriptions of up to 1,600 words on cylinders, so the length of the text was presumably not the primary reason for choosing a different medium for this (over-621-word) inscription.

As far as it is preserved, the inscription's prologue — which is similar to Nbk. 19 (C34), a text that was also composed to commemorate the renovation of the South Palace — describes work at Borsippa (namely on Ezida); details what was given as regular daily-offerings to the deities Nabû, Nanāya, Nergal, and Laṣ in Borsippa and Cutha; mentions that Nebuchadnezzar built anew the Ebabbar temples of the god Šamaš at Sippar and Larsa, the Ekišnugal temple of the god Sîn at Ur, and the Edurgina temple of the god Bēl-ṣarbi at Bāṣ, as well as stating what was provided as sumptuous offering to those deities for their New Year's festivals; and indicates how much grain, dates, and wine were stored in Esagil and the South Palace during the king's seventh year (598), an unusual feature for Neo-Babylonian inscriptions. Presumably, the text also recorded Nebuchadnezzar's work at Babylon (especially Marduk's temple and ziggurat, Esagil and Etemenanki, and the inner wall Imgur-Enlil and the new outer wall) and what regular daily-offerings were given to the god Marduk and the goddess Zarpanītu.

CATALOGUE

Ex.	Museum Number	Excavation Number	Babylon Photo No.	Provenance	Lines Preserved	cpn
1	EŞ 7834	BE 33081 + BE 33110 + BE 33401	1194–95, 1215–20	Babylon, Kasr 28–29g, South Palace	ii 1´–vii 29´	p

CATALOGUE OF UNCERTAIN EXEMPLARS

Ex.	Museum Number	Excavation Number	Babylon Photo No.	Provenance	Lines Preserved	cpn
1*	EŞ —	BE 8783?	—	Babylon, Kasr 24o, South Palace, main courtyard	iv 14′–22′, v 9′–18′	c

COMMENTARY

Ex. 1* (EŞ —) was identified and collated by G. Frame in the Eşki Şark Eserleri Müzesi (Istanbul). This small fragment comes from the lower part of a decagonal or octagonal prism; the bottom edge is preserved for two columns. According to O. Pedersén, there are two possible candidates for this prism: BE 8783, a fragment of a ten-sided prism that was discovered in the main courtyard of the South Palace (Kasr 24o), and BE 53838, a piece of an eight-sided prism found in the city area. The former is tentatively preferred in the present volume, although this cannot be proven, since it is assumed that the main building report of ex. 1*, like that of EŞ 7834 (ex. 1), recorded Nebuchadnezzar II's work on the (old) South Palace. Given the small size of EŞ —, the authors cannot confirm that the text on it is actually a duplicate of the text on EŞ 7834, rather than a hitherto unidentified inscription. For example, a text whose prologue was longer and whose main building report was more detailed, so that it was necessary to use a ten-sided prism instead of an eight-sided one; compare, for example, Leichty, RINAP 4 pp. 193–210 Esar. 104 (Babylon A) and 105 (Babylon C), which are written on seven- and ten-sided prisms respectively. Because the extant text of EŞ — duplicates Nbk. 11, this fragment is tentatively regarded as an uncertain exemplar of this text, rather than as a separate inscription. Because ex. 1* is rather small, only a partial score is presented on Oracc. As usual, the minor (orthographic) variants are given in the critical apparatus, at the back of the book. Ex. 1 (EŞ 7834) is the master text, except for v 9′–13′, which is a conflation of the two exemplars.

The present edition is generally based on the careful transliteration of R. Da Riva (ZA 103 [2013] pp. 206–221); her work is based on a firsthand examination of EŞ 7834 in the Eşki Şark Eserleri Müzesi (Istanbul) in September 2011. J. Novotny collated the text from Babylon excavation photographs Bab ph 1194–95 and 1215–20. The changes between the transliterations of Da Riva and the present volume are all relatively minor and mostly arise from RINBE style (which is based on the editorial conventions of RIM and RINAP). The authors suggest that readers consult Da Riva's article since that publication has detailed textual commentary, as well as photographs and hand-drawn facsimiles of all preserved inscribed surfaces of this multi-faced clay prism.

Based on the mention of Nebuchadnezzar II's seventh regnal year (598) in iv 25′, it is likely that this inscription was written in or (shortly) after 598. It is clear from the mention of the Ebabbar temples at Sippar and Larsa, both of which are dedicated to the sun-god Šamaš, that the present inscription was composed sometime after the inscriptions whose main building accounts record Nebuchadnezzar renovation of those two building. Thus, C23, C24, and C31 were written prior to this inscription. Moreover, it likely from the fact that the list of temples in iii 19′–27′, which only mentions Ekišnugal at Ur and Edurgina at Bāṣ, that this text was composed earlier than Nbk. 19 (C34) and 31 (C33); the former inscription states that Nebuchadnezzar also renovated E-ibbi-Anum at Dilbat and the latter text records that he not only finished E-ibbi-Anum but also Eanna at Uruk. If the proposed sequence proves correct, then this inscription would be earlier than Nbk. 32 (C36), C32, C37, C38, and C310, NeKA, NeKC, WBA, and WBC. Nbk. 2 (East India House), 23 (C35), and 36 (C031) were probably composed much later than the present text. Lastly, the present inscription was very probably composed later than Nbk. 18 (C29) and 20 (C011), two texts whose main building reports described Nebuchadnezzar's work on the South Palace. See the commentaries and on-page notes of those two texts for further information.

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TEXT

Col. i
Completely missing

Completely missing

Col. ii
Lacuna

1′) [GIŠ.EREN.MEŠ *ša in la*]-⸢*ab-na-nim*⸣
2′) [*qí-iš*]-⸢*tu*⸣ *el-le-tim*
3′) [*ša in qá-ti-ia*] ⸢*el*⸣*-le-e-ti ak-ki-is-ma*
4′) [*ana bar*]-*sí-pà ú-bi-la-am-ma*
5′) [*in* KÙ.GI *nam*]-*ri ú-ša-al-bi-iš-ma*
6′) [NA$_4$.NA$_4$ *ni-sì-iq*]-⸢*ti*⸣ *ú-za-ʾi-im-ma*
7′) [*a-na ṣu-lu-li-šu*] *ú-ša-at-ri-iṣ*
8′) [*i-ši-id-su-un in e-re*]-⸢*nim*⸣ *da-nu*$_4$*-tim* *ú-ša-ar-šid-ma*
9′) [*in* ZABAR] *ru-uš-ša-a*
10′) [*ú-da-an-ni-nim*] ⸢*ri-ik*⸣*-si-šu-un*

Lacuna

ii 1′–10′) I brought [to Bor]sippa [(beams of) cedars that (had grown tall) in Le]banon, the holy [for]est, [(and) that] I had cut down [with my pu]re [hands]. I had (them) clad [with brig]ht [gold] and decorated with [precio]us [stones] and (then) I had (them) stretched (over it) [for its roof]. I secured [their foundation(s) with] hard [ced]ar and (then) [reinforced] their structures [with] reddish [bronze].

Col. iii
Lacuna

1′) [*in* KÙ.GI KÙ.BABBAR NA$_4$.NA$_4$ *ni-sì-iq*]-⸢*tu*⸣
2′) [*e-ra-a* GIŠ.MES.MÁ.KAN.NA *e-re*]-⸢*nim*⸣

Lacuna

iii 1′–3′a) [I decorated its structure with gold, silver, precio]us [stones, copper, *musukkannu*-wood (and) ce]dar.

3′) [*ú-za-ʾi-in ši-ki-in-šu* ^{d}AG *ù* ^{d}*na*]-⸢*na*⸣*-a*
4′) [(EN.MEŠ-*e-a*) *in ḫi-da-a-ti ù ri-ša-a*]-*ti*
5′) [*šu-ba-at ṭu-ub li-ib-bi qé-er-ba-šu ú-še*]-*ši-ib*
6′) [*ša u*$_4$*-um* 1-*en* GU$_4$.MAḪ *ma-ra-a* GU$_4$.ŠU].DU$_7$
7′) [16 *pa-si-il-lum bi-it-ru*]-⸢*tim*⸣
8′) [*qá-du-um ša* DINGIR.DINGIR *ba-ar-sí*]-⸢*pa*⸣.KI
9′) [*i-si-iḫ nu-ú-nim iṣ-ṣu-ru-um ú*]-⸢*šu*⸣*-um-mu*
10′) [*pé-la-a sì-ma-at ap*]-⸢*pa*⸣*-ri-im*
11′) [*di-iš-pa ḫi-me-tim ši-iz-ba-am*] ⸢*ú*⸣*-ul* <*ša*>*-am-nim*

iii 3′b–14′) [During a joyous celebrat]ion, [I made the god Nabû and the goddess Na]nāya, [(my lords)], reside [inside it, (on) the seat of (their) happiness. Every day: one fattened prize bull, (one) uncastr]ated [bull, sixteen prime qual]ity [*pasillu*-sheep, along with (everything) that (pertains to) the gods of Borsi]ppa: [string(s) of fish, bird(s), *u*]*šummu*-rodent(s), [egg(s) — the best thing(s) from the ma]rshes — [honey, ghee, milk], the finest oil, “[mounta]in [beer],” (and) the pure(st) wine — [I] provided (all of this) [more] lavishly

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ii 1′–iii 3′a This passage records work on Ezida, the temple of the god Nabû at Borsippa. Nebuchadnezzar II’s completion and decoration of this building are very well documented in the Nebuchadnezzar II corpus. For information on Borsippa’s main temple, see George, House Most High pp. 159–160 no. 1236; and Novotny, Jeffers, and Frame, RINAP 5/3 pp. 21–22.

iii 3′b–14′ Lists of items given as offerings appear in a handful of other extant inscriptions of Nebuchadnezzar II. Those for the god Nabû and the goddess Nanāya at Borsippa are also recorded in Nbk. 19 (C34) ii 23b–35; WBA vi 51–vii 20; and WBC iv 1–25.

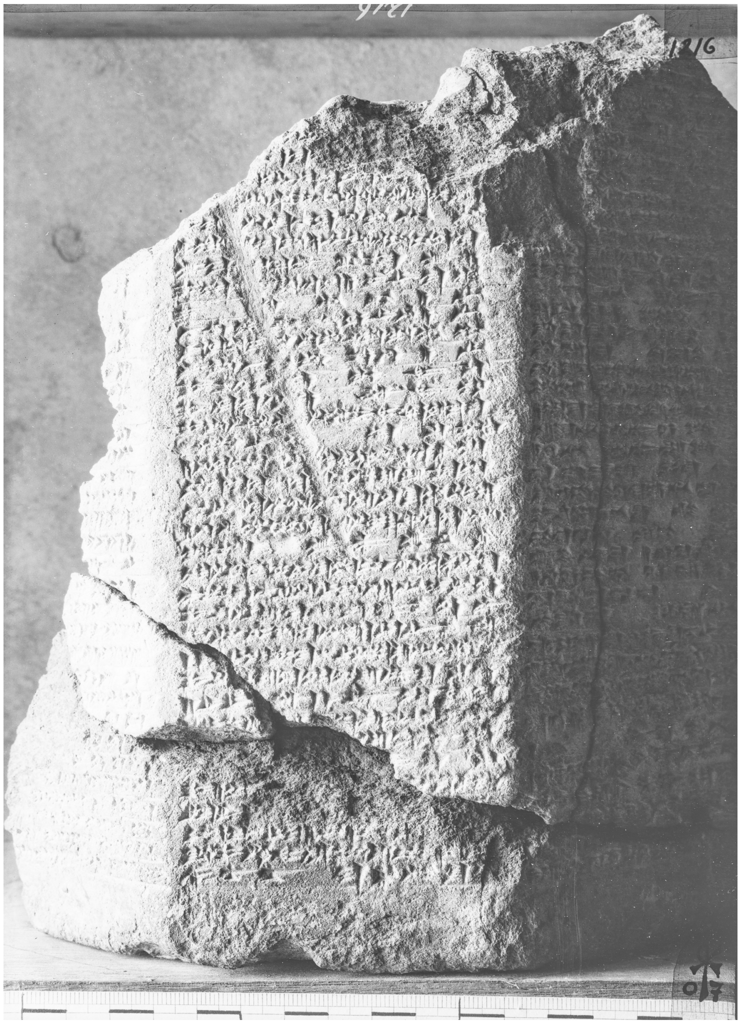

Figure 21. Excavation photo (Bab ph 1216) of EŞ 7834 (Nbk. 11 ex. 1), the so-called “Hofkalender,” an eight-sided clay prism discovered at Babylon that is inscribed with a text commemorating the rebuilding of the South Palace and a long list of the officials who aided in its construction. © Staatliche Museen zu Berlin, Vorderasiatisches Museum, Deutsche Orient-Gesellschaft. Photo: Robert Koldewey, 1907.

12′) [*ši-ka-ar* SA.TU].UM *ka-ra-nam e-el-*⸢*lam*⸣
13′) [GIŠ.BANŠUR ^{d}*na-bi-um ù*] ^{d}*na-na-a*
14′) [EN.MEŠ-*e-a e-li ša pa-nim ú*]-*da-aš-ši*
15′) [*ša u*$_{4}$*-um* 8 UDU.UDU *gi-né-e*] ⸢^{d}⸣NÈ.ERI$_{11}$.GAL
16′) [*ù* ^{d}*la-aṣ* DINGIR.DINGIR *ša é*]-⸢*mes*⸣-*lam* <*ù* GÚ.DU$_{8}$.A.KI> *ú-ki-*⸢*in*⸣
17′) [*sa-at-tu-uk ì-lí ra*]-⸢*bí*⸣-*ù-ti* ⸢*ú-uš*$^{?}$⸣-*pa-ar-zi-*⸢*iḫ*⸣-[*ma*]
18′) [UGU *gi-né-e la-bí*]-⸢*ri*⸣ *gi-na-a ú-ša-te-er*
19′) ⸢*é*⸣-[*babbar-ra ša*] ⸢ZIMBIR⸣.KI

[than in the past for the table of the god Nabû and] the goddess Nanāya, [my lords].

iii 15′–16′) [Every day], I confirmed [eight sheep as *ginû*-offering(s) for] the god Nergal [and the goddess Laṣ, (as well as) the (other) gods of E]meslam <and Cutha>.

iii 17′–18′) I abundantly provided for [the *sattukku*-offering(s) of the gr]eat [gods and] made *ginû*-offering(s) surpass [the origi]nal [*ginû*-offering(s)].

iii 19′–21′) (With regard to) E[babbar of] Sippar, *which*

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iii 15′–16′ The presentation of *ginû*-offerings at Cutha is also recorded in the prologue of Nbk. 19 (C34) ii 36–37.

iii 19′–27′ This inscription and the slightly-later Nbk. 19 (C34) treat the rebuilding/renovation of the temples throughout Babylonia individually, rather than as a group. Compare, for example, Nbk. 31 (C33) ii 28–38, which have *é-babbar-ra* É ^{d}UTU *ša* ZIMBIR.KI *é-dúr-gi-na* É ^{d}LUGAL-GIŠ.ÁSAL *ša* URU.*ba-aṣ é-i-bí-*^{d}*a-num* É ^{d}*uraš ša dil-bat*.KI *é-an-na* É ^{d}*iš-tar ša* UNUG.KI *é-babbar-ra* É ^{d}UTU *ša larsa*.KI *é-kiš-nu-gál* É ^{d}EN.ZU *ša úri*.KI *e-eš-re-e-ti* DINGIR GAL.GAL *e-eš-še-eš*$_{15}$ *e-pú-uš-ma ú-ša-ak-li-il ši-pí-ir-ši-in* “(With regard to) Ebabbar, the temple of the god Šamaš of

20′) *⸢ša*$^{?}$*⸣ [a-na*$^{?}$ ^{d}UTU *na-ra-am] ⸢ša⸣-ru*$_{4}$*-ti-ia* 21′) *mu-⸢rap⸣-[pi-iš nu-ú-ri e-eš-ši-iš e]-pú-uš*	[*for* the god Šamaš, the one who loves] my royal majesty (and) who makes [(his) light wide, I] built (it) [anew].
22′) *a-na* ^{d}[UTU EN-*ia*] *⸢é-babbar⸣-ra* É-⸢*su*⸣ 23′) *in qé-[re-eb* URU.*la]-⸢ar⸣-sa e-pú-uš*	iii 22′–23′) For the god [Šamaš, my lord], I built Ebabbar, his temple i[n L]arsa.
24′) *é-kiš-nu-⸢gál⸣ [ša] ⸢úri⸣*.KI *a-na* ^{d}EN.ZU *bé-e-⸢la⸣* 25′) *na-ra-am šar-ru*$_{4}$*-ti-ia e-pú-uš*	iii 24′–25′) (With regard to) Ekišnugal [of] Ur, I built (it) for the god Sîn, my lord, the one who loves my royal majesty.
26′) *a-na* ^{d}⸢LUGAL-ÁSAL⸣ *qá-bu-ú da-am-<qa>-ti-ia* 27′) *⸢é⸣-[dúr-gi]-⸢na⸣* É-*su in qé-ré-eb* URU.*ba-aṣ e-pú-uš*	iii 26′–27′) For the god Bēl-ṣarbi, the one who says good things about me, I built E[durgi]na, his temple in Bāṣ.
28′) *[x x x x x] x li mu-qá-ar-ri-in ka-re-e* ŠE.IM *da-nu*$_{4}$*-⸢tim⸣*	iii 28′) [...] the one(s) who amass massive piles of grain,
Col. iv Lacuna	Lacuna
1′) *[(x x) ú-šu]-⸢um-mu⸣ [pé-e-la-a]* 2′) [KU$_{6}$.MEŠ MUŠEN.MEŠ] *sì-ma-⸢at⸣ [ap-pa-rim]* 3′) *[ti-bi-ik] sì-ra-aš la ni*$_{5}$*-bi ⸢ma-mi⸣-[iš ka-ra-nam]* 4′) *[ša-at]-⸢ti⸣-ša-am in nu-úḫ-ši-im ù* ḪÉ.⸢GÁL-*lam*⸣ 5′) *⸢in⸣ ma-[ḫa]-ri-šu-nu e-te-et-ti-iq*	iv 1′–5′) in abundance and prosperity, I passed in fr[on]t of them [ever]y year [... *uš*]*ummu*-rodent(s), [egg(s), fish, bird(s)] — the best thing(s) from [the marshes] — beer [libations] without number, [(and) wine as if] (it were) water.
6′) *ni-šim ⸢ra⸣-ap-ša-a-ti ša* ^{d}AMAR.UTU *bé-e-la* 7′) *ú-ma-⸢al⸣-lu-ú qá-tu-ú-a* 8′) *in ṭè-⸢em⸣ ša* ^{d}*é-a i-ši-ma-am* 9′) *in ⸢da⸣-am-qá-a-ti* 10′) *aš-te-ne-eʾ-e-ši-na-a-ti* 11′) *ús-su ki-i-⸢na⸣ ri-id-dam da-am-qu* 12′) *ú-ša-aṣ-⸢bi⸣-it-sì-na-a-ti*	iv 6′–12′) (With regard to) the widespread people whom the god Marduk, my lord, had entrusted to me, through the understanding that the god Ea had bestowed upon me, with good intentions, I constantly sought them out (and) directed them to the proper way of life (and) good behavior.
13′) *in še-e-⸢di⸣-ia id-mi-qa* 14′) *in la-ma-si-⸢ia⸣ im-mi-ra* 15′) *in ša-ri-im ⸢ú⸣-ri-im in mé-ḫe-e ṣú-lu-lu*	iv 13′–17′) They prospered under my *šēdu* (and) were happy (lit. "bright") under my *lamassu*. I spread a roof over them in the wind (and) a canopy in the storm

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Sippar, Edurgina, the temple of the god Bēl-ṣarbi of Bāṣ, E-ibbi-Anum, the temple of the god Uraš of Dilbat, Eanna, the temple of the goddess Ištar of Uruk, Ebabbar, the temple of the god Šamaš of Larsa, (and) Ekišnugal, the temple of the god Sîn of Ur, the sanctuaries of the great gods, I built (them) anew and completed their structure(s)." Note that the Ebabbar temple at Larsa is placed later in the list and Edurgina is moved up close to the beginning. It is clear from this passage (iii 19′–27′) that this inscription was composed earlier than both Nbk. 19 (C34) and 31 (C33) since these two texts record work on E-ibbi-Anum at Dilbat and Eanna at Uruk.

iii 19′–21′ The rebuilding of Ebabbar, the temple of the sun-god Šamaš at Sippar, is also attested in Nbk. 19 (C34) ii 40–41; 31 (C33) ii 28–38; 32 (C36) iii 5–14; C32 ii 33–46; B24 lines 6–9; B25 lines 4b–8a; B27 lines 4–5; C23 i 6–9; C31 i 25–ii 33; C211 i 23–32; C37 ii 59–71; C38 iii 4–25; and WBC vii 62–66. Nebuchadnezzar II's work on Šamaš' temple is confirmed by inscribed bricks; see the B24, B25, and B27 texts. Because the present text records the completion of this Ebabbar in its prologue, it is presumed that the inscriptions whose main building reports record the renovation of the Šamaš temple at Sippar were composed earlier in Nebuchadnezzar's reign. This includes the C23, C31, B24, B25, and B27 texts. This important temple is very well attested in cuneiform sources and in the archaeological record. For further information on the Ebabbar temple at Sippar, see, for example, George, House Most High p. 70 no. 97.

iii 22′–23′ Nebuchadnezzar II's work on the Ebabbar temple at Larsa is commonly recorded/referred to in his inscriptions: Nbk. 19 (C34) ii 42–43; 31 (C33) ii 28–38; 32 (C36) iii 5–14; C24 i 11–ii 11; B19 lines 9–13; B26 lines 11–35; C32 ii 33–46; C37 ii 59–71; C38 iii 4–25; NeKA iii′ 17′–18′; and WBC viii 10–13. Nebuchadnezzar's work on this temple of the god Šamaš is verified by inscribed bricks; see the B19 and B26 texts. Because the present inscription records the completion of this Ebabbar in its prologue, it is assumed that the inscriptions whose main building reports commemorate the construction of the sun-god's temple at Larsa were composed earlier in Nebuchadnezzar's reign. This includes the C24, B19, and B26 texts. For further information on the Ebabbar temple at Larsa, see George, House Most High p. 70 no. 98.

iii 24′–25′ The temple of the moon-god Sîn at Ur, Ekišnugal, is regularly mentioned in the prologues of inscriptions of Nebuchadnezzar II: Nbk. 19 (C34) ii 44–45; 31 (C33) ii 28–38; 32 (C36) iii 5–14; C32 ii 33–46; C37 ii 59–71; C38 iii 4–25; NeKA iii′ 19′–21′; and WBC viii 14–16. At the present time, no inscription of Nebuchadnezzar written on clay cylinders commemorating the renovation of Ekišnugal at Ur is known. This Neo-Babylonian king's work on this temple, however, can be confirmed from brick inscriptions; see the B10 texts. This important religious structure is very well attested in cuneiform sources and in the archaeological record. For some details, see, for example, George, House Most High p. 114 no. 653.

iii 26′–27′ Although no inscription of Nebuchadnezzar II specifically composed for this temple is known, Edurgina, a building which is yet to be positively identified in the archaeological record, is occasionally mentioned in Nebuchadnezzar II's texts. See Nbk. 19 (C34) ii 48–49; 31 (C33) ii 28–38; 32 (C36) iii 5–14; C32 ii 33–46; C37 ii 59–71; C38 iii 4–25; NeKA iii′ 1′–2′; WBA xiv 1′–3′; and WBC vii 67–70. Bāṣ's principal temple, which was dedicated to the god Bēl-ṣarbi (Lugal-asal), is known to have been rebuilt twice: first by a Neo-Assyrian king, very likely Esarhaddon (r. 680–669), and then by Nebuchadnezzar II.

iv 1′–5′ Lists of items given as offerings during New Year's festivals are also recorded in Nbk. 19 (C34) iii 7–17.

16′) ⸢*e*⸣*-li-ši-*⸢*na*⸣ *at-ru-uṣ-ma*
17′) *a-na ba-bi-*⸢*lam*.KI *ka*⸣*-la-ši-na ú-*⸢*ka*⸣*-an-ni-iš*
18′) *bi-la-at* MA.DA.MA.⸢DA⸣ *ḫi-ṣí-ib* SA.TU.UM
19′) *bi-ši-*⸢*it*⸣ *ma-ti-ta-*⸢*an*⸣ *qé-er*$_4$*-ba-šu am-ḫu-úr*
20′) *a-na ṣí-il-li-šu* ⸢*da*⸣*-ri-i ku-ul-la-at* ⸢*ni*⸣*-šim*
21′) *ṭa-bi-iš* (erasure) *ú-pa-aḫ-ḫi-ir*
22′) *ka-re-e da-nu*$_4$*-tim la ni*$_5$*-bi aš-ta-ap-pa-ak-šu*
23′) *pa-le-e nu-úḫ-ši ša-na-a-ti* ḪÉ.GÁL*-e*
24′) *in qé-re-eb* ⸢*ma-ti*⸣*-ia ú-še-e-pi*
25′) *in se-bu-tim ša-at-ti-ia* 1 LIM 1 LIM ŠE.IM
26′) 1 ⸢ME⸣ 10+[*x*]+10 ⸢LIM⸣ ZÚ.LUM.MA 20 LIM *sa-ap-pa-a-ti ka-ra-*⸢*nam*⸣
27′) *in qé-*[*re*]*-*⸢*eb*⸣ *é-sag-íl aq-qú-ru-*⸢*un*⸣
28′) 2 LIM LIM ⸢ŠE⸣.IM 1 ME LIM ZÚ.LUM.MA
29′) ⸢70⸣+[*x*$^{?}$] ⸢LIM TU$^{?}$ *x*⸣ [*x* (*x*)] ⸢*sa*⸣*-ap-pa-ti ka-*⸢*ra-nam*⸣
30′) [*x x x ina qé*]*-*⸢*re*⸣*-eb* É.GAL*-ia*
31′) [*x x x x*] ⸢*aq*⸣*-qú-ru-<un>*
32′) *in a x* [*x x x x x*] *x* DINGIR *ba-ni-ia*
33′) *ù ì-*⸢*lí*⸣ [*x x x x x x x*] *x*
34′) *bé-e-lu-ú ši-ma-a-ti* ⸢*a-ši-ib*$^{?}$⸣ [*x x x*]
35′) *ša in gi-mi-ir*$_4$ *li-ib-bi-ia ki-*[*nim*]
36′) *az-nu-nu ma-ḫa-zi-šu-*⸢*nu*⸣
Col. v
Lacuna
1′) [*i-na ku-up-ri ù a-gu*]*-*⸢*úr*⸣*-*[*ri*]
2′) [*ú-za-aq-qí-ir-ša*] ⸢*ḫu*⸣*-úr-sa-ni-*⸢*iš*⸣
3′) [GIŠ.EREN.GIŠ.EREN] *da-nu*$_4$*-tim*
4′) [*a-na ṣu-lu-li*]*-*⸢*ša*⸣ *ú-ša-at-ri-iṣ*
5′) [BÀD *da-núm*] ⸢*in*⸣ *ku-up-ri*
6′) [*ù a*]*-*⸢*gur*⸣*-ru ú-ša-às-ḫi-ir-ša*
7′) [*pa-ra-aṣ*] ⸢*šar*⸣*-ru-ti* (erasure) *šu-lu-uḫ bé-e-lu-ti*
8′) [*in li-ib*]*-bi-ša ú-ša-pa-am*
9′) *aš-ši qá-*⸢*ta*⸣*-am ú-sa-al-la-a* EN EN.EN
10′) *a-na* ^{d}AMAR.UTU *re-em-ni-i i-li-ku su-*⸢*pu*⸣*-ú-a*
11′) EN MA.DA.MA.DA ^{d}AMAR.UTU *ši-mi ṣí-it pí-ia*
12′) É ⸢*e*⸣*-pú-šu la-la-ša lu-uš-bi*
13′) *in ba-bi-*⸢*lam*⸣.KI *in qé-er*$_4$*-bi-ša*
14′) ⸢*ši-bu-ú-ti*⸣ *lu-uk-šu-ud*
15′) *lu-uš-*⸢*ba*⸣*-a li-it-tu-ti*
16′) *ša ša-*⸢*ra*⸣*-a-ni ki-ib-ra-a-tim*
17′) *ša ka-*[*la*] *te-ne-še-e-tim*
18′) *bi-la-su-nu* [*ka*]*-*⸢*bi*⸣*-it-ti lu-um-ḫu-úr qé-re-bi-ša*
19′) *li-pu-ú-*⸢*a in*⸣ *qé-re-bi-ša a-na da-rí-a-tim*
20′) *ṣa-al-ma-*⸢*at*⸣ *qá-qá-dam li-bé-e-lu*
21′) *iš-tu ti-*⸢*a*⸣*-am-tim e-li-ti*
22′) *a-di ti-*⸢*a*⸣*-am-tim šap-li-ti*

and (then) I made all of them submit to Babylon.

iv 18′–24′) Inside it (the palace), I received the produce of the lands, the yield of the mountains, (and) the produce of all of the lands. I gladly gathered all of the people under its eternal protection. I heaped up for it countless, massive piles of grain. In my land, I made a reign of abundance (and) years of prosperity manifest.

iv 25′–27′) During my seventh year, I amassed in[si]de Esagil 1,000,000 (measures of) grain, 1*20*,000 (measures of) dates, (and) 20,000 *sappatu*-vessels of wine.

iv 28′–31′) I stored [in]side my palace, [(...)], 2,000,000 (measures of) grain, 100,000 (measures of) dates, (and) 70,... *sappatu*-vessels of wine.

iv 32′–36′) ... [...], the god who created me, and the gods [...], the lords of destiny *who reside* [...], whose cult centers I provided for with all of my faithful heart,

Lacuna

v 1′–6′) [I raised it] as high as a mountain [using bitumen and ba]ked bri[ck]. I had (beams of) hard [cedar] stretched [(over it) for] its [roof]. I surrounded (it) with [a fortified wall] using bitumen [and ba]ked brick.

v 7′–10′) [Insi]de of it (the palace), I proclaimed royal [decrees] and lordly purification rites. I raised up (my) hand(s and) prayed to the lord of lords; my prayers went to the god Marduk, the merciful one:

v 11′–20′) "O lord of the lands, Marduk, listen to the utterances of my mouth. May I be sated with the luxuriousness of the house that I have built. Inside it, may I reach the prime of (my) life (and) attain very old age in Babylon. May I receive inside it the [sub]stantial tribute of kings of the (four) quarters (of the world and) of al[l] people. Inside it, may my descendants rule over the black-headed (people) forever."

v 21′–27′) From the Upper Sea to the Lower Sea, I had all of the lands that the god Marduk, my lord, had

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iv 22′ Col. i′ of ex. 1* ends with this line.

iv 25′–27′ See the comments of O. Pedersén (Babylon p. 152) about it not being physically possible for Esagil to store this amount of barley, dates, and wine.

v 1′–34′ The rebuilding of the (old) South Palace is also recorded in Nbk. 2 (East India House) vii 34–viii 18; 18 (C29) i 10–ii 17; 19 (C34) iii 27–40; 20 (C011) i 1′–4′; 23 (C35) i 44–21; 36 (C031) ii 36′–iii 7; B12 lines 2–3; and B16 lines 2b–5. For further information on this royal residence at Babylon, see the on-page note to Nbk. 2 vii 34–viii 18.

v 18′ Col. ii′ of ex. 1* ends with this line.

23′) MA.DA.MA.DA *kà-la-ši-na*
24′) *ša* ^{d}AMAR.UTU *bé-e-la ia-ti iš-ru-kam*
25′) *in qí-bí-⸢ti⸣-šu ṣí-ir*$_{4}$*-tim*
26′) *bi-la-si-⸢na⸣ ka-bi-it-ti*
27′) *ú-še-ri-ba a-na ma-⸢aḫ⸣-ri-šu*

granted me by his exalted command bring in their substantial tribute into his presence.

28′) *a-na e-pé-šum e-ka-al-lam*
29′) É *ta-ab-ra-at ni-šim*
30′) *mu-ša-⸢ab⸣ šar-ru*$_{4}$*-ti-ia*
31′) GIŠ.*al-lam ad-di-in-šu-nu-ši-im-ma*
32′) *ú-ša-aṣ-bi-⸢it⸣-su-nu-ti pí-il-ka-a-ti*
33′) *x x x x x x ṣí-bi-it-ti du-ul-lu*
34′) *ma-an-za-zu ša re-e-ši-ia ú-ša-àṣ-bi-it*

v 28′–34′) To build a palace, a house (to be) an object of wonder for the people (and) the residence of my royal majesty, I gave them hoe(s) and had them undertaken the assignment of building walls. ... I had my personal officials undertake the implementation of th(at) work:

35′) ^{m}(blank) LÚ.*ma-še-en-num*
36′) ^{md}AG-NUMUN-*i-din-nam* LÚ.GAL *nu-uḫ-tim-mu*
37′) ^{md}AG-⸢NUMUN⸣-*ib-ni* LÚ.GAL *ka-ṣi-ri*
38′) ^{m}[*x-x*]-*x-x-kin*$^{?}$*-na-aḫ* LÚ.⸢*šá pa*⸣-*an* É.GAL
39′) ^{m}EN.ZU-⸢AD⸣-[*ú*]-⸢*ṣur* LÚ.GAL⸣ É
40′) ^{m}*at-kal-a-na*-DUMU-*é-sag-íl-⸢lu* EN
LÚ.*ṭa*⸣-*bi-⸢ḫi*.ME⸣

v 35′–40′) (PN), treasurer; Nabû-zēru-iddin, chief cook; Nabû-zēru-ibni, chief treasurer; [...]-(*mu*)*kīn*-aḫi, palace superintendent; Sîn-abu-[u]ṣur, major domo; Atkal-ana-mār-Esagil, chief of the royal guard;

Col. vi
Lacuna

Lacuna

1′) ^{m}*x* [*x*] *x* [*x x x x*]
2′) ^{m}*ina-qi-bi-it-*^{d}EN-*ak-⸢šu-ud* LÚ⸣.[*x x x*]
3′) ^{md}EN-*e-ri-iš* LÚ.GAL [NÍG.KA$_{9}$]
4′) ^{m}*ar-di-ia* LÚ.*ma-še-en-num ša* É
MUNUS.ŠÀ.É.⸢GAL⸣
5′) ^{md}EN-*ú-ba-al-li-⸢iṭ* LÚ.DUB.SAR⸣
6′) *ša* É MUNUS.ŠÀ.É.GAL
7′) ^{m}*ṣí-il-la-a* LÚ.GAL *re-e-di ki-ib-⸢si⸣*
8′) ⸢^{md}AG⸣-ŠEŠ-*ú-ṣur* ⸢LÚ⸣.GAL *ka-al-⸢la⸣-pí*

vi 1′–8′) ..., [...]; Ina-qibīt-Bēl-akšud, [...]; Bēl-ēreš, chief [of accounts]; Ardia, treasurer of the house of the palace women; Bēl-uballiṭ, scribe of the house of the palace women; Ṣillāya, chief tracker; Nabû-aḫu-uṣur, chief of the cavalry;

9′) ⸢^{m}*mu*⸣-*šal-lim-*^{d}AMAR.UTU DUMU-*šú šá*
^{md}AG-*ú-ši-⸢ib⸣-ši*
10′) ^{m}*e-ri-ib-šu* LÚ.GAL *a-mi-la-a-ti*
11′) ^{md}AG-EN-*ú-ṣur* LÚ.GAL *a-mi-la-a-ti*
12′) ^{md}AG-NUMUN-*i-bi-in* LÚ.ŠU.DU$_{8}$.A
13′) ^{md}U.GUR-*re-ṣú-ú-a* LÚ.GAL *za-am-ma-ri*
14′) ^{m}*ár-di-*^{d}AG LÚ.*se-pi-ri ša* DUMU LUGAL
15′) ^{md}*é-a-i-lu-ni* LÚ.GAL *bu-ú-⸢lu⸣*
16′) ^{m}*re-mu-tu* LÚ.GAL *bu-ú-⸢lu⸣*
17′) ^{md}AG-DUMU-LUGAL-*ú-ṣur* LÚ.GAL *ma-la-⸢ḫa⸣*
18′) ^{m}*ḫa-nu-nu* LÚ.GAL DAM.GÀR LUGAL

vi 9′–18′) Mušallim-Marduk, son of Nabû-ušebši; Erībšu, supervisor of the female (domestic staff); Nabû-bēlu-uṣur, (also) supervisor of the female (domestic staff); Nabû-zēru-ibni, cupbearer; Nergal-rēṣû'a, chief singer; Arad-Nabû, alphabet scribe of the heir designate; Ea-ilūni, supervisor of the (royal) flocks; Rēmūtu, (also) supervisor of the (royal) flocks; Nabû-mār-šarri-uṣur, chief boatman; (and) Ḫanūnu, chief of royal merchants.

19′) LÚ.GAL.MEŠ *ša ma-at-ak-ka-di-im*
20′) ^{md}*é-a-da-a-a-an* LÚ.GAR KUR-(erasure)-*tam-tim*
21′) ^{md}U.GUR-LUGAL-*ú-ṣur* (erasure) ^{d}30-*ma-gi-ir*
22′) ^{m}SUM.NA-ŠEŠ *ša* KUR.*tu-up-⸢li⸣-ia-ía-àš*
23′) ^{md}EN-MU-GAR-*un ša* KUR.*pu-qu-du*
24′) ^{m}*bi-bé-e-a* DUMU ^{m}*da-ku-ru*

vi 19′–24′) The magnates of the land of Akkad: Ea-dayyān, governor of the Sealand; Nergal-šarru-uṣur, *simmagir*-official; Nādin-aḫi, (governor) of the the land Tupliyaš; Bēl-šumu-iškun, (governor) of the land (of the) Puqūdu (tribe); Bibēa, descendant (= governor) of (the) Dakkūru (tribe);

25′) ^{m}SUM.NA-ŠEŠ LÚ.É.BAR BÀD.DINGIR.KI
26′) ^{md}AMAR.UTU-LUGAL-*ú-ṣur ša*
KUR.*ga-am-bu-lum*
27′) ^{md}AMAR.UTU-LUGAL-*a-ni* LÚ.EN.NAM
28′) *ša su-ma-an-da-ar*
29′) ^{md}EN-*le-u*$_{5}$*-um* DUMU ^{m}*a-mu-ka-nim*

vi 25′–32′) Nādin-aḫi, priest of Dēr; Marduk-šarru-uṣur, (governor) of the land (of the) Gambulu (tribe); Marduk-šarrāni, povincial governor of Sumandar; Bēl-lē'i, descendant (= governor) of (the) Amuk(k)ānu (tribe); Rēmūtu, governor of the land Zamê; Nabû-ēṭir-napšāti, governor of [the land Yap]tīru,

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v 29′ A.R. George (BTT p. 359) and P.-A. Beaulieu (Approaching the Babylonian Economy p. 45) regard *bīt tabrât nišīm*, "House (That Was) an Object of Wonder," as the Akkadian ceremonial name of the South Palace.

30′) ^{m}*re-mu-tu ša-ak-<<ka>>-nu ša* KUR.*za-mé-e*
31′) ^{md}AG-KAR-ZI.MEŠ ⸢*ša*⸣*-ak-nu*
32′) ⸢*ša*⸣ [KUR.*ia-ap*]-⸢*ti*⸣*-ri*
Col. vii
Lacuna
1′) ^{m}⸢*i-rib*⸣*-bi-*^{d}EN.ZU ⸢LÚ.É⸣.[BAR *x*]
2′) ^{m}*mu-še-zi-ib-*^{d}EN LÚ.É.⸢BAR⸣ [*x x*]
3′) ^{m}(blank) LÚ.É.BAR ⸢URU⸣.[*x x*]
4′) ^{m}*šu-um-ki-i-nim* LÚ.É.BAR ⸢URU.BÀD-*ia*⸣-[*ki-nu*]
5′) ^{m}*ba-ni-ia* LÚ.É.BAR URU.*li-mì-*⸢*tu*⸣
6′) ^{md}AMAR.UTU-NUMUN-*i-bí-in* LÚ.É.BAR URU.*ma-ad-a-ka-al-*⸢*šu*⸣
7′) ^{m}⸢*šu*⸣*-la-a* LÚ.É.BAR URU.*né-mé-ed-la-gu-da*
8′) ^{m}*šu-ma-a* LÚ.É.BAR URU.*ku-ul-la-bi*
9′) ^{md}IGI.DU-NUMUN-*i-bí-in* LÚ.É.BAR URU.*ú-da-an-nim*
10′) ^{md}AMAR.UTU-*e-ri-iš* LÚ.É.BAR URU.*la-ar-sa*
11′) ^{md}AG-*ki-in*-IBILA LÚ.É.BAR URU.*ki-is-si-ik*
12′) ^{md}EN-*ú-pa-aḫ-ḫi-ir* LÚ.É.BAR URU.*ba-ku-uš-šu*
13′) ^{m}(blank) LÚ.*qí-i-pi ša* URU.*x x* [*x*]
14′) ^{m}*i-ba-a* LÚ.EN.NAM *ša* URU.⸢BÀD⸣-[*x-x-x*]
15′) ^{m}*ša-la-am-bé-*⸢*li*⸣ LÚ.EN.NAM ⸢*ša*⸣ [*x x*]
16′) ^{m}*ze-ri-ia* LÚ.EN.NAM *ša* [*x x*]
17′) ^{m}*za-bi-na-aʾ* LÚ.*qí-i-pi* ⸢*ša*⸣ [*x x*]
18′) ^{m}*šu-ma-a* LÚ.*qí-i-pi* ⸢*ša*⸣ [*x x*]
19′) ^{md}IŠKUR-ŠEŠ-*i-din-nam* LÚ.EN.NAM *ša x*-[*x x*]
20′) ^{md}AG-NUMUN-GI.NA *ša* KUR.*a*-[*x x*]
21′) ^{md}*a-num-i-pu-*⸢*uš* LÚ⸣.*qí-i-pi ša* ⸢URU⸣.[*x x*]
22′) ^{md}EN-MU-GAR-*un* LÚ.*qí-i-pi ša* URU.*x*-[*x x*]
23′) LUGAL *ša* KUR.*ṣú-*⸢*úr*⸣-[*ru*]
24′) LUGAL *ša* KUR.*ḫa-az-*⸢*za*⸣-[*ti*]
25′) LUGAL *ša* KUR.*ṣa-aʾ-*⸢*du*⸣-[*ni*]
26′) LUGAL *ša* KUR.*ar-ma*-[*da*]
27′) LUGAL *ša* KUR.*áš-*⸢*du*⸣-[*du*]
28′) LUGAL *ša* KUR.*mir-x*-[*x x*]
29′) LUGAL *ša* KUR.*x* [*x x*]
Col. viii
Completely missing

Lacuna

vii 1′–8′) Erīb-Sîn, the pri[est of (the city) ...]; Mušēzib-Bēl, pries[t of (the city) ...]; (PN), priest of the city [...]; Šumu-ukīn, priest of the city Dūr-Y[akīn]; Bānīya, priest of the city Limītu; Marduk-zēru-ibni, priest of the city Madakalšu; Šulāya, priest of the city Nēmed-Laguda; Šumāya, priest of the city Kullaba;

vii 9′–12′) Nergal-zēru-ibni, priest of the city Udannu; Marduk-ēreš, priest of the city Larsa; Nabû-(mu)kīn-apli, priest of the city Kissik; (and) Bēl-upaḫḫir, priest of the city Bakuššu.

vii 13′–22′) (PN), official in charge of the city ... [...]; Ibā, provincial governor of Dūr-[...]; Šalām-bēli, provincial governor of [...]; Zērīya, provincial governor of [...]; Zabinaʾ, official in charge of [...]; Šumāya, official in charge of [...]; Adad-aḫu-iddin, provincial governor of [...]; Nabû-zēru-ukīn (official) in charge of the land A[...]; Anu-īpuš, official in charge of the city [...]; (and) Bēl-šumu-iškun, official in charge of the city [...].

vii 23′–29′) The king of Ty[re]; the king of Gaz[a]; the king of Sido[n]; the king of Arwa[d]; the king of Ashd[od]; the king of Mir[...]; (and) the king of [...].

Completely missing

12–37

Twenty-six inscriptions of Nebuchadnezzar II written on clay cylinders found at or (based on their main building reports) assumed to have come from Babylon have been published, referred to, or catalogued in previous scholarly publications. For the convenience of the reader, a concordance of the published cylinders is included below.

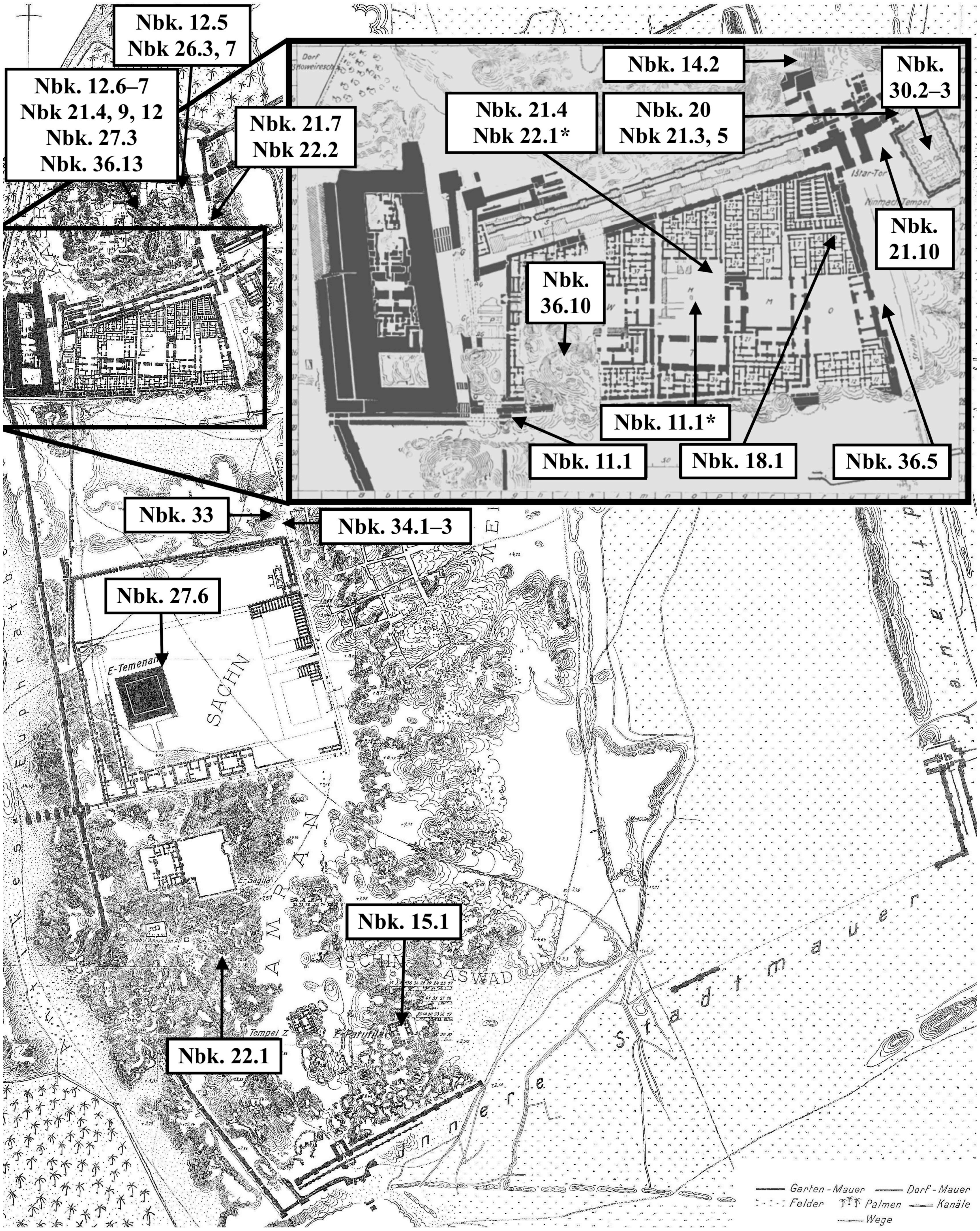
Nbk. 12.5
Nbk 26.3, 7
Nbk. 12.6–7
Nbk 21.4, 9, 12
Nbk. 27.3
Nbk. 36.13
Nbk. 21.7
Nbk 22.2
Nbk. 14.2
Nbk. 30.2–3
Nbk. 21.4
Nbk 22.1*
Nbk. 20
Nbk 21.3, 5
Nbk. 21.10
Nbk. 36.10
Nbk. 11.1*
Nbk. 11.1
Nbk. 18.1
Nbk. 36.5
Ištar-Tor
Ninmah-Tempel
Nbk. 33
Nbk. 34.1–3
Nbk. 27.6
E-Temenanki
SACHN
Euphrat
AMRAN
ISCHAN ASWAD
Nbk. 15.1
Nbk. 22.1
Innere Stadtmauer
Garten-Mauer
Dorf-Mauer
Felder
Palmen
Kanäle
Wege

Figure 22. A plan of Babylon showing the general find spots of the published clay cylinders and prisms with inscriptions of Nebuchadnezzar II. Adapted from Koldewey, WEB⁵ fig. 256.

CONCORDANCE OF PUBLISHED CYLINDER INSCRIPTIONS

Nbk. No.	Da Riva, GMTR 4 Designation	Berger, NbK Designation	Langdon, NBK Number
12	C27	Zyl. II, 7	7
13	C28	Zyl. II, 8	4
14	C213/200	Zyl. II, U	—
15	C26	Zyl. II, 6	—
16	C25	Zyl. II, 5	5
17	C11	—	—

18	C29	Zyl. II, 9	46
19	C34	Zyl. III, 4	9
20	C011	Zyl.-Frag. I, 1	—
21	C013/C016/C025	Zyl.-Frag. II, 5/I, 3	—
22	C024	Zyl.-Frag. II, 4	21*
23	C35	Zyl. III, 5	14
24	C012	Zyl.-Frag. I, 2	—
25	C017	—	—
26	C026	—	—
27	C41	Zyl. IV, 1	17
28	—	—	—
29	C21	Zyl. II, 1	6
30	C39	—	—
31	C33	Zyl. III, 3	1
32	C36	Zyl. III, 6	—
33	C014	—	—
34	C214	—	—
35	C22	Zyl. II, 2	8
36	C031	Zyl.-Frag. III, 1	26
37	C027	—	—

12

Seven two-column clay cylinders are inscribed with an Akkadian inscription describing Nebuchadnezzar II’s work at Babylon on the inner city walls Imgur-Enlil and Nēmetti-Enlil, the reinforcement of the embankment walls, the stationing of copper(-plated) statues of wild bulls and raging *mušḫuššu*-dragons in the city gates, and the construction of a new fortification wall (the so-called “West Fortification”) that protected the northwest corner of East Babylon, especially the (old) South Palace, from water damage; the latter undertaking might have been one of the first steps in constructing the (new) North Palace. The script of all known exemplars is contemporary Neo-Babylonian. Unlike the other texts commemorating work on defensive constructions at and near Babylon, this inscription records the decoration of Babylon’s principal temple Esagil (without specifically mentioning any of its holy rooms) and the completion and adornment of the Ezida temple at Borsippa. Previous publications sometimes call this text “[Nebuchadnezzar Cylinder] C27” or “Nebuchadnezzar Cylinder II, 7.”

CATALOGUE

Ex.	Museum Number	Excavation/ Registration No.	Babylon Photo No.	Provenance	Lines Preserved	cpn
1	AO —	—	—	Probably Babylon	—	n
2	BM 91135	49-6-23,42	—	As ex. 1	i 1–ii 31	c
3	BM —	—	—	As ex. 1	—	n
4	—	K 9463	—	As ex. 1	i 3–9, ii 5–15	n
5	B 53 (formerly D 288)	BE 46668	2691	Babylon, Kasr, North Palace, next to the lion, surface	i 4–13	c
6	B 11 (formerly D 246)	BE 57560	3324	Babylon, Kasr 12-13n-p, North Palace	i 1–6, 26–ii 2	p
7	B 22 (formerly D 257)	BE 58429	—	Babylon, Kasr 13-14n-p, North Palace, courtyard	i 12–25	c

COMMENTARY

In addition to being known from one completely-preserved clay cylinder and four cylinder fragments, this text is also known from two plaster casts, both of whose current whereabouts are unknown. The first cast was sent to G.F. Grotefend before 1840 by F.C.C.H. Münter, while the second was displayed in the "Assyrian Room" of the British Museum (London) in the 1880s. With regard to the former, it was made from an original that had been the possession J. Raimond before he sold it. P.-R. Berger (NbK p. 254) has tentatively suggested that this no-longer accessible cylinder might be in the Louvre (Paris). The authors of the present volume have not been able to confirm or refute Berger's proposal, so the current location of that two-column cylinder remains a mystery.

J. Novotny collated ex. 2 (BM 91135) from the original in the British Museum, while N. Heeßel and D. Schwemer examined exs. 5 (B 53), 6 (B 11), and 7 (B 22) firsthand from the fragments in the Eşki Şark Eserleri Müzesi. There is a possibility that exs. 5 and 7 could belong to one and the same cylinder, but this has not been confirmed from the originals in Istanbul, so the two fragments are edited separately in the present volume. The master text is based on ex. 2, principally since it is fully intact and has been collated; this follows the model of all previous editions of the inscription. A score of the inscription is presented on Oracc and the minor (orthographic) variants are given in the critical apparatus at the back of the book. Note that exs. 1 and 3 are omitted in the score transliteration since they were not accessible to the authors.

With regard to this inscription's date of composition, especially relative to the other texts dealing with Babylon's walls, it is difficult to propose a firm chronological sequence, since these texts deal with different defensive structures; this text principally deals with a fortification wall, Nbk. 13 (C28) and 16 (C25) with the new city wall that surrounded East Babylon, Nbk. 14 (C213/C200) with an embankment wall that ran outside the circuit of the inner city wall Imgur-Enlil, and Nbk. 15 (C26) and 17 (C11) with the so-called "cross-country" walls. Because Nbk. 14 specifically deals with embankment walls and since it is shorter than the present text, it might have been composed slightly earlier than the present one, although this cannot be proven. Comparisons with other inscriptions recording the lavish adornment of Esagil and completion and decoration of Ezida might provide some insight into the text's dating, although no firm conclusions can be drawn at this time. For example, i 24–ii 2 are duplicated verbatim in Nbk. 21 (C013/C016/C025) i 13–16 and, since the latter text records work on Imgur-Enlil and Nēmetti-Enlil in its prologue, the present text might have been composed (slightly) earlier than Nbk. 21. If this proves true, then this chronological sequence might support O. Pedersén's suggestion that the construction of the so-called "West Fortification" was (one of) the first step(s) in constructing the (new) North Palace; see Pedersén, Babylon pp. 131–132. Note that the contents of i 24–ii 2 are also known from Nbk. 54 (B 21) i 4′–10′ and it is clear from the mention of the ziggurats Etemenanki and Eurmeiminanki in that text that Nbk. 54 was written later in Nebuchadnezzar's reign than the present text, so one cannot place too much emphasis on the fact that i 24–ii 2 and Nbk. 21 (C013/C016/C025) i 13–16 duplicate one another. Alternatively, when comparing i 24–ii 2 to Nbk. 18 (C29) i 4–7, one could tentatively suggest that the C29 text was composed earlier in Nebuchadnezzar's reign than the present inscription since the prologue of that text provides far less information about the decoration of Esagil and Ezida and does not include mention of work on Babylon's walls and embankments. This proposal, however, is not concrete as the brevity of the passage dealing with Babylon's and Borsippa's principal temples and the lack of mention of Imgur-Enlil and Nēmetti-Enlil in Nbk. 18 might have been due to space considerations. The same is true for Nbk. 33 (C014), a text recording the rebuilding of Eniggidrukalamasuma. At the present time, there are few certainties about this text's date of composition.

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2024 Van Buylaere, Babylon Collection pp. 123 and 163–165 no. 61 (exs. 5–7, transliteration, study)

TEXT

Col. i
1) ⸢^{d}⸣*na-bi-um-ku-du-úr-ri-ú-ṣu-úr* LUGAL KÁ.DINGIR.RA.KI
2) *ru-ba-a-am na-a-dam i-tu-ut ku-un li-ib-bi* ^{d}AMAR.UTU
3) *re-é-a-um ki-i-nim*
4) *mu-uš-te-ši-ir aš-ra-a-ti* ^{d}*na-bi-um*
5) *mu-ṭi-ib li-ib-bi-šu-un*
6) *iš-ša-ak-ku ṣi-i-ri*
7) *ša a-na zi-in-na-a-ti é-sag-íl ù é-zi-da*
8) *u*$_4$*-mi-ša-am ti-iṣ-mu-ru-ú-ma*
9) ⸢*da*⸣*-am-qá-a-ti* KÁ.DINGIR.RA.KI *ù ba-ar-sí-pà*.KI
10) *iš-te-né-eʾ-ù ka-a-a-nam*
11) *e-em-qá mu-ut-né-en-nu-ù*
12) *za-ni-in é-sag-íl ù é-zi-da*
13) IBILA SAG.KAL *ša* ^{d}AG-IBILA-*ú-ṣu-úr*
14) LUGAL KÁ.DINGIR.RA.KI *a-na-ku*
15) *ì-nu-um* ^{d}AMAR.UTU *be-lí ra-bí-ù i-lu ba-nu-ú-a*
16) *ki-ni-iš ib-ba-an-ni-ma*
17) *da-am-qá-a-ti* URU-*šu* KÁ.DINGIR.RA.KI
18) *ra-bi-iš ú-ma-ʾe-er-an-ni*
19) *a-na-ku a-na* ^{d}AMAR.UTU *be-lí-ia*
20) *ka-a-a-na-ak la ba-aṭ-la-ak*
21) *ša e-li-ša ṭa-a-bu*
22) *ud-da-ak-ku la na-pa-ar-ka-a*
23) *i-ta-ma-am li-ib-ba-am*
24) ⸢*i*⸣*-na* KÙ.BABBAR KÙ.GI *ni-sì-iq-tì* NA$_4$.NA$_4$ *šu-qú-ru-ú-tim*
25) *e-ra-a* GIŠ.MES.MÁ.KAN.NA GIŠ.EREN
26) *mi-im-ma šu-um-šu šu-qú-ru šu-un-du-lam*
27) *la ba-ša-a ḫi-ši-iḫ-tim*
28) *é-sag-íl az-nu-un-ma*
29) *ša-aš-ši-iš ú-ša-pa-a ša-ru-ru-ú-šu*

Col. ii
1) *é-zi-da ú-ša-ak-li-il-ma*
2) *ki-ma ši-ṭe-er-tì ša-ma-mi <ú-ba>-an-nim*
3) *im-gu-úr-*⸢^{d}EN⸣.LÍL *ù né-mé-et-tì-*^{d}EN.LÍL
4) BÀD.BÀD GAL.GAL *ša* KÁ.DINGIR.RA.KI *uš-te-ši-ir-ma*
5) *ka-a-ri* ⸢*ḫi*⸣*-ri-ti-šu i-na ku-up-ri ù a-gur-ri*
6) *ša-da-ni-iš ab-ni-ma*
7) URU.KI *a-na ki-da-a-nim ú-ša-às-ḫi-ir*

i 1–14) Nebuchadnezzar (II), king of Babylon, pious prince, the one selected by the steadfast heart of the god Marduk, the true shepherd who ensures that the sanctuaries of the god Nabû are looked after correctly, the one who pleases their hearts, the exalted ruler who is every day mindful of provisioning Esagil and Ezida and (who) constantly seeks out good things for Babylon and Borsippa, the wise (and) pious one who provides for Esagil and Ezida, the foremost heir of Nabopolassar, king of Babylon, am I.

i 15–23) When the god Marduk, the great lord, the god who created me, steadfastly named me and magnificently commissioned me (to perform) good things for his city Babylon, I myself am constantly present (and) unfailing towards the god Marduk, my lord, (and) all day, without ceasing, (my) mind pondered things that were pleasing to him.

i 24–29) I provided Esagil with silver, gold, precious (and) valuable stone(s), copper, *musukkannu*-wood, cedar, (and) an abundance of anything that is valuable, leaving nothing (else) to be desired, and made its sheen shine forth like the sun.

ii 1–2) I completed Ezida and decorated (it) as beautifully as the stars (lit. "writings") of the heavens.

ii 3–11) I put Imgur-Enlil and Nēmetti-Enlil, the great walls of Babylon, (back) in order, built the embankment walls of its moat like a mountain using bitumen and baked brick, and surrounded the city on the outside (with it). I stationed fierce wild bulls of copper and raging *mušḫuššu*-dragons in its gates and made

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ii 2 On ex. 6, col. i ends with this line.

8) *ri-i-mu e-ri-i e-ek-du-ú-tim*
9) *ù* MUŠ.ḪUŠ.MUŠ.ḪUŠ *še-zu-zu-ú-tim*
10) *i-na* KÁ.GAL.KÁ.⸢GAL⸣-*šu ú-uš-zi-iz-ma*
11) URU.KI KÁ.DINGIR.RA.KI *a-na ta-ab-ra-a-tim ú-še-e-pí*
12) *ni-ṣi-ir-tì é-sag-íl ù* KÁ.DINGIR.RA.KI *aš-te-eʾ-e-ma*
13) *i-na tu-úr-ri e-li-i ša* KÁ.GAL-^{d}*iš-ta-ar*
14) *iš-tu* GÚ ÍD.BURANUN.KI *a-di mé-ḫe-ra-at* KÁ.GAL
15) *i-ta-a-at* URU.KI *a-na ki-da-a-nim*
16) *ḫa-al-ṣi ra-bi-tim*
17) *i-na* ESIR.UD.DU.A *ù* SIG$_4$.AL.ÙR.RA *ab-ni-ma*
18) *i-ši-is-sa mé-ḫe-ra-at ap-si-i*
19) *i-na šu-pú-ul mé-e bé-e-ru-tim ú-ša-ar-ši-id*
20) *re-e-ši-šu ša-da-ni-iš ú-za-aq-qí-ir*
21) *ma-aṣ-ṣa-ar-tim na-ak-li-iš ú-da-an-ni-in-ma*
22) URU.KI KÁ.DINGIR.RA.KI *a-na ni-ṣi-ir-tim aš-ku-un*
23) ^{d}AMAR.UTU *be-lí ra-bí-ù*
24) *li-pí-it qá-ti-ia*
25) *a-na da-mi-iq-tim ḫa-di-iš na-ap-li-is-ma*
26) *da-am-qá-a-tu-ú-a li-iš-ša-ak-na ša-ap-tu-⸢uk⸣-ka*
27) *i-na pi-i-ka el-lu ša la na-ka-ri*
28) *i-bí a-ra-ku u*$_4$*-mi-ia*
29) *qí-bí li-it-tu-ú-ti*
30) *i-na qí-bi-ti-ka ṣi-ir-tim ša la šu-pé-e-lu*
31) *a-a i-ši na-ki-ri mu-ga-al-li-tu a-a ar-ša-am*

the city of Babylon become an object of wonder.

ii 12–20) I constantly strove (to do things) for the protection of Esagil and Babylon. I built a great fortification using bitumen and baked brick at the upper corner of the gate of the goddess Ištar, from the bank of the Euphrates River up to the gate, along the city, on the outside. I secured its foundation directly on the *apsû*, in the water table far below, (and) raised its superstructure as high as a mountain.

ii 21–22) I skillfully strengthened (Esagil and Babylon's) protection and established the city of Babylon as a fortress.

ii 23–31) O Marduk, great lord, look upon my handiwork with favor and pleasure and may good things about me be set upon your lips. By your holy command, which cannot be altered, proclaim the prolongation of my days (and) command my (attainment of) very old age. By your exalted command, which cannot be overturned, may I not have (any) enemies nor acquire (any) troublemaker(s).

13

Like Nbk. 16 (C25), this inscription states that Nebuchadnezzar II constructed a new outer city wall outside of East Babylon. The text is known from a few original two-column clay cylinders (exs. 6–7, 9), as well as numerous casts (exs. 1–5, 8, 10–15); the script is contemporary Neo-Babylonian. Nebuchadnezzar mentions that this building project was initiated by his father Nabopolassar and that he simply continued and expanded on that work. The present inscription was composed after his third round of work on these city walls and their embankments. The text is referred to as "[Nebuchadnezzar Cylinder] C28" or "Nebuchadnezzar Cylinder II, 8" in earlier scholarly literature.

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12 ii 12–22 This passage might record the construction of the so-called "West Fortification," a 22,000-m^2 structure that is 300 m long and 75–95 m wide, excluding the 14-m-wide embankment on the west side. The construction of this structure might have been one of the first steps in constructing the (new) North Palace. For further details, including digital reconstructions, see Pedersén, Babylon pp. 130–132. Because the Ištar Gate is specifically mentioned ii 13, one cannot rule out the possibility that this part of the building report records work on the "East Fortification" (German: *östliches Ausfallvorwerk*), a 55,000-m^2 area on the east side of the processional way, just north of the Ištar Gate; see Pedersén, ibid. p. 132 and p. 133 fig. 3.41.

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Lines Preserved	cpn
1	VA 163	—	Purchased; probably Babylon	i 1–ii 32	c
2	VA 279	—	As ex. 1	i 1–ii 32	c
3	VA 280	—	As ex. 1	i 1–ii 32	c
4	BM 32935	78-5-31,24	As ex. 1	i 1–ii 32	c
5	BM 32936	78-5-31,25	As ex. 1	i 1–ii 32	c
6	BM 33088	79-3-22,1	As ex. 1	i 1–ii 32	c
7	MMA 86.11.60	—	As ex. 1	i 1–ii 32	c
8	Boulaq Museum —	—	As ex. 1	—	n
9	Private collection (Paris)	—	As ex. 1	—	n
10	IMJ 90.24.51	—	As ex. 1	i 1–ii 32	n
11	EŞ —	—	As ex. 1	—	n
12	Private collection (Hamburg)	—	As ex. 1	—	n
13	CBS 2	—	As ex. 1	i 1–ii 32	c
14	CBS 3	—	As ex. 1	i 1–ii 32	c
15	CBS 4	—	As ex. 1	i 1–ii 32	c
16	Sadberk Hanin Museum	—	As ex. 1	i 1–ii 32	n
17	FLP unn31	—	As ex. 1	i 1–ii 32	p
18	BM 50845	82-3-23,1839	Probably Babylon	i 1–7, 30	c

COMMENTARY

This text is known principally from casts (exs. 1–5, 8, 10–15, 17), but also from a few Neo-Babylonian Period originals (exs. 6–7, 9, 18); it is uncertain if ex. 16 is a cast or an original cylinder. The casts have errors and are generally hollow (see the on-page notes). Regarding ex. 8, it comprises nine casts in the Boulaq Museum (Cairo); see Berger, NbK pp. 256–262. F. Weiershäuser collated the cylinders in the British Museum (London) and the Vorderasiatisches Museum (Berlin), as well as the pieces in the Penn Museum (Philadelphia) from high-resolution digital photographs; and G. Frame examined firsthand the cylinder in the Metropolitan Museum of Art (New York). The other exemplars, however, were not collated from the objects themselves or from photographs, so the transliterations of them in the score are based on the published hand-drawn facsimiles of them. The master text of this inscription is ex. 6 (BM 33088), which is one of the original Neo-Babylonian exemplars. A score is presented on Oracc and the minor (orthographic) variants are given in the critical apparatus at the back of the book. Note that exs. 8–9, 11–12, and 16 are omitted in the score since those exemplars of the text were not accessible to the authors. IMJ 90.24.51 (ex. 10) was formerly in Clark Collection of Near Eastern Antiquities in Jerusalem (CCA 67/Y21). The objects in that collection were purchased by the Israel Museum (Jerusalem) in 1990; the authors that L. Peri for this information.

Because the main building reports of the present text (C28) and Nbk. 16 (C25) both commemorate the construction of the new outer wall that surrounded East Babylon, one could tentatively suggest that this inscription (the C28 text) is the earliest of the two, despite being longer, since it is concerned with the earlier stages of construction, while the C25 inscription records some details of the later phases of building, specifically the construction of the wall's gates and the installation of bronze-plated wooden doors; compare i 6–ii 12 of this text with Nbk. 16 (C25) i 6–16. The chronological relationship to Nbk. 12 (C27), 14 (C213/C200), 15 (C26), and 17 (C11) is unclear since those inscriptions deal with different defensive structures. The C11 and C26 texts are assumed to have been composed later than the present text; see the commentary of Nbk. 15 (C26) for further details. Moreover, it is clear from the prologues of inscriptions recording the construction of the new outer wall that those texts were written later in Nebuchadnezzar's reign than this inscription and Nbk. 16 (C25). From Babylon, these are: Nbk. 2 (East India House), 19 (C34), 21 (C013/C016/C025), 23 (C35), 31 (C33), 32 (C36), and 36 (C031).

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1922 BM Guide^{3} p. 141 nos. 54–56 (exs. 4–6, study)
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1992 George, BTT p. 138 (i 6–ii 10, study)
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2010 Da Riva, Aramazd 10/1 p. 58 (i 6–ii 12, study)
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2021 Pedersén, Babylon p. 44 (study)
2024 Weiershäuser, Studies Maul p. 619 (i 6–11, ii 24–32, translation, study)

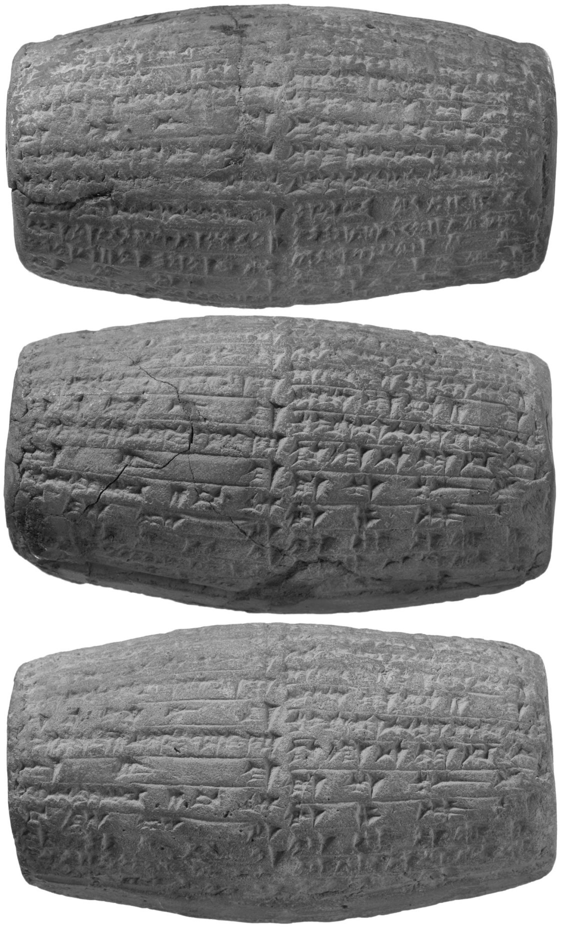

Figure 23. VA 163, VA 279, and VA 280 (Nbk. 13 exs. 1–3), three casts of a two-column clay cylinder that is inscribed with a text stating that Nebuchadnezzar II constructed a new outer city wall surrounding Babylon. © Staatliche Museen zu Berlin – Vorderasiatisches Museum. Photo: Olaf M. Teßmer.

TEXT

Col. i
1) *^{d}na-bi-um-ku-du-úr-ri-ú-⸢ṣu⸣-úr*
2) *šar ba-bi-lam.*KI
3) *za-ni-in é-sag-íl ù é-zi-da*
4) DUMU *^{d}na-bi-um-*IBILA*-ú-ṣu-úr*
5) *šar ba-bi-lam.*KI *a-na-ku*

i 1–5) Nebuchadnezzar (II), king of Babylon, the one who provides for Esagil and Ezida, son of Nabopolassar, king of Babylon, am I.

6) *aš-šum ma-aṣ-ṣa-ar-ti é-sag-íl*
7) *du-un-nu-nim*
8) *le-em-num ù ša-ag-gi-šum*
9) *a-na ba-bi-lam.*KI *la sa-na-qá*
10) *qá-an ta-ḫa-zi a-na im-gur-^{d}*EN.LÍL
11) BÀD *ba-bi-lam.*KI *la ⸢ṭa⸣-ḫe-e*
12) *ša ma-na-a-ma šar ma-aḫ-ri*
13) *la i-pú-šu*
14) *in ka-ma-at ba-bi-lam.*KI
15) BÀD *da-núm* BA.LA.RI ^{d}UTU.È
16) *ba-bi-lam.*KI *ú-ša-às-ḫi-ir$_4$*
17) *ḫi-ri-su aḫ-re-e-ma*
18) *šu-pu-ul mé-e ak-⸢šu⸣-ud*

i 6–18) In order to strengthen the protection of Esagil (so that) no evil-doer or murderer can come near Babylon, no arrow (during) battle can come close to Imgur-Enlil, the wall of Babylon, (I did something) that no king of the past had done: In the outskirts of Babylon, I had Babylon surrounded with a fortified wall on the eastern bank. I dug out its moat and reached the water table.

19) *ap-pa-li-is-ma*
20) *ka-ar a-bi-im ik-ṣú-úr-ru*
21) *qá-at-nu ši-ki-in-šu*
22) BÀD *da-núm ša ki-ma* SA.TU.UM
23) *la ut-ta-aš-šu*
24) *in* ESIR.UD.DU.A *ù* SIG$_4$.AL.ÙR.RA
25) *ab-ni-ma*
26) *it-ti ka-ar a-bi-im*
27) *ik-ṣú-úr-ru*
28) *e-sè-ni-iq-ma*
29) *i-ši-su in i-ra-at ki-gal-lim*
30) *ú-ša-ar-ši-id-ma*
Col. ii
1) *re-e-ši-šu sa-da-ni-iš*
2) *ú-za-aq-qí-ir$_4$*

i 19–ii 2) I saw that the structure of the embankment that my father had constructed was too narrow, (so), using bitumen and baked brick, I built a fortified wall, which like a mountain cannot be shaken, and I adjoined (it) to the embankment that my father had constructed. I secured its foundation on the surface (lit. "breast") of the netherworld and raised its superstructure as high as a mountain.

3) *i-ta-at* BÀD *a-na du-un-nu-nim*
4) *ú-ša-al-li-iš-ma*
5) *in-du a-sur-ra-a ra-bí-a-am*

ii 3–12) I supported the foundations of the baked-brick wall with a large stanchion at (its) damp course to strengthen the circumference of the wall for a third

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i 1 *^{d}na-bi-um-ku-du-úr-ri-ú-⸢ṣu⸣-úr* "Nebuchadnezzar (II)": This line is omitted in three casts: Exs. 4, 10, and 14.

i 2 Ex. 4, which is a cast, omits *šar ba-bi-lam.*KI, "king of Babylon."

i 9–11 This inscription adds *qá-an ta-ḫa-zi a-na im-gur-^{d}*EN.LÍL BÀD *ba-bi-lam.*KI *la ṭa-ḫe-e*, "no arrow (during) battle can come close to Imgur-Enlil, the wall of Babylon," after *a-na ba-bi-lam.*KI *la sa-na-qá*, "cannot come near Babylon"; compare Nbk. 16 (C25) i 9, which only has *ana babilam lā sanāqa.*

i 16 On one of the casts (ex. 17), there is a blank line after this line.

i 17 Ex. 1, which is a cast, adds an unintelligible line before *ḫi-ri-su aḫ-re-e-ma*, "I dug out its moat." That line has [*x*] KA LA AT IS ⸢*x x x*⸣. Two of the other casts, exs. 10 and 14, erroneously repeat after this line ⸢*ba-bi-lam.*KI *ú-ša-às-ḫi-ra$^{?}$*⸣ *ḫi-ri-su aḫ-re-e-ma*, "I had Babylon surrounded. I dug out its moat."

i 18 *šu-pu-ul mé-e ak-šu-ud*, "I reached the water table": Compare Nbk. 16 (C25) i 16–19, which have *ki-bí-ir$_4$-ša in ku-⸢up⸣-[ri] ù à-gu-úr-ru ú-za-aq-qí-ir$_4$ ḫu-úr-sa-ni-iš* "I raised its embankment(s) as high as a mountain using bitumen (and) baked brick."

i 19–ii 12 Compare the main building report of Nbk. 16 (C25; i 20–ii 16), which describes later phases of construction, specifically the construction of the wall's gates and the installation of bronze-plated wooden doors.

i 19 Ex. 4, which is a cast, erroneously repeats after this line *ba-bi-lam.*KI *ú-ša-às-ḫi-⸢ir$_4$⸣ ḫi-⸢ri⸣-su aḫ-re-e-ma ⸢šu-pu⸣-ul mé-e ⸢ak⸣-šu-ud ap-pa-⸢li-is⸣-ma*, "I had Babylon surrounded. I dug out its moat and reached the water table. I saw."

i 30 On exs. 7 (an actual Neo-Babylonian cylinder) and 13 (a cast), col. ii begins with this line.

ii 1–3 *re-e-ši-šu sa-da-ni-iš ú-za-aq-qí-ir$_4$ i-ta-at* BÀD *a-na du-un-nu-nim* "I raised its superstructure as high as a mountain. To strengthen the circumference of the wall": Three casts — exs. 4, 10, and 14 — omit *re-e-ši-šu sa-da-ni-iš*. Exs. 4 and 14 also omit *ú-za-aq-qí-ir$_4$*. Moreover, ex. 4 even omits *i-ta-at* BÀD *a-na du-un-nu-nim*.

6) *iš-di* BÀD *a-gur-ri e-mi-id-ma*
7) *in i-ra-at ap-sí-*⸢*i*⸣
8) *ú-ša-ar-ši-id te-me-en-šu*
9) *ma-aṣ-ṣa-ar-ti é-sag-íl*
10) *ù ba-bi-lam*.KI *ú-da-an-ni-in-ma*
11) *šu-ma-am da-rí-a-am*
12) *ša šar-ru*$_4$*-ti-ia aš-ta-ak-ka-an*
13) ^{d}AMAR.UTU ^{d}EN.LÍL *ì-lí*
14) *i-lu ba-nu-ú-a*
15) *in ma-aḫ-ri-ka*
16) *ép-še-tu-ú-a li-id-mi-qa*
17) *lu-la-ab-bi-ir*
18) *a-na da-rí-a-*⸢*tim*⸣
19) *ba-la-aṭ u*$_4$*-mi-im re-e-qú-tim*
20) *še-bé-e li-it-tu-ti*
21) *ku-un-nu ku-su-ú*
22) *ù la-ba-ri pa-le-e*
23) *a-na ši-ri-ik-tim šu-úr-kam*
24) *lu re-ṣi tu-kúl-ti-ia*
25) ^{d}AMAR.UTU *at-ta-a-ma*
26) *in qí-bí-ti-ka ki-it-ti*
27) *ša la na-ka-ri-im*
28) *lu te-bu-ú*
29) *lu za-aq-tu*
30) *ka-ak-ku-ú-a*
31) *ka-ak na-ki-ri-im*
32) *li-mé-e-sú*

time, and secured its foundation on the surface (lit. "breast") of the *apsû*. I strengthened the protection of Esagil (and) Babylon and (thereby) established the lasting mention of my kingship.

ii 13–23) O Marduk, Enlil of the gods, god who created me, may my deeds be pleasing in your presence so that I live for a long time. Grant me a life of long days, the attainment of very old age, a firmly-secured throne, and a long-lasting reign.

ii 24–32) O Marduk, be the helper upon whom I can rely and, by your true command, which cannot be altered, may my weapons (always) be drawn (and) ready (lit. "pointed") so that they destroy the weapon of the enemy.

14

Two more-or-less complete two-column clay cylinders are inscribed with an Akkadian text that records Nebuchadnezzar II's work on the embankment walls that protected the entire circuit of Babylon's inner city walls Imgur-Enlil and Nēmetti-Enlil; it is recorded that this work was a direct continuation and extension of what his father began while he was king. The script of both exemplars is contemporary Neo-Babylonian. In earlier scholarly literature, this text is called "[Nebuchadnezzar Cylinder] C213/C200" and "Nebuchadnezzar Cylinder II, U."

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13 ii 18 Instead of *a-na da-rí-a-*⸢*tim*⸣, "for a long time," exs. 1–3, all of which are casts, have an erased *ép-še-tu-ú-a li-id-mi-qa*, "may my deeds be pleasing." Ex. 4, which is also a cast, erroneously repeats *lu-la-ab-bi-ir*, "may I live long," but after two lines with traces of two erased lines. Ex. 10, also a cast, adds *lu-la-ab-bi-ir a-na da-rí-a-tim*, "so that I live for a long time," after *a-na da-rí-a-*⸢*tim*⸣. On another cast (ex. 17), there is a blank line after this line.

CATALOGUE

Ex.	Museum Number	Excavation Number	Babylon Photo No.	Provenance	Lines Preserved	cpn
1	A Babylon —	—	—	Babylon, Kasr, South Palace, in debris	i 1–ii 30	n
2	VA Bab 637	BE 52003	3027–28	Babylon, Kasr 14–15s, processional way, west wall	i 1–ii 30	c

COMMENTARY

F. Weiershäuser collated ex. 2 (VA Bab 637) from the original in the Vorderasiatisches Museum (Berlin). Ex. 1 (A Babylon —), unfortunately, was not available for study and, therefore, the transliteration of it in the score is based entirely on F.N.H. Al-Rawi's hand-drawn facsimile of it (ARRIM 9 [1991] p. 6 fig. 3). Because neither exemplar is fully preserved, the edition is a conflation of both. The line and column divisions, however, follow ex. 1. A score of the inscription is presented on Oracc and the minor (orthographic) variants are given at the back of the book, in the critical apparatus.

For comments about this text's date of composition, including its relationship to other inscriptions commemorating defensive structures at or connected to Babylon, see the commentary to Nbk. 12 (C27).

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2008 Da Riva, GMTR 4 pp. 56, 73, 78, 111, 120 sub 2.2, and 129 sub 2a (exs. 1–2, study)
2024 Weiershäuser, Studies Maul p. 619 (ii 19, study)

TEXT

Col. i
1) ^{d}*na-bi-um-ku-du-úr-ri-ú-ṣu-úr*
2) *šar ba-bi-lam*.KI
3) *ru-ba-a-am na-a-dam*
4) *za-ni-in é-sag-íl ù é-zi-da*
5) *mu-ud-di-iš e-eš-re-e-ti* DINGIR GAL.GAL
6) *re-e-ši ša-aḫ-ti*
7) *ša a-na ṭe-e-mi ì-lí pu-tu-uq-qú-ma*
8) *ba-ša-a-am ú-zu-na-a-šu*
9) IBILA *ki-i-nim*
10) *ša* ^{d}⸢*na-bi*⸣*-um-*IBILA*-ú-ṣu-úr*
11) *šar ba-bi-*⸢*lam*⸣.KI *a-na-ku*

i 1–11) Nebuchadnezzar (II), king of Babylon, pious prince, the one who provides for Esagil and Ezida, the one who renovates the sanctuaries of the great god(s), the reverent servant who is very attentive to and mindful of the will of the gods, true heir of Nabopolassar, king of Babylon, am I.

12) *e-nu-ma* ^{d}*na-bi-um-*IBILA*-ú-ṣu-úr*
13) *a-bi-im ba-nu-ú-a*
14) *im-gu-úr-*^{d}EN.LÍL BÀD *ra-bí-a*
15) *ša ba-bi-lam*.KI *i-pú-šu*
16) *ḫi-ri-su i-ḫi-ru-ma*
17) *in ku-up-ru ù à-gu-ru*
18) *ik-ṣú-úr-ru ki-bi-ir*$_{4}$*-šu*

i 12–18) When Nabopolassar, my father who engendered me, built Imgur-Enlil, the great wall of Babylon, dug its moat, and constructed its embankment(s) using bitumen and baked brick —

19) *ia-ti e-em-qú mu-ut-né-en-nu-ú*
20) *pa-li-iḫ* EN EN.EN

i 19–ii 3) As for me, the wise (and) pious one who reveres the lord of lords, I opened up (the area)

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i 17 *à-gu-ru* "baked brick": Writing *agurru* with *à* (PI), instead of the expected *a*, is unusual and is also attested in Nbk. 16 (C25) i 17 and 26, and Nbk. 32 (C36) i 55, ii 24, 56, 59, and iii 4.

21) *i-ta-at ka-ar ḫi-ri-ti-šu*
22) *lu e-ép-te-e-ma*
23) *šu-pú-ul me-e lu ak-šu-ud*
24) BÀD *da-núm ša ki-ma ša-dú-um*
25) *la ut-ta-aš-šu*
26) *i-na* ESIR.UD.DU.A *ù* SIG$_4$.AL.ÙR.RA
27) *lu ab-ni-ma*
28) ⸢*it*⸣*-ti ka-ar a-bi-im ik-ṣú-úr-ma*
29) *lu e-sè-ni-iq-*⸢*ma*⸣
30) *i-ši-su in i-ra-[at ki-gal]-lam*
31) *lu ú-šar-ši-[id]-ma*
Col. ii
1) *re-e-ši-šu*
2) *ša-da-ni-iš*
3) *lu ú-za-aq-qí-ir*$_4$
4) *ša ma-na-a-ma*
5) LUGAL *in šar-ri-im*
6) *la i-ib-nu-ú*
7) *a-na* ^{d}AMAR.UTU *be-lí-ia*
8) *ra-bi-iš lu e-pú-uš*
9) ^{d}AMAR.UTU EN *ra-bí-ù*
10) *i-lim re-em-nu-ú*
11) *še-mu-ú ta-às-li-ti*
12) ^{d}*na-bi-um-ku-du-úr-ri-ú-ṣu-úr*
13) *re-e-ši pa-li-iḫ-*⸢*ka*⸣
14) *bi-nu-ti qá-ti-ka a-na-[ku]*
15) *ba-la-aṭ u*$_4$*-mi da-rí-ú-tim*
16) *še-bé-e li-it-tu-ti*
17) *pa-la-a ku-un-nu*
18) *ku-sa-a šu-úr-šu-dam*
19) *šu-um-qú-ut na-ki-ri-im*
20) *ni-iz-ma-at li-ib-ba-am*
21) *ka-ša-da*
22) *a-na ši-ri-ik-ti*
23) *šu-úr-ka-am*
24) *in qí-bí-ti-ka*
25) ⸢*ṣi*⸣*-ir-tim*
26) *ša la šu-pé-e-lam*
27) *a-ma-at du-um-qú*
28) *i-ša-ar-ti*
29) *ša e-li-ka ṭa-a-bu*
30) *li-pú-ša i-da-a-a*

alongside his moat embankment(s) and I reached the water table. Using bitumen and baked brick, I built a fortified wall, which like a mountain cannot be shaken, and I adjoined (it) to the embankment that my father had constructed. I secur[ed] its foundation on the surfa[ce (lit. "breast") of the netherwo]rld and raised its superstructure as high as a mountain.

ii 4–8) I magnificently did (something) for the god Marduk, my lord, that no king among the (former) king(s) had built.

ii 9–23) O Marduk, great lord, merciful god who listens to (my) supplication(s): "Nebuchadnezzar (II), the servant who reveres you, the creation of your (own) hands, am [I]. Grant me a life of long days, the attainment of very old age, a stable dynasty, a firmly-secured throne, the cutting down of the enemy, (and) the attainment of (my) heart's desire.

ii 24–30) By your exalted command, which cannot be overturned, may I (lit. "my arms") perform good (and) righteous things that are pleasing to you."

15

This Akkadian inscription, which is known from two complete two-column clay cylinders and three fragmentarily-preserved ones, records that Nebuchadnezzar II constructed two long "cross-country" walls; this was done to provide greater security to his capital. According to the text, which is written in contemporary Neo-Babylonian script, the first wall stretched from

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14 i 30 On ex. 2, col. ii begins with this line.

Babylon to Kār-Nergal (via Kish) and the second wall between the Tigris and Euphrates Rivers, just north of Sippar; the northern wall is sometimes called the "Median Wall" since its purpose was to protect Babylon from the Medes, who had attempted to invade Babylonia in 596 (Nebuchadnezzar's ninth regnal year). The inscription, which was composed sometime after 595 (see the commentary below), is generally called "[Nebuchadnezzar Cylinder] C26" or "Nebuchadnezzar Cylinder II, 6" by scholars.

CATALOGUE

Ex.	Museum Number	Excavation/ Registration No.	Babylon Photo No.	Provenance	Lines Preserved	cpn
1	VA Bab 639	BE 15400	557	Babylon, Amran-Ishin Aswad, ante-cella of the Išḫara Temple, in debris	i 1–8, ii 2–4	c
2	IM 51923	—	—	Babylon	i 1–ii 31	n
3	IM 51924	—	—	As ex. 2	i 1–ii 31	c
4	BM 90914	—	—	As ex. 2	i 1–5, 23–ii 9, 26–31	c
5	BM 37254	80-6-17,1008	—	As ex. 2	i 7–17	c

COMMENTARY

Exs. 1 and 3–5 were collated by F. Weiershäuser from the originals in the British Museum (London), Iraq Museum (Baghdad), and Vorderasiatisches Museum (Berlin). Ex. 2 was not available for firsthand examination in the Iraq Museum in November 2018, so the transliteration of IM 51923 in the score is based on S.J. Levy's copy of it (Sumer 3 [1947] pp. 7–8). Because none of the exemplars are fully preserved, the master text is a conflation of exs. 2 (IM 51923) and 3 (IM 51924), with preference given to ex. 2. A score of the text is presented on Oracc and the minor (orthographic) variants are given in the critical apparatus at the back of the book.

The date of composition of this text and Nbk. 17 (C11) appear to have been later in Nebuchadnezzar's reign than many of the texts edited in this two-part volume. This is evident from the fact that most of the attested inscriptions do not mention or refer to the "cross-country" walls. Apart from the present text, only Nbk. 17 (C11), B31, NeK, and WBC record this massive undertaking. It is clear that the rock relief inscriptions in Lebanon (Nahr el-Kalb and Wadi Brisa) are later in date than this text and that Nbk. 17 is earlier than the present inscription; on the nature of the C11 text, which might be a scribal exercise, see the commentary of Nbk. 17. It is generally assumed that the idea of building fortification walls that stretched from the Tigris to the Euphrates did not occur until after the failed Median attempt to invade Babylonia in 596, Nebuchadnezzar's ninth regnal year; see the introduction for further details. As already pointed out by R. Da Riva (Studies Watson pp. 16–17), the "surprising omission" of these two long walls in many texts is because work on them was later than the dates of composition of those inscriptions. A group of administrative texts from the Ebabbar temple at Sippar appear to mention building materials for the northern wall, the one that stretches five leagues (ca. 54 km) from Sippar to Opis. The work, although it is not specifically named in the texts, was carried out in connection with the King's Canal (Nār-šarri), which flowed parallel to the wall (on both sides of it) and which is first attested in archival documents dating to Nebuchadnezzar's third decade on the throne. Documents recording its construction are dated to the king's 27th year (578) and later. It is clear from archival sources that construction on the northern wall continued throughout the rest of Nebuchadnezzar's reign and into Nabonidus'. Based on material from the Ebabbar archive, the present text and Nbk. 17 (C11) could not have been written until sometime in the second half of Nebuchadnezzar's tenure as king. Given the late start to the construction of the two "cross-country" walls, it should not come as a surprise that this text is not mentioned in many of this king's inscriptions.

The southern wall stretched from Babylon to Kish and then from Kish to Kār-Nergal and on to the Tigris. Texts record that the wall was four and two-thirds leagues (ca. 50.4 km) long. The northern wall

— which has been partial excavated and surveyed — was built north of Sippar and it also ran the entire stretch between the Tigris and Euphrates, from Sippar to Opis. That wall was five leagues (ca. 54 km) long. The King's Canal, which is not mentioned by name in Nebuchadnezzar's inscriptions, ran parallel on both sides of the northern wall and is said to have been twenty leagues (ca. 216 km) long. That number is rounded up from two times nine and two-thirds leagues, the distance covered by the canals on both sides of the southern and northern walls. For the King's Canal and Ebabbar's agricultural estates along the canal(s) that ran beside the northern wall, see Jursa, Economic History p. 326–334; and Kleber, Tempel und Palast p. 140. For the archaeological remains of the northern wall, see Ḥabl aṣ-Ṣaḫr 1983–85; and Ḥabl aṣ-Ṣaḫr 1986.

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TEXT

Col. i

1) *^{d}na-bi-um-ku-du-úr-ri-ú-ṣu-úr*
2) LUGAL KÁ.DINGIR.RA.KI
3) *re-é-a-um ki-i-nim*
4) *za-ni-in é-sag-íl ù é-zi-da*
5) IBILA *a-ša-re-du ša ^{d}na-bi-um-*IBILA*-ú-ṣu-úr*
6) LUGAL KÁ.DINGIR.RA.KI *a-na-ku*

i 1–6) Nebuchadnezzar (II), king of Babylon, the true shepherd who provides for Esagil and Ezida, foremost heir of Nabopolassar, king of Babylon, am I.

7) *iš-tu ti-a-am-tim e-li-tim*
8) *a-di ti-a-am-tim ša-ap-li-tim*
9) MA.DA.MA.DA *kà-la-ši-na*
10) *ša* ^{d}AMAR.UTU *be-lí* RE.E.UM*-si-na ia-ti i-dì-nam*
11) *i-na ku-ul-la-at ma-ti-ta-an*
12) *gi-mi-ir ka-al da-ad-mi*
13) URU.KI KÁ.DINGIR.RA.KI *a-na ni-ṣi-ir-tim aš-ku-un*

i 7–13) I established the city of Babylon as a fortress, (to be effective) from the Upper Sea to the Lower Sea, in the totality of all lands (and) every single inhabited settlement, all of the lands whose shepherdship the god Marduk, my lord, had given to me.

14) *aš-šum ma-aṣ-ṣa-ar-tì é-sag-íl du-un-nu-nim*
15) *le-em-num ù ša-ag-gi-šu*
16) *a-na i-ta-a-at* KÁ.DINGIR.RA.KI *la sa-na-qá*
17) *iš-tu pa-aṭ* KÁ.DINGIR.RA.KI
18) *a-di qé-re-eb kiš*.KI
19) *iš-tu mé-eḫ-ra-at kiš*.KI
20) *a-di ka-a-ri* ^{d}NÈ.ERI$_{11}$.GAL
21) 4 2/3 KASKAL.GÍD *qá-qá-ri mi-ši-iḫ-tim*
22) *ši-pí-ik* SAḪAR.ḪI.A *ra-bí-ù-tim aš-ta-ap-pa-ak-ma*
23) *mé-e da-nu$_{4}$-tim* URU.KI *uš-ta-al-mi*

i 14–23) In order to strengthen the protection of Esagil (so that) no evil-doer or murderer can come near Babylon, I heaped up large earthworks from the border of Babylon to the interior of Kish (and) from the opposite side of Kish to Kār-Nergal, a distance of four and two-thirds leagues, and had the city surrounded with far-reaching water.

24) *aš-šum bu-tu-uq-tim qé-er-ba-šu-un la*

i 24–26) In order to prevent dike breaks arising

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i 14–ii 14 Compare the significantly shorter description of the construction of the "cross-country" walls in Nbk. 17 (C11) lines 5–10a. This accomplishment is also recorded in B31; NeKA i´ 15´–27´; and WBC vi 60–77.

i 21 4 2/3 KASKAL.GÍD "four and two-thirds leagues": This is approximately 50.4 km (Da Riva, Studies Watson p. 16).

šu-ub-ši-i
25) *ka-a-ri da-núm i-na ku-up-ri ù a-gur-ri*
26) *ak-ṣú-úr ki-bi-ir-šu-un*
27) *e-la-an* KÁ.DINGIR.RA.KI *mé-ḫe-ra-at* ZIMBIR.KI ^{d}UTU
28) *iš-tu* GÚ ÍD.IDIGNA *a-di* GÚ ÍD.BURANUN.KI
Col. ii
1) 5 KASKAL.GÍD *qá-qá-ri mi-ši-iḫ-tim*
2) *ši-pí-ik* SAḪAR.ḪI.A *ra-bí-ù-tim aš-ta-ap-pa-ak-ma*
3) *mé-e da-nu$_4$-tim ki-ma gi-pí-iš ti-a-am-tim*
4) *a-na* 20 KASKAL.GÍD *qá-qá-ri* MA.DA *uš-ta-al-mi*
5) *aš-šum i-na ta-ak-ki-ip-tì a-ge-e mé-e e-ez-zu-ú-tim*
6) *ši-pí-ik* SAḪAR.ḪI.A *šu-nu-tim la nu-us-si-i*
7) *ka-a-ri da-núm i-na ku-up-ri ù a-gur-ri*
8) *ak-ṣú-úr ki-bi-ir-šu-un*
9) *ma-aṣ-ṣa-ar-tì é-sag-íl ù* KÁ.DINGIR.RA.KI *ú-da-an-ni-in-ma*
10) *a-na ša-di-im na-pí-iš-tì ni-ši-ma*
11) KÁ.DINGIR.RA.KI *aš-ku-un*
12) *ni-šim a-ši-ib li-ib-bi-šu*
13) *a-na ša-da-du sè-er-de-e* ^{d}AMAR.UTU *be-li-ia*
14) *mu-ga-al-li-tim la ú-ša-ar-ši*
15) ^{d}AMAR.UTU *be-lí e-ep-še-e-tu-ú-a a-na da-mi-iq-tim*
16) *ḫa-di-iš na-ap-li-is-ma*
17) *ba-la-ṭam da-ra-a*
18) *še-bé-e li-it-tu-ú-tim*
19) *a-na ši-ri-ik-tim šu-úr-kam*
20) *u$_4$-um qá-ta a-na-aš-šu-ka be-lí* ^{d}AMAR.UTU
21) *kak-ki-ka da-nu$_4$-tim ša la im-ma-aḫ-ḫa-ru*
22) *a-na šu-um-qú-ut na-ki-ri-ia*
23) *li-il-li-ku i-da-a-a*
24) *ma-na-ma i-na à-aḫ-ra-a-tim*
25) *e-ep-še-e-tu-ú-a e te-e-ni*
26) *li-pí-it qá-ti-ia e tu-na-ak-ki-ir*
27) *a-la-ak-tì ì-lí ši-te-eʾ-e*
28) *ma-aṣ-ṣa-ar-tì* URU.KI *du-un-nu-nim šu-du-ud li-ib-bu-um-ma*
29) *se-er-ḫi* SAḪAR.ḪI.A *šu-pu-uk mi-qí-it-tì a-gur-ri šu-us-sé-e*
30) *mé-e da-nu$_4$-tim šu-ta-às-ḫi-ir* MA.DA
31) *ta-ga-am-mi-il* MA.DA*-ka tu-ša-al-la-am ra-ba* DINGIR*-ka*

in them, I constructed their bank(s) (with) strong embankment(s) using bitumen and baked brick.

i 27–ii 4) Above Babylon, (on) the opposite side of Sippar of the god Šamaš, I regularly heaped up large earthen mounds from the bank of the Tigris River to the bank of the Euphrates River, a distance of five leagues, and had the land for twenty leagues distance surrounded with far-reaching water, like the expanse of the sea.

ii 5–8) In order that those earthen mounds not be carried away by the battering of the furious waves, I constructed their bank(s) (with) strong embankment(s) using bitumen and baked brick.

ii 9–14) I strengthened the protection of Esagil and Babylon and (thereby) established Babylon as a mountain (to protect) the life of the people. I did not allow troublemaker(s) to prevent the people living inside it from pulling the chariot pole of the god Marduk, my lord.

ii 15–23) O lord Marduk, look with favor and pleasure upon my deeds and grant me a long life (and) the attainment of very old age. My lord, Marduk, (on) the day(s) that I lift up (my) hands to you (in prayer), may your mighty weapons, which cannot be withstood, go at my side to cut down my enemies.

ii 24–31) Whoever (you are) in the future, do not alter my work (and) do not change my handiwork. Constantly seek out the way(s) of the gods, be concerned with the strengthening of the protection of the city (Babylon), heap up a *wall of* earth, remove fallen bricks, surround the land on all sides with far-reaching water, be compassionate towards your land, (and) keep your great god safe.

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ii 1 5 KASKAL.GÍD "five leagues": This is approximately 54 km (Da Riva, Studies Watson p. 16). For the archaeological remains of this wall, see Ḥabl aṣ-Ṣaḫr 1983–85 and Ḥabl aṣ-Ṣaḫr 1986.

ii 2 *ra-bí-ù-tim* "large": Exs. 3–4 have *da-nu$_4$-tim*, "strong."

ii 3 *da-nu$_4$-tim* "far-reaching": Exs. 3–4 have *ra-bí-ù-tim* "huge expanse." The translation of *dannu* as "far-reaching" follows the CAD (D p. 94 sub *dannu* 1.b). *gi-pí-iš ti-a-am-tim* "the expanse of the sea": Ex. 3 has *gi-pí-iš-tì ti-a-am-tim*, "the mass of the sea."

ii 4 On ex. 4, col. ii started with this line. 20 KASKAL.GÍD "twenty leagues": This is approximately 216 km (Da Riva, Studies Watson p. 16). The twenty leagues are the rounded distance of the two canals that flanked the northern wall and the two waterways that ran beside the southern wall. Thus, 4.75 + 4.75 + 5 + 5 = 19.5, which is rounded up to an even 20.

ii 5 On ex. 1, col. ii began with this line.

ii 24 *à-aḫ-ra-a-tim* "the future": Based on Npl. 3 (C32) iii 11, in which *aḫrītu* is written *à-aḫ-ra-tim*, PI*-aḫ-ra-a-tim* is transliterated here as *à-aḫ-ra-a-tim*, rather than as *wa-aḫ-ra-a-tim*. For the use of the PI at the beginning of words in Neo-Babylonian inscriptions, see the on-page note to Npl. 6 (C31) i 6, as well as Da Riva, GMTR 4 p. 87.

16

A complete, two-column cylinder of Nebuchadnezzar II is inscribed with an Akkadian text that commemorates this king's work on the new outer city wall of Babylon, work begun while his father Nabopolassar was king; the script is contemporary Neo-Babylonian. In addition to stating that the new wall was constructed from baked bricks and bitumen, as well as protected by an adjoining embankment wall, the inscription also records that Nebuchadnezzar had cedar doors plated with bronze installed in the wall's gates and had the entrances of the culverts that ran beneath/through it fitted with iron bars. Scholarly publications sometimes refer to this text as "[Nebuchadnezzar Cylinder] C25" or "Nebuchadnezzar Cylinder II, 5."

CATALOGUE

Museum Number	Registration Number	Provenance	cpn
BM 33074	79-2-1,1	Probably Babylon	c

COMMENTARY

BM 33074 was purchased by the British Museum (London) from the antiquities dealer J.M. Shemtob in 1879. Based on its contents, the cylinder is assumed to have come from Babylon. J. Novotny collated the inscription from the original in London. For comments about this text's date of composition, including its relationship to the earlier Nbk. 13 (C28), see the commentary to Nbk. 13.

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2012 Da Riva, Brisa p. 75 (i 6–24, transliteration, study)
2021 Pedersén, Babylon pp. 44 and 63 (study)
2024 Weiershäuser, Studies Maul p. 619 (ii 23–29, translation, study)

TEXT

Col. i

1) ^{d}*na-bi-um-ku-du-úr-ri-ú-ṣu-úr*
2) *šar ba-bi-lam*.KI
3) ⸢*za*⸣-*ni-in é-sag-íl ù é-zi-da*
4) ⸢DUMU⸣ ^{d}*na-bi-um*-IBILA-*ú-ṣu-úr*
5) *šar ba-bi-lam*.KI *a-na-ku*

i 1–5) Nebuchadnezzar (II), king of Babylon, the one who provides for Esagil and Ezida, [so]n of Nabopolassar, king of Babylon, am I.

6) *aš-šum ma-aṣ-ṣa-ar-ti é-sag-íl*
7) *du-un-nu-nim*

i 6–19) In order to strengthen the protection of Esagil (so that) no evil-doer or murderer can come near

8) *le-em-num ù ša-ag-gi-šum*
9) *a-na ba-bi-lam*.KI *la sa-na-qá*
10) *ša ma-na-a-ma šar ma-aḫ-*⸢*ri*⸣
11) *la i-pú-šu*
12) BÀD *da-núm in ka-ma-at ba-bi-lam*.KI
13) BA.LA.RI ^{d}UTU.È
14) *ba-bi-lam*.KI *ú-ša-às-ḫi-ir*
15) *ḫi-ri-su aḫ-*⸢*re-e-ma*⸣
16) *ki-bí-ir*$_4$*-ša in ku-*⸢*up*⸣*-*[*ri*]
17) *ù à-gu-úr-ru*
18) *ú-za-aq-qí-ir*$_4$
19) *ḫu-úr-sa-ni-iš*
20) KÁ.GAL.KÁ.GAL*-šu ša-ad-*⸢*la-a-ti*⸣
21) *ú-ra-ak-ki-is-*⸢*ma*⸣
22) *da-la-a-ti e-re-nim ṣi-*⸢*ra-a*⸣*-ti*
23) *sì-pa-ar-ri ú-ḫa-al-li-ip-ma*
24) *ú-ra-at-ti-ši-na-a-ti*
25) ÍD.*mu-ṣi me-e-šu às-ni-*⸢*iq*⸣*-ma*
26) *in ku-up-ri ù* ⸢*à-gu*⸣*-úr-ru*
27) *ab-na-a su-*⸢*uk*⸣*-ki-šu*

Col. ii
1) *aš-šum in* ÍD.*mu-ṣe-e me-e-*⸢*ša*⸣
2) *ḫa-ab-ba-a-tim*
3) *mu-ut-ta-ḫa-*⸢*li-lum*⸣
4) *la e-re-*⸢*bi*⸣
5) *in pa-ar-zi-il-lum e-*⸢*lu*$_4$*-tim*⸣
6) *àṣ-ba-at mu-ṣa-a-*⸢*ša*⸣
7) *in ḫu-qu gu-ul-la-a-*⸢*tim*⸣
8) *pa-ar-zi-il-*⸢*lum*⸣
9) *ú-uš-ši-im-*⸢*ma*⸣
10) *ú-uš-ši-iṭ ri-ki-is-*⸢*sa*⸣
11) *ma-aṣ-ṣa-ar-ti é-sag-*⸢*íl*⸣
12) *ù ba-bi-lam*.⸢KI⸣
13) *ú-da-an-ni-in-*⸢*ma*⸣
14) *šu-ma-am da-rí-a-am*
15) *ša šar-ru*$_4$*-*⸢*ti-ia*⸣
16) *lu aš-ta-ak-ka-an*
17) ^{d}AMAR.UTU *bé-e-*⸢*la*⸣
18) ⸢*li*⸣*-pí-it qá-ti-*⸢*ia*⸣
19) *a-na da-mi-iq-*⸢*tim*⸣
20) *na-ap-li-is-*⸢*ma*⸣
21) *ba-la-ṭam da-rí-a-*⸢*am*⸣
22) *a-na ši-ri-ik-*⸢*ti*⸣ *šu-*⸢*úr-kam*⸣
23) *e-ma qá-ab-lam ù* ⸢*ta-ḫa-zi*⸣
24) *lu re-ṣi tu-kúl-ti-*⸢*ia*⸣
25) ^{d}⸢AMAR.UTU⸣ *at-ta-*⸢*ma*⸣
26) ⸢*ka-ak-ki-ka*⸣ *e-ez-zu-*⸢*tim*⸣
27) ⸢*ša*⸣ *la im-ma-aḫ-*⸢*ḫa-ru*⸣
28) *a-na šu-um-qú-ut na-ki-*⸢*ri-ia*⸣
29) ⸢*li-il-li*⸣*-ku i-da-a-a*

Babylon, (I did something) that no king of the past had done: In the outskirts of Babylon, I had Babylon surrounded with a fortified wall on the eastern bank. I dug out its moat and raised its embankment(s) as high as a mountain using bitumen (and) baked brick.

i 20–24) I constructed its broad gates, plated immense doors of cedar with bronze, and fixed them (in those gates).

i 25–27) I checked the outflow(s) of its water and built its embankments using bitumen and baked brick.

ii 1–16) So that no robber (or) sneak thief could enter the outflows of its water, I blocked its outflow(s) with shiny iron. I ...ed (it) with crossbars and *gullu*s of iron and reinforced its joint(s). I strengthened the protection of Esagil and Babylon and (thereby) established the lasting mention of my kingship.

ii 17–28) O my lord, Marduk, look with favor upon my handiwork and grant me a long life. Whenever (there are) battle and war, O Marduk, be the helper upon whom I can rely. May your fierce weapons, which cannot be withstood, go at my side to cut down my enemies.

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i 9 Compare Nbk. 13 (C28) i 9–11, which adds *qá-an ta-ḫa-zi a-na im-gur-*^{d}EN.LÍL BÀD *ba-bi-lam*.KI *la ṭa-ḫe-e*, "no arrow (during) battle can come close to Imgur-Enlil, the wall of Babylon," after *a-na ba-bi-lam*.KI *la sa-na-qá*, "cannot come near Babylon."

i 16–19 *ki-bí-ir*$_4$*-ša in ku-*⸢*up*⸣*-*[*ri*] *ù à-gu-úr-ru ú-za-aq-qí-ir*$_4$ *ḫu-úr-sa-ni-iš* "I raised its embankment(s) as high as a mountain using bitumen (and) baked brick": Compare Nbk. 13 (C28) i 18, which has *šu-pu-ul mé-e ak-šu-ud*, "I reached the water table."

i 17 and 26 *à-gu-úr-ru* "baked brick": Writing *agurru* with *à* (PI), instead of the expected *a* is also attested in Nbk. 14 (C213/200) i 17, and Nbk. 32 (C36) i 55, ii 24, 56, 59, and iii 4.

i 20–ii 16 Compare the main building report of Nbk. 13 (C28; i 19–ii 12), which records the earlier stages of construction, including securing the wall's foundation and building an additional embankment wall.

17

A small, one-column clay cylinder (length: 6.7 cm; dia.: 2.4 cm) — the smallest Neo-Babylonian cylinder known to date — is inscribed with a seventeen-line Akkadian inscription that is written in contemporary Neo-Babylonian script. The badly-damaged text is a significantly-shorter version of Nbk. 15 (C26), an inscription recording that Nebuchadnezzar II constructed two cross-country walls (one of which was the so-called "Median wall"). It is uncertain if one should regard this text as a true royal inscription or as a scribal exercise (see the introduction for further details). In previous editions and studies, this inscription is called "[Nebuchadnezzar Cylinder] C11."

CATALOGUE

Museum Number	Registration Number	Provenance	cpn
BM 67405	82-9-18,7401	Probably Babylon	c

COMMENTARY

This small cylinder was collated by both J. Novotny F. Weiershäuser from the original in the British Museum (London). Due to its unusual size and format, R. Da Riva (Studies Watson p. 16) noted that the inscription written on BM 67405 could be (1) a scribal exercise, (2) a draft of a building inscription, or (3) an actual inscription (specifically a shorter version of Nbk. 15 [C26]). As the find spot of the object is uncertain, its original function is unknown; note that the British Museum Collection website, as well as Leichty, Sippar 2 (p. 204), report that the cylinder comes from Sippar, stemming from H. Rassam's excavations of that site. Thus, there is the possibility that it was used as a scribal exercise or a draft of the main building report of an inscription produced by scribes in that city. This would not be unexpected since the northern "cross-country" wall stretched from Sippar to the Tigris River. With regard to the unusual nature of this piece, compare the four small, fragmentary 'triangular' prisms from Nineveh that are inscribed with a short inscription of Sennacherib (r. 704–681) that consisted only of the king's titles and epithets and a statement about the god Aššur supporting this Assyrian king as his earthly representative. It is also not known if these curious 'prisms' had some functional purpose (foundation deposit, site marker, etc.) or if they were merely scribal exercises written on practice prisms. For further details, see Grayson and Novotny, RINAP 3/1 pp. 211–213 Senn. 27.

With regard to the date of composition of this unique inscription, see the commentary of Nbk. 15 (C26).

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TEXT

1) ⸢^{d}AG-NÍG.DU-*ú-ṣu-úr* LUGAL KÁ.DINGIR.RA.KI⸣
2) ⸢*za-nin é-sag-íl ù*⸣ *é*-⸢*zi-da*⸣
3) ⸢IBILA⸣ SAG.KAL ⸢*šá* ^{d}AG-IBILA-*ú-ṣur*⸣
4) ⸢LUGAL KÁ.DINGIR.RA.KI⸣ [*a-na-ku*]
5) [*iš-tu* GÚ ÍD].⸢BURANUN⸣.KI ⸢*a-di* GÚ ÍD.IDIGNA⸣
6) [*ši-pí-ik* SAḪAR.ḪI].⸢A⸣ GAL.MEŠ
⸢*áš*⸣-*ta-ap*-⸢*pa*⸣-[*ak-ma*]
7) [*ka-a-ri da-núm*] *ina* ⸢ESIR.UD.<DU>.A⸣ *u*
⸢SIG$_4$.AL⸣.[ÙR.RA]
8) (blank) ⸢*ak*⸣-[*ṣu-ur ki-bi-ir-šu-un*]
9) [...] *x-tim ú-mál*-⸢*la*$^{?}$⸣ *x ki* [*x x*]
10) *x x x* MEŠ ^{d}AMAR.⸢UTU⸣ [*x x*] *x*
11) ⸢*e*⸣-*te-ép-pu*-⸢*šu la-la-a-ša lu*⸣-*uš-bi*-[*im*]
12) ⸢*ba*⸣-*la-ṭu* UD.MEŠ *še-bu* ⸢*da-ri*⸣-[*ú*]
13) ⸢*ku*⸣-*un-nu* GIŠ.⸢GU.ZA *ù la*⸣-*bar pa*-⸢*le-e-a*⸣
14) *sa-ka*-⸢*pu*⸣ KÚR.KÚR-*ia*$_5$ ⸢*liš*⸣-*šá-kin šap*$_5$-⸢*tuk*⸣

1–4) Nebuchadnezzar (II), king of Babylon, the one who provides for Esagil and Ezida, foremost heir of Nabopolassar, king of Babyl[on, am I].

5–10a) [From the bank of the] Euphrates [River] to the bank of the [Tigris] River, I heape[d up] large [earthen mound]s [and] I con[structed their bank(s) (with) strong embankment(s)] using bitumen and baked [brick. ...] ... [...] ...

10b–14) O Marduk, [...], may I be sated with the luxuriousness of everything that I have built. May a life of (long) days, the attainment of old [age], a firmly-secured throne, and a long-lasting reign, (as well as) the overthrow of my foes be set your lips.

18

This Akkadian inscription, which is written in contemporary Neo-Babylonian script, is known from three two-column clay cylinders and it commemorates Nebuchadnezzar II's work on the old palace (now commonly referred to as the "South Palace"), which was in the Ka-dingirra district of Babylon and which was renovated by his father Nabopolassar. Nebuchadnezzar claims to have built that royal residence using baked bricks and bitumen to be "an object of wonder for the people," roofed it with beams of cedar transported from Mount Lebanon, and installed heavy wooden doors in its (principal) gateways. Unlike other texts, this inscription does not record why Nebuchadnezzar had to rebuild that palace: its (sundried-)brick structure had become weak due to the rising ground water, so that its gates were then lower than the level of Babylon's main streets; see, for example, Nbk. 2 (East India House) vii 34–56. Some publications refer to this inscription as "[Nebuchadnezzar Cylinder] C29" or "Nebuchadnezzar Cylinder II, 9."

CATALOGUE

Ex.	Museum Number	Excavation/ Registration No.	Babylon Photo No.	Provenance	Lines Preserved	cpn
1	B 14 (formerly D 249)	BE 27457	558	Babylon, Kasr 21t, South Palace, vaulted room	i 21–ii 2, 27-31	c
2	MNK C 2 1652	—	—	Probably Babylon	i 1–ii 32	n
3	VA Bab 1971 + VA Bab 1972	BE 67135 + BE 67145	—	Babylon, possibly from the Kasr	i 11–21, 27–29, ii 13–15, 26–27	c

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17 lines 5–10a Compare the significantly longer descriptions of the construction of the "cross-country" walls in Nbk. 15 (C26) i 14–ii 14; NeKA i′ 15′–27′; and WBC vi 60–77.

COMMENTARY

F. Weiershäuser collated ex. 3 (VA Bab 1971 + VA Bab 1972) in the Vorderasiatisches Museum (Berlin), while ex. 1 (B 14) was examined firsthand by D. Schwemer in the Eşki Şark Eserleri Müzesi (Istanbul). The authors of the present volume were not able to collate ex. 2 (MNK C 2 1652), the best preserved of the three known exemplars of this inscription, so the transliteration in the score is based on the hand-drawn facsimile (Zablocka and Berger, Orientalia NS 38 [1969] pl. VI). Although it is not fully intact, ex. 2 is generally used as the master text, with help from the other two exemplars. A score of this inscription is presented on Oracc and the minor (orthographic) variants are given at the back of the book, in the critical apparatus.

Regarding the date of composition, the present text is probably the earliest of the known inscriptions whose main building report records the rebuilding of the (old) South Palace. This would imply that it was composed before Nbk. 11 (Prism) and 19 (C34). This is clear, for example, from the fact that this text is significantly shorter than Nbk. 11 and 19; the present inscription is only 223 words long, while the C34 text has 635 words. Moreover, the prologue of the present inscription limits its description of Nebuchadnezzar's other achievements to brief statements about the decoration of Esagil and the completion and adornment of Ezida; for example, compare i 4–9 to Nbk. 19 (C34) i 16–iii 17, which not only mentions these two deeds (in more detail), but also refers to numerous other accomplishments, including the completion of the ziggurat Etemenanki, the construction of Babylon's new outer wall, and the renovation of six temples in major Babylonian cult centers (including the Ebabbar temples at Sippar and Larsa). Given that Nbk. 11 (Prism) is (slightly) earlier in date than Nbk. 19 (C34) and based on the mention of Nebuchadnezzar's seventh regnal year (598) in Prism iv 25´, it is clear that the present inscription was written in or (shortly) before 598. It is less certain if Nbk. 20 (C011) was composed after or before this text. Based on a comparison of the king's titulary, Nbk. 20 is tentatively regarded as being (slightly) later in date, although this cannot be proven; see the on-page notes to Nbk. 20 for more details.

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TEXT

Col. i

1) ^{d}*na-bi-um*-NÍG.DU-*ú-ṣu-úr* LUGAL ⸢KÁ.DINGIR.RA⸣.[KI]
2) *za-ni-in é-sag-íl* [*ù é-zi-da*]
3) DUMU ^{d}*na-bi-um*-IBILA-*ú-ṣu*-⸢*úr*⸣ LUGAL [KÁ.DINGIR.RA.KI *a-na-ku*]

i 1–3) Nebuchadnezzar (II), king of Babylo[n], the one who provides for Esagil [and Ezida], son of Nabopolassar, [king of Babylon, am I].

4) *é-sag-íl* [*az-nu*]-⸢*un-ma*⸣
5) *ki-ma ši-ṭè-er-ti ša*-⸢*ma-mi*⸣ *ú-ba-an-nim*

i 4–5) [I provi]ded for Esagil and decorated (it) as beautifully as the stars (lit. "writings") of the heavens.

6) *é-zi*-⸢*da*⸣ *ú-ša-ak-li-il-ma*
7) ⸢*ú*⸣-[*ša*]-⸢*an-bí*⸣-*iṭ ša-aš-ša-an-ni-iš*

i 6–7) I completed Ezida and [made] (it) radiant like the sun.

8) [*e*]-*eš-re-e-ti ì-lí ra-bí-ù-tim*
9) ⸢*ú*⸣-*na-am-mi-ir ki-ma* u_4-*um*

i 8–9) I made the sanctuaries of the great gods shine like daylight.

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i 1–3 Compare Nebuchadnezzar II's titles and epithets in Nbk. 19 (C34) i 1–7 and Nbk. 20 (C011) i 1–12. The brief set of titulary in the present inscription could point to this text being composed earlier than Nbk. 20.

10) *i-na u$_{4}$-mi-šu i-na a-ma-at* ^{d}AMAR.UTU *be-lí ra-bí-im*
11) *na-ra-am šar-ru$_{4}$-ti-ia*
12) *ù* ^{d}AG IBILA *ṣi-i-ri*
13) *mu-ša-ri-ki u$_{4}$-um ba-la-ṭi-ia*
14) DINGIR GAL.GAL *ša az-nu-nu e-eš-re-e-ti-šu-un*
15) *⸢a⸣-na te-di-iš-ti e-eš-re-e-ti-šu-nu*
16) *i-ri-šu i-iḫ-du-ù*
17) *ka-ab-ta-at-su-nu im-mi-ir-ma*
18) *ša* É.GAL *mu-ša-ab šar-ru$_{4}$-ti-ia*
19) *i-na* KÁ.DINGIR.RA.KI *e-pé-šu iq-bí-ù*

i 10–19) At that time, by the command of the god Marduk, the great lord, the one who loves my royal majesty, and the god Nabû, the exalted heir, the one who prolongs the day(s) of my life, the great gods whose temples I provide for rejoiced (and) were happy about the renovation of their sanctuaries. Their minds brightened and they commanded (me) to build a palace, the residence of my royal majesty, in Babylon.

20) É.GAL É *ta-ab-ra-at ni-ši-im*
21) *ma-ar-ka-às* MA.DA
22) *ku-um-mu e-el-lu at-ma-an šar-ru$_{4}$-ti-ia*
23) *i-na er-ṣé-et ká-dingir-ra*.KI
24) *ša qé-re-eb ba-bi-lam*.KI *e-pú-uš*
25) *⸢ša ma-na-a-ma šar⸣-ri i-na* LUGAL.LUGAL *la ib-⸢nu-ù⸣*
26) *i-ši-id-sa i-na i-ra-at ki-gal-⸢lim⸣ mé-eḫ-⸢ra⸣-at me-e*
27) *ú-ša-ar-ši-id-ma*
28) *i-na* ESIR.UD.DU.A *ù* SIG$_{4}$.AL.ÙR.RA
29) *ú-za-aq-qí-ir-ša ḫu-úr-sa-ni-iš*

i 20–29) In the Ka-dingirra district, which is in Babylon, I built a palace, a building (that is) an object of wonder for the people, the bond of the land, a *kummu*-building, (and) the abode of my royal majesty. That which no king among the (former) king(s) had built, (I did): I secured its foundation on the surface (lit. “breast”) of the netherworld, at the level of the water table, and raised it as high as a mountain using bitumen and baked brick.

30) *iš-tu ti-a-am-tim e-li-⸢tim⸣*
31) *a-di ti-a-am-tim ša-ap-li-⸢tim⸣*

Col. ii

1) MA.DA.MA.DA *kà-la-ši-na*
2) *ša* ^{d}AMAR.UTU *be-lí re-é-ú-si-na ia-ti iš-ru-kam*
3) *[ni]-⸢šim⸣ a-ši-ib li-ib-bi-ši-na*
4) *⸢ki-i-num uš-te-te⸣-ši-ir la ma-gi-ri a-lu-uṭ*
5) *a-na* É.⸢GAL *mu-ša⸣-ab šar-ru$_{4}$-ti-ia*
6) *ki-ša-ad-su-⸢nu ú-ka-an-ni⸣-iš-ma*
7) *ú-ša-aš-ša-a [tu-up]-⸢ši⸣-kam*
8) *ša re-di-i* MA.DA.MA.[DA *ra-ap-ša-a*]-*⸢ti⸣*
9) *šu-ma-an-šu-un aš-ṭú-úr-ma aš-[ku-un-šu-nu-ti]*

i 30–ii 9) From the Upper Sea to the Lower Sea, (in) all of the lands that the god Marduk, my lord, gave me to shepherd, (with regard to) the people living inside them: I looked after the loyal (and) kept the insubmissive in check. I bent their necks to the palace, the residence of my royal majesty, and made them carry [bask]ets (of earth). For controlling (the people of) [widespre]ad lan[ds], I recorded their names and ass[igned them (tasks)].

10) GIŠ.EREN.GIŠ.EREN *⸢da⸣-[nu$_{4}$-tim]*
11) *iš-tu la-ab-na-nim* GIŠ.TIR *e-el-⸢le⸣-[tim lu ú-bi-lam]*
12) *a-na ṣú-lu-li-ša [ú-ša-at-ri-iṣ]*
13) GIŠ.IG.GIŠ.IG *e-re-nim ⸢ṣi⸣-[ra-a-ti]*
14) ZABAR *ú-ḫa-al-[li-ip-ma]*
15) *e-ma* KÁ.KÁ *kà-la-ši-na e-⸢er⸣-[te-et-ti]*
16) KUN$_{4}$.KUN$_{4}$ *ù* NU.KÚŠ.⸢Ù⸣.[NU.KÚŠ.Ù]

ii 10–17) [I brought] (beams of) h[ard] cedar from Lebanon, the hol[y] forest, [(and) had (them) stretched (over it)] for its roof. I plated i[mmense] doors of cedar with bronze and fi[xed] (them) wherever there were gates, (in) all of them. I ca[st] silver and copper threshold(s) and *nukuššû*-fitting[s].

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i 26–29 This passage closely parallels Nbk. 20 (C011) i 1′–4′. In lieu of *i-ši-id-sa i-na i-ra-at ki-gal-lim mé-eḫ-ra-<at> me-e ú-ša-ar-ši-id-ma*, “I secured its foundation on the surface (lit. “breast”) of the netherworld, at the level of the water table,” Nbk. 20 (C011) i 1′–3′ have *[i]-⸢na ki-gal-lu re-eš⸣-[ti-im mé-eḫ-ra-at me-e i]-⸢na⸣ i-⸢ra⸣-at er-ṣé-tim ⸢ra-pa-áš-tim⸣ [te]-⸢me⸣-en-ša ú-ša-ar-ši-id-⸢ma⸣*, “I secured its [fou]ndation [o]n the primor[dial] netherworld, [at the level of the water table, o]n the surface (lit. “breast”) of the broad netherworld.” Compare Nbk. 19 (C34) iii 32–35, which have *in ki-gal-lam re-eš-ti-im in i-ra-at er$_{4}$-ṣé-tim ra-pa-áš-tim in* ESIR.UD.DU.A *ù* SIG$_{4}$.AL.ÙR.RA *ú-ša-ar-ši-id te-me-en-ša*, “Using bitumen and baked brick, I secured its foundation on the primordial netherworld, on the surface (lit. “breast”) of the broad netherworld.”

i 28–29 This description of the construction of the South Palace’s superstructure is also attested in Nbk. 11 (Prism) v 1′–2′; and Nbk. 20 (C011) i 4′. It is not, however, used in Nbk. 19 (C34).

ii 3 On ex. 1, col. i probably ended with this line.

ii 9 *šu-ma-an-šu-un aš-ṭú-úr-ma aš-[ku-un-šu-nu-ti]* “I recorded their names and ass[igned them (tasks)]”: The names of some of these individuals are preserved in Nbk. 11 (Prism) v 35′–vii 29′.

ii 13–17 GIŠ.IG.GIŠ.IG *e-re-nim ⸢ṣi⸣-[ra-a-ti]* ZABAR *ú-ḫa-al-[li-ip-ma] e-ma* KÁ.KÁ *kà-la-ši-na e-⸢er⸣-[te-et-ti]* KUN$_{4}$.KUN$_{4}$ *ù* NU.KÚŠ.⸢Ù⸣.[NU.KÚŠ.Ù] *ša ka-às-pa ù e-ra-a ⸢ap⸣-[ti-iq]* “I plated i[mmense] doors of cedar with bronze and fi[xed] (them) wherever there were gates, (in) all of them. I ca[st] silver and copper threshold(s) and *nukuššû*-fitting[s]”: Compare Nbk. 19 (C34) iii 38–40, which have BÀD *da-num in* ESIR.UD.DU.A *ù* SIG$_{4}$.AL.ÙR.RA *ú-ša-às-ḫi-ir-šu*, “I surrounded (it) with a fortified wall using bitumen and baked brick”; this passage is also attested in Nbk. 11 (Prism) v 5′–6′.

17) *ša ka-às-pa ù e-ra-a ⸢ap⸣-[ti-iq]*
18) *a-na* ^{d}AMAR.UTU *i-⸢li⸣ [ba-ni-ia]*
19) *ut-né-en-ma qá-[ti aš-ši]*
20) *i-na qí-bi-ti-ka ṣi-ir-⸢tim⸣ [ša la na-ka-ri]*
21) É *e-pú-šu la-la-⸢ša⸣ [lu-uš-bi-im]*
22) *i-na qé-er-bi-ša ši-bu-⸢tim⸣ [lu-uk-šu]-⸢ud⸣*
23) *lu-uš-ba-a ⸢li-tu-ú-tim še-e-di dú-um-qú⸣ na-ṣi-ri*
24) *⸢ù⸣ i-li mu-ša-al-li-mu*
25) *lu ka-a-a-an qé-re-eb-ša*
26) *⸢ša⸣* LUGAL.LUGAL *ki-ib-ra-a-tim ša ka-la te-ne-še-e-tim*
27) *a-ši-ib ka-ar-ri ša ap-ru a-ga-a-am*
28) *le-e-qú-ú šar-ru-ú-tim*
29) *bi-la-su-nu ka-bi-it-ti*
30) *lu-um-ḫu-úr qé-re-eb-ša*
31) *pe-er-ʾi-ia i-na qé-re-bi-ša*
32) *a-na da-ra-a-tim ṣa-al-ma-at qá-qá-dam li-bé-e-lu*

ii 18–32) I prayed to the god Marduk, the god [who created me] and raised up my hand(s): "By your exalted command, [which cannot be altered, may I be sated with] the luxuriousness of the house that I built. May I [reac]h the prime of (my) li[fe] (and) attain very old age inside it. May a good *šēdu*-spirit who protects (life) and a god who preserves well-being always be inside it. May I receive inside it the substantial tribute of kings of the (four) quarters (of the world and) all of the people who sit of throne(s), wear crowns, (and) assume the position of king. Inside it, may my descendants rule over the black-headed (people) forever."

19

Like the previous text (Nbk. 18 [C29]), this Akkadian inscription was commissioned in order to commemorate Nebuchadnezzar II's renovation of the old palace (South Palace). It is presently known from a single three-column cylinder; the script is contemporary Neo-Babylonian. The prologue not only describes some of the king's building activities at Babylon (especially Marduk's temple Esagil and ziggurat Etemenanki, the inner wall Imgur-Enlil, and the new outer wall) and Borsippa (namely Ezida), but also details what was given as regular daily offerings to the deities Marduk, Zarpanītu, Nabû, Nanāya, Nergal, and Laṣ in Babylon, Borsippa, and Cutha. Moreover, this inscription mentions that Nebuchadnezzar built anew the Ebabbar temples of the god Šamaš at Sippar and Larsa, the Ekišnugal temple of the god Sîn at Ur, the E-ibbi-Anum temple of the god Uraš at Dilbat, the Edurgina temple of the god Bēl-ṣarbi at Bāṣ, and the Eanna temple of the goddess Ištar at Uruk, as well as provided sumptuous offering to those deities, especially for their New Year's festivals. Based on the information provided in the text, it is sometimes assumed that this inscription was composed in the later part of the king's long reign. Earlier scholarly literature often refers to this text as "[Nebuchadnezzar Cylinder] C34" or "Nebuchadnezzar Cylinder III, 4"; it is also occasionally called the "Middle Hill Cylinder."

CATALOGUE

Ex.	Museum Number	Provenance	Lines Preserved	cpn
1	Private collection	Probably Babylon	i 1–iii 59	n

COMMENTARY

The edition given here is based on the published copy of the inscription (1 R pls. 65–66), as well as R. Da Riva's careful transliteration (ZA 103 [2013] pp. 221–226). The reliance on the 1861 facsimile is due to the fact that the present whereabouts of this completely-intact clay cylinder are unknown and no complete and legible photographs of it have been published; as pointed out by Da Riva (ibid. p. 221 n. 52), the only photograph of the cylinder is in Robinson, Catalogue 77 (p. 133), but it is not sufficient for collating the inscription. There have been suggestions that it is in the collection of Martin Bodmer in Geneva, but this has not been confirmed by the authors or by Da Riva, who investigated the matter over a decade ago. It is clear from Robinson, Catalogue 77 pp. 132–134 no. 127, that the three-column Nebuchadnezzar II cylinder published in 1 R (pls. 65–66) had been in the Thomas Phillipps Library, until it was broken up and sold. The assumption that it was purchased (via the bookseller H. Eisemann) by Bodmer between 1948 and 1954 is not unfounded since Bodmer is reported to have purchased a Neo-Babylonian cylinder from the Phillipps collection. The cylinder presently known in the Bodmer Collection (CDLI no. P427638), however, is not the so-called "Middle Hill Cylinder," since that object is a two-column cylinder inscribed with a text recording Nebuchadnezzar's rebuilding of Ebabbar. Prior to Sir T. Phillipps owning it, the cylinder belonged to J. de Beauchamps, the Catholic-Armenian Vicar-General of the bishopric of Ispahan, and R. Mignan. For further details on the early history of the cylinder, see Da Riva, ZA 103 p. 221.

As far as it is possible to tell, the present text appears to be the latest-known of the inscriptions of Nebuchadnezzar whose main building accounts record the construction of the (old) South Palace: Nbk. 11 (Prism), 18 (C29), this text, and 20 (C011). In the case of Nbk. 11, this is evident from the fact that that text's prologue does not mention that the king had rebuilt E-ibbi-Anum (the temple of the god Uraš at Dilbat) or that he had laid the foundations of Eanna (the temple of the goddess Ištar at Uruk). Presumably, there would have been other clues, but these are now lost given Nbk. 11's incomplete state of preservation. The present text also appears to have been composed earlier than Nbk. 31 (C33). This is based on the following: (1) the C33 inscription records the rebuilding of the Ebabbar temples at Sippar and Larsa, Edurgina at Bāṣ, E-ibbi-Anum at Dilbat, Eanna at Uruk, and Ekišnugal at Ur as a group, rather than individually; (2) work on the Eanna temple is regarded as being completed (or in the advanced stages) in Nbk. 31, whereas the present text mentions only that that temple's foundations had been laid; and (3) the C33 text records numerous other accomplishments of the king, including the renovation of four temples at Babylon and the completion of Ṭābi-supūršu (the city wall of Borsippa). Of course, this is not concrete proof of the chronological sequence of these two inscriptions since one could argue that the prologue of this text follows the model of Nbk. 11 (Prism), a text also commissioned to commemorate work on the South Palace, while Nbk. 31 (C33) uses a different prologue written for inscriptions composed for texts intended to be deposited in temples. Tentatively, Nbk. 31 is regarded as being the later of the two texts. Without question, Nbk. 2 (East India House), 23 (C35), and 36 (C031) were composed much later than the present text since those two inscriptions include descriptions of the rebuilding of the old palace in their prologues.

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TEXT

Col. i

1) ^{d}*na-bi-um-ku-du-úr-ri-ú-ṣu-úr* LUGAL *mi-ša-ri-im*
2) *re-é-a-um ki-i-num mu-ut-ta-ru-ú te-ne-še-ti*
3) *mu-uš-te-ši-ir ba-ʾu-la-a-ti* ^{d}EN.LÍL ^{d}UTU *u* ^{d}AMAR.UTU
4) *mu-uš-ta-lam a-ḫi-iz ne-mé-qí mu-uš-te-eʾ-um ba-la-ṭam*
5) *na-a-dam la mu-up-pa-ar-ku-ù*
6) *za-ni-in é-sag-íl ù é-zi-da*
7) DUMU ^{d}*na-bi-um*-IBILA-*ú-ṣu-úr šar ba-bi-lam*.KI *a-na-ku*

i 1–7) Nebuchadnezzar (II), king of justice, the true shepherd who is the leader of the people, the one who ensures that the subjects of the gods Enlil, Šamaš, and Marduk are looked after correctly, the one who deliberates (and) acquires wisdom, the one who constantly seeks out life, the pious (and) unceasing one, the one who provides for Esagil and Ezida, son of Nabopolassar, king of Babylon, am I.

8) *ì-nu-um* ^{d}AMAR.UTU EN *ra-bí-ù a-na be-lu-ut* MA.DA
9) *iš-ša-an-ni-ma*
10) *ni-šim ra-ap-ša-a-ti a-na re-é-ú-ti i-dì-nam*
11) *a-na* ^{d}AMAR.UTU *i-lu ba-ni-ia pa-al-ḫi-iš lu ú-ta-aq-qu*
12) *a-na ša-a-ṭa*$_4$ *sè-er-de-e-šu lu ú-šak-an-iš ki-ša-dam*
13) *sa-at-tu-ku-šu du-uš-šu-ú-tim*
14) *ni-id-ba-a-šu e-el-lu-ú-tim*
15) *e-li ša pa-nim ú-ša-te-er*

i 8–15) When the god Marduk, the great lord, raised me up to rule over the land and gave me a widespread people to shepherd, I paid reverent attention to the god Marduk, the god who created me, bent my neck down to his chariot pole, (and) made his abundant *sattukku*-offerings and his pure *nindabû*-offerings more plentiful than before.

16) *ša u*$_4$*-um 1-en* GU$_4$.MAḪ.E *ma-ra-a* GU$_4$.ŠU.DU$_7$
17) 44 *zu-lu-ḫe-e da-am-qù-tim*
18) *qá-du-um ša* DINGIR.DINGIR *é-sag-íl ù* DINGIR.DINGIR *ba-bi-lam*.KI
19) *nu-ú-num iṣ-ṣu-ru ú-šu-um-mu pe-la-a si-ma-at ap-pa-ri-im*
20) *di-iš-pa-am ḫi-me-tim ši-iz-bi du-mu-uq ša-am-nim*

i 16–28) Every day: one fattened prize bull, (one) uncastrated bull, forty-four fine *zuluḫḫû*-sheep, along with (everything) that (pertains to) the gods of Esagil and the gods of Babylon: fish, bird(s), *ušummu*-rodent(s), egg(s) — the best thing(s) from the marshes — honey, ghee, milk, the best oil, sweet *kurunnu*-wine, "mountain beer," the pure(st) wine, (and) wine of the lands Izalla, Tuʾimmu, Ṣimminu, Ḫilbūnu, Arnabānu,

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i 16–28 Lists of items given as offerings appear in a handful of other known inscriptions of Nebuchadnezzar II. Those for the god Marduk and the goddess Zarpanītu at Babylon are also recorded in NeKC frgm. 1 1´–10´; WBA iv 23–57; and WBC ii 1´–2*.

21) *ku-ru-un-num da-aš-pa-am ši-ka-ar* SA.TU.UM
22) *ka-ra-nam e-el-lu ka-ra-nam* KUR.*i-za-al-lam*
23) KUR.*tu-uʾ-im-mu* KUR.*ṣi-im-mi-ni* KUR.*ḫi-il-bu-nim*
24) KUR.*a-ra-na-ba-nim* KUR.*su-ú-ḫa-am*
25) KUR.É-*ku-ba-tim ù* KUR.*bi-ta-a-tim*
26) *ki-ma me-e na-a-ri la ni-bi-im*
27) *i-na* GIŠ.BANŠUR ^{d}AMAR.UTU *ù* ^{d}*zar-pa-ni-tum*
28) EN.MEŠ-*e-a lu ú-da-aš-ša-am*
29) *pa-pa-ḫa šu-ba-at be-lu-ti-šu*
30) KÙ.GI *na-am-ra-am ša-al-la-ri-iš lu aš-ta-ak-ka-an*
31) *ká-ḫi-li-sù* KÙ.GI *ú-ša-al-bi-iš-ma*
32) É *a-na* ^{d}*zar-pa-ni-tum be-el-ti-ia*
33) *ku-uz-ba-am ú-za-ʾi-in*
34) *é-zi-da šu-ba-at* ^{d}*lugal-dìm-me-er-an-ki-a*
35) *pa-pa-ḫa* ^{d}*na-bi-um ša qé-re-eb é-sag-íl*
36) *si-ip-pu-šu ši-ga-ru-šu ù giš-ká-na-ku-šu*
37) KÙ.GI *ú-ša-al-bi-iš-ma*
38) É *ki-ma u*$_{4}$*-um lu ú-na-am-mi-ir*$_{4}$
39) *é-temen-an-ki zi-qú-ra-at ba-bi-lam*.KI
40) *i-na ḫi-da-a-ti ù ri-ša-a-ti e-pú-uš*
41) *ba-bi-lam*.KI *ma-ḫa-az* EN *ra-bí-ù* ^{d}AMAR.UTU
42) *im-gu-úr*-^{d}EN.LÍL *du-úr-šu ra-bí-a-am*
43) *ú-ša-ak-li-il*
44) *i-na* ZAG.DU$_{8}$ KÁ.GAL.KÁ.GAL AM.AM URUDU
45) *e-ek-du-tim ù* MUŠ.ḪUŠ.<MUŠ>.ḪUŠ *še-zu-zu-ú-ti uš-zi-iz*
46) *ḫi-ri-su aḫ-re-e-ma šu-pu-ul me-e ak-šu-ud*
47) *ki-bi-ir-šu in* ESIR.UD.DU.A *ù* SIG$_{4}$.AL.ÙR.RA
48) *lu ab-nim*
49) *za-ra-ti ki-ib-ri ša* BÀD *da-núm*
50) *ša ki-ma* SA.TU.UM *la ut-ta-aš-šu*
51) *in* ESIR.UD.DU.A *ù* SIG$_{4}$.AL.ÙR.RA *ú-še-pí-iš*

Col. ii

1) *aš-šum ma-aṣ-ṣa-ar-ti é-sag-íl du-un-nu-nim*
2) *le-em-num ù ša-ag-gi-šu*
3) *a-na ba-bi-lam*.KI *la sa-na-qá-am*
4) *ša ma-na-ma šar ma-aḫ-ri-im la i-pú-šu*
5) *in ka-ma-at ba-bi-lam*.KI BÀD *da-núm*
6) *ba-la-ar* ^{d}UTU.È *ba-bi-lam ú-ša-às-ḫi-ir*
7) *ḫi-ri-su aḫ-re-e-ma*
8) *ki-bi-ir-šu in* ESIR.UD.DU.A *ù* SIG$_{4}$.AL.ÙR.RA
9) *ú-za-aq-qí-ir ḫu-úr-sa-ni-iš*
10) *i-ta-at ba-bi-<lam>*.KI *ši-pí-ik* SAḪAR.ḪI.A *ra-bí-ù-tim*
11) *aš-ta-ap-pa-ak-šu*
12) *mi-li ka-aš-ša-am me-e ra-bí-ù-tim*
13) *ki-ma gi-pí-iš ti-a-am-tim ú-ša-al-mi-iš*
14) *ap-pa-ri-am lu uš-ta-às-ḫi-ir-šu*
15) *a-na ša-da na-pí-iš-ti ni-šim ba-bi-lam*.KI *aš-ku-nim*
16) *i-na ma-ḫa-az* MA.DA-*šu-me-rí ù ak-ka-di-im*
17) *šu-um-šum ú-ša-te-er*
18) *é-zi-da* É *ki-i-nim in ba-ar-sí-pà*

Sūḫu, Bīt-Kubāti, and Bītāti — like the waters of countless rivers — I copiously provided (all of this) for the table of the god Marduk and the goddess Zarpanītu, my lords.

i 29–33) I put bright gold (on the walls of) the cella, the seat of his (Marduk's) lordship, as if (it was) *šallaru*-plaster. I had Kaḫilisu clad with gold and (then), for the goddess Zarpanītu, my lady, I decorated (her) room with sexual charm(s).

i 34–38) (With regard to) Ezida, the residence of the god Lugaldimmerankia (and) the cella of the Nabû that is inside Esagil, I decorated its door-jamb(s), door bolt(s), (and) *giškanakku*(s) with gold and made (that) room shine like daylight.

i 39–40) During joyous celebrations, I (re)built Etemenanki, the ziggurat of Babylon.

i 41–45) (With regard to) Babylon, the cult center of the great lord, the god Marduk, I completed Imgur-Enlil, its great wall. I stationed fierce wild bulls of copper and raging *mušḫuššu*-dragons at the door-jamb(s) of its gates.

i 46–48) I dug out its moat and reached the water table. I built its embankment(s) using bitumen and baked brick.

i 49–51) I had the *zāratu*-feature(s) of the embankment(s) of the fortified wall, which like a mountain cannot be shaken, built using bitumen and baked brick.

ii 1–9) In order to strengthen the protection of Esagil (so that) no evil-doer or murderer can come near Babylon, (I did something) that no that no king of the past had done: In the outskirts of Babylon, I had Babylon surrounded with a fortified wall on the eastern bank. I dug out its moat and raised its embankment(s) as high as a mountain using bitumen and baked brick.

ii 10–17) Around Babylon, I heaped up large earthen mounds (and) had it surrounded with a massive flood, a huge expanse of water, like the expanse of the sea. I surrounded it on all sides with marsh(es and) established Babylon as a mountain (to protect) the life of the people. I made its name surpassing among the cult centers of the land of Sumer and Akkad.

ii 18–23a) (With regard to) Ezida, the true house,

19) *e-eš-ši-iš e-pú-uš e-re-nim ṣu-lu-li-šu* 20) KÙ.GI *na-am-ra-am ú-ša-al-bi-iš* 21) *in* KÙ.GI KÙ.BABBAR NA$_4$.NA$_4$ *ni$_5$-sì-iq-tim* 22) *e-ra-a* GIŠ.MES.<MÁ>.KAN.NA *e-re-nim* 23) *ú-za-ʾi-in ši-ki-in-šu* ^{d}*na-bi-um ù* ^{d}*na-na-a*	I built (it) anew in Borsippa (and) had the cedar (beams) of its roof clad with bright gold. I decorated its structure with gold, silver, precious stones, copper, *musukkannu*-wood (and) cedar.
24) *in ḫi-da-a-ti ù ri-ša-a-ti* 25) *šu-ba-at ṭú-ub li-ib-bi qé-er$_4$-ba-šu ú-še-ši-ib* 26) *ša u$_4$-um 1-en* GU$_4$.MAḪ.E *ma-ra-a* GU$_4$.ŠU.DU$_7$ 27) 16 *pa-si-il-lum bi-it-ru-tim* 28) *qá-du-um ša* DINGIR.DINGIR *ba-ar-sí-pà*.KI 29) *i-si-iḫ nu-ú-nim iṣ-ṣu-ru-um ú-šu-um-mu* 30) *pé-la-a sì-ma-at ap-pa-ri-am* 31) *da-aš-pa-am sì-ra-aš ku-ru-un-nim* 32) *ši-ka-ar* SA.TU.UM *ka-ra-nam e-el-lam* 33) *di-iš-pa ḫi-me-tim ši-iz-ba-am ú-ul ša-am-nim* 34) GIŠ.BANŠUR ^{d}*na-bi-um ù* ^{d}*na-na-a* EN.MEŠ-*e-a* 35) *e-li ša pa-nim ú-ṭa-aḫ-ḫi-id*	ii 23b–35) During a joyous celebration, I made the god Nabû and the goddess Nanāya reside inside it, (on) the seat of (their) happiness. Every day: one fattened prize bull, (one) uncastrated bull, sixteen prime quality *pasillu*-sheep, along with (everything) that (pertains to) the gods of Borsippa: string(s) of fish, bird(s), *ušummu*-rodent(s), egg(s) — the best thing(s) from the marshes — sweet beer, *kurunnu*-wine, "mountain beer," the pure(st) wine, honey, ghee, milk, (and) the finest oil — I provided (all of this) more lavishly than in the past for the table of the god Nabû and the goddess Nanāya, my lords.
36) *ša u$_4$-um* 8 UDU.UDU *gi-né-e* ^{d}NÈ.ERI$_{11}$.GAL 37) ^{d}*la-aṣ* DINGIR.DINGIR *ša é-mes-lam ù* GÚ.DU$_8$.A.KI *ú-ki-in*	ii 36–37) Every day, I confirmed eight sheep as *ginû*-offering(s) for the god Nergal (and) the goddess Laṣ, (as well as) the (other) gods Emeslam and Cutha.
38) *sa-at-tu-uk* DINGIR GAL.GAL *uš-pa-ar-zi-iḫ-ma* 39) *e-li gi-né-e la-bí-ri gi-na-a ú-ša-te-er*	ii 38–39) I abundantly provided for the *sattukku*-offering(s) of the great gods and made *ginû*-offering(s) surpass the original *ginû*-offering(s).
40) *é-babbar-ra ša* ZIMBIR.KI *a-na* ^{d}UTU *ù* ^{d}*a-a* 41) *bé-e-le-e-a e-eš-ši-iš e-pú-uš*	ii 40–41) (With regard to) Ebabbar of Sippar, I built (it) anew for the god Šamaš and the goddess Aya, my lords.
42) *é-babbar-ra ša la-ar-sa-am*.KI *a-na* ^{d}UTU *ù* ^{d}*a-a* 43) EN.MEŠ-*e-a e-eš-ši-iš e-pú-uš*	ii 42–43) (With regard to) Ebabbar of Larsa, I built (it) anew for the god Šamaš and the goddess Aya, my lords.
44) *é-kiš-nu-gál ša úri*.KI *a-na* ^{d}EN.ZU EN 45) *na-ra-am šar-ru$_4$-ti-ia e-eš-ši-iš e-pú-uš*	ii 44–45) (With regard to) Ekišnugal of Ur, I built (it) anew for the god Sîn, (my) lord, the one who loves my royal majesty.
46) *é-i-bí-^{d}a-num ša dil-bat*.KI *a-na* ^{d}*uraš* 47) EN-*ia e-eš-ši-iš e-pú-uš*	ii 46–47) (With regard to) E-ibbi-Anum of Dilbat, I built (it) anew for the god Uraš, my lord.

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ii 23b–35 Lists of items given as offerings to the god Nabû and the goddess Nanāya at Borsippa are also recorded in Nbk. 11 (Prism) iii 3´b–14´; WBA vi 51–vii 20; and WBC iv 1–25.

ii 36–37 The presentation of *ginû*-offerings at Cutha is also recorded in the prologue of Nbk. 11 (Prism) iii 15´–16´.

ii 40–59 This inscription and the slightly-earlier Nbk. 11 (Prism) treat the rebuilding/renovation of the temples throughout Babylonia individually, rather than as a group. Compare, for example, Nbk. 31 (C33) ii 28–38, which have *é-babbar-ra* É ^{d}UTU *ša* ZIMBIR.KI *é-dúr-gi-na* É ^{d}LUGAL-GIŠ.ÁSAL *ša* URU.*ba-aṣ é-i-bí-^{d}a-num* É ^{d}*uraš ša dil-bat*.KI *é-an-na* É ^{d}*iš-tar ša* UNUG.KI *é-babbar-ra* É ^{d}UTU *ša larsa*.KI *é-kiš-nu-gál* É ^{d}EN.ZU *ša úri*.KI *e-eš-re-e-ti* DINGIR GAL.GAL *e-eš-še-eš$_{15}$ e-pú-uš-ma ú-ša-ak-li-il ši-pí-ir-ši-in* "(With regard to) Ebabbar, the temple of the god Šamaš of Sippar, Edurgina, the temple of the god Bēl-šarbi of Bāṣ, E-ibbi-Anum, the temple of the god Uraš of Dilbat, Eanna, the temple of the goddess Ištar of Uruk, Ebabbar, the temple of the god Šamaš of Larsa, (and) Ekišnugal, the temple of the god Sîn of Ur, the sanctuaries of the great gods, I built (them) anew and completed their structure(s)." Note that the Ebabbar temple at Larsa is placed later in the list and Edurgina is moved up close to the beginning. It is clear from this passage (ii 40–59) that this inscription was composed later than Nbk. 11 (Prism), since that text does not record work on E-ibbi-Anum at Dilbat and Eanna at Uruk.

ii 40–41 For further information on the Ebabbar temple at Sippar, see the on-page note to Nbk. 11 (Prism) iii 19´–21´.

ii 42–43 The Ebabbar temple at Larsa is discussed in the on-page note to Nbk. 11 (Prism) iii 22´–23´.

ii 44–45 For more details about the temple of the moon-god Sîn at Ur, Ekišnugal, see the on-page note to Nbk. 11 (Prism) iii 24´–25´.

ii 46–47 Although no inscription of Nebuchadnezzar II specifically composed for this temple is known, E-ibbi-Anum, a building which has been positively identified in the archaeological record, is occasionally mentioned in Nebuchadnezzar II's texts. See Nbk. 31 (C33) ii 28–38; 32 (C36) iii 5–14; C32 ii 33–46; C37 ii 59–71; C38 iii 4–25; NeKA iii´ 4´–5´; WBA xiv 4´–6´; and WBC vii 71–72. Dilbat is a small city southeast of Babylon on the eastern bank of the Euphrates River and the cult center of the god Uraš and the goddess Ninegal. Although little is known about the cultic topography of this small city, it is clear from two first-millennium ziggurat lists and a few Neo-Assyrian and Neo-Babylonian royal inscriptions that Dilbat's main temple was E-ibbi-Anum and its ziggurat was Eguba'anki, both were dedicated to the city's divine patron Uraš. Recent excavations have unearthed the Kassite-Period remains of E-ibbi-Anum; note that the first-millennium temple was located in a different part of Dilbat. For further details, see, for example, George, House Most High p. 102 no. 493; and Almamori and Bartelmus, ZA 111 (2021) pp. 174–190.

48) *é-dúr-gi-na ša* URU.*ba-aṣ a-na* ^{d}EN-*ṣar-bi*
49) EN-*ia e-eš-ši-iš e-pú-uš*
50) *sì-ma-a-ti re-eš-ta-a-ti*
51) *pel-lu-de-e qú-ud-mu-ú-tim*
52) *ša* ^{d}INANNA UNUG.KI *be-e-le-et* UNUG.KI *e-el-le-tim*
53) *ú-te-er aš-ru-uš-šu-un*
54) *a-na* UNUG.KI *še-e-du-ú-šu*
55) *a-na é-an-na la-ma-sa ša da-mi-iq-tim ú-te-er*
56) *te-me-en-na é-an-na la-bí-ri*
57) *a-ḫi-iṭ ab-re-e-ma*
58) *e-li te-me-en-ni-ša la-bí-ri*
59) *ú-ki-in uš-šu-ša*
60) ^{d}*na-bi-um-ku-du-úr-ri-ú-ṣu-úr*

Col. iii
1) *iš-ša-ak-ku ṣí-i-ri*
2) *za-ni-in ma-ḫa-az* DINGIR GAL.GAL *a-na-ku*
3) *a-na é-sag-íl ù é-zi-da*
4) *ka-aq-da-a ka-a-a-na-ak*
5) *à-aš-ra-at* ^{d}*na-bi-um ù* ^{d}AMAR.UTU *bé-e-le-e-a*
6) *aš-te-né-eʾ-a ka-a-a-nam*
7) *i-sì-na-a-ti-šu-nu da-am-qá-a-tim*
8) *a-ki-su-nu ra-bí-tim*
9) *in* GU$_4$.MAḪ.E.GU$_4$.MAḪ.E *pa-ag-lu-ti*
10) GU$_4$.ŠU.DU$_7$.GU$_4$.ŠU.DU$_7$
11) *zu-lu-ḫe-e da-am-qú-tim*
12) *im-mé-er mi-ir gu-uk-ka-al-am*
13) *ú-šu-um-mu pé-e-la-a nu-ú-num iṣ-ṣu-ru-um*
14) *sì-ma-at ap-pa-rim*
15) *ti-bi-ik sì-ra-aš la ni*$_5$*-bi ma-mi-iš ka-ra-nam*
16) *ša-at-ti-ša-am in nu-úḫ-ši ù* ḪÉ.GÁL-*e*
17) *in ma-ḫa-ri-šu-nu e-te-et-ti-iq*
18) *ni-šim ra-ap-ša-a-ti ša* ^{d}AMAR.UTU *bé-e-la*
19) *ú-ma-al-lu-ú qá-tu-ú-a*
20) *a-na ba-bi-lam*.KI *ú-ka-an-ni-iš*
21) *bi-la-at* MA.DA.MA.DA *bi-ši-it* SA.TU.UM
22) *ḫi-iṣ-ib ta-ma-a-tim qé-er*$_4$*-ba-šu am-ḫu-úr*
23) *a-na ṣi-il-li-šu da-ri-i*
24) *ku-ul-la-at ni-šim ṭa-bi-iš ú-pa-aḫ-ḫi-ir*
25) *ka-re-e* ŠE.IM *da-nu*$_4$*-tim*

ii 48–49) (With regard to) Edurgina of Bāṣ, I built (it) anew for the god Bēl-ṣarbi, my lord.

ii 50–59) I returned the original appurtenances (and) primordial rites of the goddess Ištar of Uruk, the pure lady of Uruk, (back) to their (original) place(s). I returned the *šēdu* to Uruk (and) the *lamassu* of goodness to Eanna. I examined (and) checked the original foundation(s) of Eanna and (then) firmly placed its foundations on top of the original foundation(s).

ii 60–iii 6) Nebuchadnezzar, the exalted ruler who provides for the cult centers of the great gods, am I. I myself am constantly present with regard to Esagil and Ezida. I constantly seek out the shrines of the gods Nabû and Marduk, my lords.

iii 7–17) (With regard to) their beautiful festivals, their great *akītu*-festival, in abundance and prosperity, I passed in front of them every year with powerful prize bulls, uncastrated bulls, fine *zuluḫḫû*-sheep, fattened sheep, *gukkallu*-sheep, *ušummu*-rodent(s), egg(s), fish, bird(s) — the best thing(s) from the marshes — beer libations without number, (and) wine as if (it were) water.

iii 18–26) (With regard to) the widespread people whom the god Marduk, my lord, had entrusted to me, I made them submit to Babylon. Inside it (the palace), I received the produce of the lands, the yield of the mountains, (and) the wealth of the seas. I gladly gathered all of the people under its eternal protection. I heaped up for it countless, massive piles of grain.

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ii 48–49 More details about Edurgina can be found in the on-page note to Nbk. 11 (Prism) iii 26′–27′.

ii 50–59 References to Nebuchadnezzar II's rebuilding of Eanna, the temple of the goddess Ištar at Uruk, are regularly attested in royal inscriptions: Nbk. 31 (C33) ii 28–38; 32 (C36) iii 5–14; C32 ii 33–46; C37 ii 59–71; C38 iii 4–25; B23 lines 7–10; C310 ii 10–34; NeKA iii′ 9′–12′; and WBC viii 1–4. The present inscription appears to be the earliest-known text of Nebuchadnezzar to include reference to Eanna in its prologue. It is clear from ii 56–59 that work on this important temple of Ištar was still in the early phases of construction and that its superstructure had not yet been built. The king's work on the building can be confirmed from brick inscriptions (B23). Eanna, which is well attested in both the textual and archaeological records, dominated the landscape of Uruk from the Ur III Period (ca. 2112–2004) until the reign of the Persian king Xerxes I (r. 485–465), who destroyed it after putting down a rebellion in southern Babylonia; Ištar's cult was revived in the Seleucid Period (323–63), but on a much smaller scale. The size of the Eanna temple complex was truly impressive. According to the Standard Babylonian Version of the Poem of Gilgamesh, Eanna occupied nearly thirty percent of the city: "[One *šār* is] city, [one *šār*] date-grove, one *šār* is clay-pit, half a *šār* the temple of Ištar: [three *šār*] and a half, Uruk, (its) measurement." German excavations at Uruk have confirmed that Eanna took up a significant portion of the city (ca. six hectares). For further information, see, for example, George, House Most High pp. 67–68 no. 75; Crüsemann et al., Uruk; and Potts, Uruk. For details about its cult in the Neo-Babylonian Period, see Beaulieu, Pantheon of Uruk.

iii 5 *à-aš-ra-at* "the shrines of": In some words whose initial root consonant was an aleph, Neo-Babylonian scribes sometimes used an extra vowel sign at the beginning of the word. This feature was used in the Code of Ḫammu-rāpi. In the case of the word *ešertu*, when it was written as *ašrāt*(*i*), the scribes uniformly used the PI sign, instead of the A sign. See, for example, Npl. 7 (C12) lines 5 and 34, Nbk. 21 (C013/C016/C025) i 3, and Nbk. 27 (C41) i 24. Compare also *à-ša-ar-ša* ("whose emplacement") in Nbk. 27 ii 6 and *à-ar-ka* ("long") in Nbk. 31 (C33) iii 44.

iii 7–17 Lists of items given as offerings during New Year's festivals are also recorded in Nbk. 11 (Prism) iv 1′–5′.

26) *la ni$_5$-bi aš-ta-pa-ak-šu*
27) *ì-nu-šu* É.GAL *mu-ša-ab šar-ru$_4$-ti-ia*
28) *ma-ar-ka-às ni-šim ra-bí-a-tim*
29) *šu-ba-at ri-ša-a-ti ù ḫi-da-a-tim*
30) *a-šar ka-ad-ru-tim uk-ta-an-na-šu*
31) *i-na ba-bi-lam.*KI *e-eš-ši-iš e-pú-uš*
32) *in ki-gal-lam re-eš-ti-im*
33) *in i-ra-at er$_4$-ṣé-tim ra-pa-áš-tim*
34) *in* ESIR.UD.DU.A *ù* SIG$_4$.AL.ÙR.RA
35) *ú-ša-ar-ši-id te-me-en-ša*
36) *e-re-nim da-nu$_4$-tim ul-tu la-ab-na-nim qí-iš-tim*
37) *e-el-le-tim a-na ṣú-lu-li-ša lu ú-bí-lam*
38) BÀD *da-núm*
39) *in* ESIR.UD.DU.A *ù* SIG$_4$.AL.ÙR.RA
40) *ú-ša-às-ḫi-ir-šu*
41) *pa-ra-aṣ šar-ru$_4$-ti šu-lu-uḫ be-lu-tim*
42) *i-na li-ib-bi-ša ú-ša-pa-am*
43) *aš-ši qá-ta ú-sa-al-la-a* EN EN.EN
44) *a-na* ^{d}AMAR.UTU *re-mé-ni-i il-li-ku su-pu-ú-a*
45) EN MA.DA.MA.DA ^{d}AMAR.UTU
46) *ši-mi ṣi-it pí-ia*
47) É *e-pú-šu la-la-ša lu-uš-bi-am*
48) *i-na ba-bi-lam.*KI *in qé-er$_4$-bi-šu*
49) *ši-bu-tu lu-uk-šu-ud*
50) *lu-uš-ba-a li-it-tu-ti*
51) *ša* LUGAL.LUGAL *ki-ib-ra-a-tim*
52) *ša ka-la te-ne-še-e-ti*
53) *bi-la-su-nu*
54) *ka-bi-it-ti*
55) *lu-um-ḫu-úr qé-re-eb-ša*
56) *li-pu-ú-a*
57) *i-na qé-er$_4$-bi-ša*
58) *a-na da-rí-a-tim*
59) *ṣal-ma-at qá-qá-dam li-bé-e-lu*

iii 27–31) At that time, in Babylon I built anew a palace, the residence of my royal majesty, the bond of the great people, the seat of joyous celebrations, (and) the place where important people are forced to submit.

iii 32–40) Using bitumen and baked brick, I secured its foundation on the primordial netherworld, on the surface (lit. "breast") of the broad netherworld. I brought (beams of) hard cedar from Lebanon, the holy forest, to be its roof. I surrounded (it) with a fortified wall using bitumen and baked brick.

iii 41–44) Inside of it (the palace), I proclaimed royal decrees and lordly purification rites. I raised up (my) hand(s and) prayed to the lord of lords; my prayers went to the god Marduk, the merciful one:

iii 45–59) "O lord of the lands, Marduk, listen to the utterances of my mouth. May I be sated with the luxuriousness of the house that I have built. Inside it, may I reach the prime of (my) life (and) attain very old age in Babylon. May I receive inside it the substantial tribute of kings of the (four) quarters (of the world and) of all people. Inside it, may my descendants rule over the black-headed (people) forever."

20

A small fragment from the left side of a multi-column clay cylinder is inscribed with an Akkadian text that is written in contemporary Neo-Babylonian script and commemorates one of Nebuchadnezzar II's many building activities in his imperial capital, possibly the old palace (South Palace). Previous editions and studies sometimes refer to this text as "[Nebuchadnezzar Cylinder] C011" or "Nebuchadnezzar Cylinder-fragment I, 1."

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19 iii 32–35 *in ki-gal-lam re-eš-ti-im in i-ra-at er$_4$-ṣé-tim ra-pa-áš-tim in* ESIR.UD.DU.A *ù* SIG$_4$.AL.ÙR.RA *ú-ša-ar-ši-id te-me-en-ša*, "Using bitumen and baked brick, I secured its foundation on the primordial netherworld, on the surface (lit. "breast") of the broad netherworld": Compare Nbk. 18 (C29) i 26–27, which have *i-ši-id-sa i-na i-ra-at ki-gal-lim mé-eḫ-ra-<at> me-e ú-ša-ar-ši-id-ma*, "I secured its foundation on the surface (lit. "breast") of the netherworld, at the level of the water table"; and Nbk. 20 (C011) i 1′–3′, which have [*i*]-⸢*na ki-gal-lu re-eš*⸣-[*ti-im mé-eḫ-ra-at me-e i*]-⸢*na*⸣ *i*-⸢*ra*⸣-*at er-ṣé-tim* ⸢*ra-pa-áš-tim*⸣ [*te*]-⸢*me*⸣-*en-ša ú-ša-ar-ši-id*-⸢*ma*⸣, "I secured its [fou]ndation [o]n the primor[dial] netherworld, [at the level of the water table, o]n the surface (lit. "breast") of the broad netherworld."

19 iii 38–40 BÀD *da-núm in* ESIR.UD.DU.A *ù* SIG$_4$.AL.ÙR.RA *ú-ša-às-ḫi-ir-šu*, "I surrounded (it) with a fortified wall using bitumen and baked brick": This passage is also attested in Nbk. 11 (Prism) v 5′–6′. Compare Nbk. 18 (C29) ii 13–17, which have GIŠ.IG.GIŠ.IG *e-re-nim* ⸢*ṣi*⸣-[*ra-a-ti*] ZABAR *ú-ḫa-al*-[*li-ip-ma*] *e-ma* KÁ.KÁ *kà-la-ši-na e*-⸢*er*⸣-[*te-et-ti*] KUN$_4$.KUN$_4$ *ù* NU.KÚŠ.⸢Ù⸣.[NU.KÚŠ.Ù] *ša ka-às-pa ù e-ra-a* ⸢*ap*⸣-[*ti-iq*] "I plated i[mmense] doors of cedar with bronze and fi[xed] (them) wherever there were gates, (in) all of them. I ca[st] silver and copper threshold(s) and *nukuššû*-fitting[s]."

CATALOGUE

Museum Number	Excavation Number	Babylon Photo No.	Provenance	cpn
B 7 (formerly D 242)	BE 33467	1302	Babylon, Kasr 17x, Ištar Gate	c

COMMENTARY

F. Weiershäuser collated the inscription from the excavation photograph (Bab ph 1302). The provisional edition was improved by N. Heeßel's firsthand examination of B 7 in the Eski Şark Eserleri Müzesi (Istanbul).

The inscription is not sufficiently preserved to be able to establish with certainty its compositional relationship to Nbk. 18 (C29) and 19 (C34). From what little of the main building report is preserved, the present inscription could be composed after Nbk. 18 and before Nbk. 19 or (a little) earlier than Nbk. 18; see the on-page notes for additional details.

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2024 Van Buylaere, Babylon Collection pp. 123 and 150–152 no. 54 (edition, study)

TEXT

Col. i
1) ^{d}*na-bi-um-ku-du-úr-ri-ú-ṣu-úr* LUGAL KÁ.DINGIR.RA.⸢KI⸣
2) *ša* ^{d}AMAR.UTU *be-lí ra-bí-*⸢*ù*⸣
3) *i-*⸢*na ku-un*⸣ *li-*⸢*ib*⸣*-bi-šu ut-tu-*⸢*šu-ma*⸣
4) ⸢*šar*⸣*-ru-ti* ⸢*ki*⸣*-iš-šu-ti* MA.DA.MA.DA *i-*⸢*di*$^{?}$⸣*-[nam*$^{?}$*]*
5) ^{d}*na-bi-um pa-qí-id ki-iš-ša-at ša-me-*⸢*e ù*⸣ *[er-ṣe-tim]*
6) GIŠ.NÍG.GIDRU *i-ša-ar-tim ú-*⸢*ša-at*⸣*-[mi-ḫu qá-tu-uš-šu]*
7) *a-na ri-te-ʾe-e ni-[ši-im]*
8) ^{d}*za-ba*$_{4}$*-ba*$_{4}$ *ù* ^{d}*iš-tar i-na-a-ru [za-ʾi-ri-šu*$^{?}$*]*
9) *ù* ^{d}*èr-ra du-un-na-šu i-x-*[...]
10) *e-em-qá mu-ut-né-*⸢*en*⸣*-[nu-ù]*
11) *za-ni-in é-sag-íl ù [é-zi-da]*
12) [...] *x x x* [...]
Lacuna

i 1–12) Nebuchadnezzar (II), king of Babylon, whom the god Marduk — the great lord — selected in his steadfast heart, and (to whom) he *g*[*ave*] the power of over the lands, whose [hands] the god Nabû — overseer of the totality of heaven and [earth] — allowed to grasp a just scepter to constantly shepherd the pe[ople, *whose enemies*] the god Zababa and the goddess Ištar killed, and (to whom) the god Erra ... [...] his power, the wise (and) pious one who provides for Esagil [and Ezida, ...] ... [...]

Lacuna

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i 1–12 Compare Nebuchadnezzar II's titles and epithets in Nbk. 18 (C29) i 1–3 and Nbk. 19 (C34) i 1–7. The brief set of titulary in the former inscription could point to that inscription being composed earlier than the present one. However, since the main building report of this inscription (i 1′–4′) is not sufficiently preserved, no firm assessment on the date can be made.

i 8 ^{d}*za-ba*$_{4}$*-ba*$_{4}$ *ù* ^{d}*iš-tar* "the god Zababa and the goddess Ištar": The pairing of Zababa and Ištar in Nebuchadnezzar II's epithets also occurs in Nbk. 32 (C36) i 6, C37 i 8, and C38 i 6: *mu-uš-te-eʾ-ù áš-ra-a-ti* ^{d}*za-ba*$_{4}$*-ba*$_{4}$ *ù* ^{d}*iš-tar*, "the one who constantly seeks out the sanctuaries of the god Zababa and the goddess Ištar."

i 9 One would expect the verbal form *iš-ru-ku* "he granted."

1′) [_i_]-⸢_na ki-gal-lu re-eš_⸣-[_ti-im mé-eḫ-ra-at me-e_]
2′) [_i_]-⸢_na_⸣ _i_-⸢_ra_⸣-_at er-ṣé-tim_ ⸢_ra-pa-áš-tim_⸣
3′) [_te_]-⸢_me_⸣-_en-ša ú-ša-ar-ši-id_-⸢_ma_⸣
4′) ⸢_i_⸣-_na ku-up-ru_ ⸢_ù_⸣ _a-gur-ri ú-za-aq*-qí-ir-ša ḫu-úr-sa-ni-iš_
Col. ii
Lacuna
1′) _ma-x_ [...]
2′) _x_ [...]
3′) _x_ [...]
Lacuna

i 1′–4′) I secured its [fou]ndation [o]n the primor[dial] netherworld, [at the level of the water table, o]n the surface (lit. “breast”) of the broad netherworld, and raised it as high as a mountain using bitumen and baked brick.

Lacuna
ii 1′–3′) (No translation possible)

Lacuna

21

This nearly-complete text, which was written to commemorate the building of a new palace at Babylon (the “North Palace”), is known from twelve two-column cylinder fragments. This palace is said to have been constructed to a great height. The prologue is more verbose than the main building account and provides information about Nebuchadnezzar II’s work on Esagil, Imgur-Enlil and Nēmetti-Enlil, the new outer city wall, and the embankment walls. Some exemplars of the present inscription are referred to in scholarly literature as “[Nebuchadnezzar Cylinder] C013,” “C016,” and “C025,” as well as “Nebuchadnezzar Cylinder-fragment I, 3” and “II, 5.”

CATALOGUE

Ex.	Museum Number	Excavation Number	Babylon Photo No.	Provenance	Lines Preserved	cpn
1	MMA 86.11.282	—	—	Probably Babylon, Kasr	i 1–39	c
2	CTS 6	—	—	As ex. 1	i 1–6, ii 1–34, 41–46	n
3	—	BE 28482	555	Babylon, Kasr, Ištar Gate, in debris	i 1–9, 37–38	p
4	VA Bab 643	BE 7327	554	Babylon, Kasr 13l, North Palace	i 38, ii 21–46	c
5	VA Bab 617	BE 17661	557	Babylon, Kasr 16-17w, Ištar Gate	ii 32–40	c
6	CBS 31	—	—	Probably as ex. 1	i 1–14, 27–ii 3	c
7	B 3 (formerly D 239) + B 52 (formerly D 287)	BE 498 + BE 528	554, 558	Babylon, processional way, north of trench 1	i 1–29, 37–39	c
8	MMA 86.11.58	—	—	Probably as ex. 1	i 7–13, ii 11–17	c
9	B 54 (formerly D 289)	BE 7088	7558	Babylon, Kasr 13l, North Palace	i 33–37	c
10	VA Bab 625	BE 25889	7559	Babylon, Kasr, east of the Ištar Gate	i 6–11, ii 5–6	c

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20 i 1′–4′ This passage most closely parallels Nbk. 18 (C29) i 26–29. In lieu of [_i_]-⸢_na ki-gal-lu re-eš_⸣-[_ti-im mé-eḫ-ra-at me-e i_]-⸢_na_⸣ _i_-⸢_ra_⸣-_at er-ṣé-tim_ ⸢_ra-pa-áš-tim_⸣ [_te_]-⸢_me_⸣-_en-ša ú-ša-ar-ši-id_-⸢_ma_⸣, “I secured its [fou]ndation [o]n the primor[dial] netherworld, [at the level of the water table, o]n the surface (lit. “breast”) of the broad netherworld,” Nbk. 18 (C29) i 26–27 have _i-ši-id-sa i-na i-ra-at ki-gal-lim mé-eḫ-ra-<at> me-e ú-ša-ar-ši-id-ma_, “I secured its foundation on the surface (lit. “breast”) of the netherworld, at the level of the water table.” Compare Nbk. 19 (C34) iii 32–35, which have _in ki-gal-lam re-eš-ti-im in i-ra-at_ _er_$_4$_-ṣé-tim ra-pa-áš-tim in_ ESIR.UD.DU.A _ù_ SIG$_4$.AL.ÙR.RA _ú-ša-ar-ši-id te-me-en-ša_, “Using bitumen and baked brick, I secured its foundation on the primordial netherworld, on the surface (lit. “breast”) of the broad netherworld.” Because the present text is in some respects closer to Nbk. 18 (C29) and, in others, to Nbk. 19 (C34), this inscription could have been composed sometime between those two inscriptions. One cannot entirely rule out the possibility that it is (slightly) earlier than Nbk. 18. Given its fragmentary condition, it is impossible to know which interpretation is correct.

20 i 4′ This description of the South Palace’s construction is also attested in Nbk. 11 (Prism) v 1′–2′; and Nbk. 18 (C29) i 28–29. It is not used in Nbk. 19 (C34). _ú-za-aq*-qí-ir-ša_ “I raised it high”: Written as _ú-za_-AM-_qí-ir-ša_ on the cylinder.

11	VA Bab 615	BE 29707	707	Babylon, Kasr, South Palace, in debris	ii 1–9	c
12	B 8 (formerly D 243; cast: VAA 523)	BE 60303	—	Babylon, Kasr 13m, North Palace	i 1–10	c

COMMENTARY

F. Weiershäuser collated exs. 2 (VA Bab 637), 5 (VA Bab 617), 10 (VA Bab 625), and 11 (VA Bab 615) from the originals in the Vorderasiatisches Museum (Berlin); G. Frame examined exs. 1 (MMA 86.11.282) and 8 (MMA 86.11.58) from the pieces in the Metropolitan Museum of Art (New York); and N. Heeßel and D. Schwemer examined exs. 7 (B 3 + B 52), 9 (B 54), and 12 (B 8) from the fragments in the Eşki Şark Eserleri Müzesi. In addition, J. Novotny collated ex. 3 (BE 28482) from Babylon excavation photograph Bab ph 555, ex. 6 (CBS 31) from high-resolution digital photographs, and ex. 12 (B 8) from a photograph of a paper cast housed in the Vorderasiatisches Museum (VAA 523). Ex. 2 (CTS 6) could not be examined since its present whereabouts are unknown. It might have been one of the cuneiform objects and Egyptian papyri of the Colgate Rochester Crozer Divinity School auctioned at Sotheby's in June 2003; CTS 6 was originally in the Crozer Theological Seminary (Upland), which moved to Rochester in a merger that formed the Colgate Rochester Crozer Divinity School in 1970. Because none of the exemplars are complete, the transliteration presented here is a conflation of several exemplars. The master text is ex. 1, with help from the other exemplars, in i 1–39; ex. 2 in ii 1–34 and 41–46; and ex. 4 in ii 35–40. There is a possibility that exs. 1 and 2 are parts of one and the same object, but, since this cannot be proven conclusively (principally since CTS 6 could not be examined from the original or photographs), it is best to edit the fragments separately, following RINBE editorial practices. A score of the inscription is presented on Oracc and the minor (orthographic) variants are given in the critical apparatus at the back of the book.

This now-nearly-complete inscription is edited here for the first time. It is clear from ex. 6, a fragment whose first column preserves i 27–ii 3, that the first half of the inscription is written on ex. 1 (which was only published in 2017) and that the second half of the text is known from ex. 2 (which has been known for a long time). The connection between the three pieces was recognized by J. Novotny. This previously-fragmentarily preserved text — which was referred to as Nebuchadnezzar C013, C016, and "C025 — could also go by the designation "C215" (following the style of Da Riva, GMTR 4) or "II, 15" (following the style of Berger, NbK).

At the present time, there are four inscriptions of Nebuchadnezzar whose main building reports record the construction of the (new) North Palace: Nbk. 2 (East India House), the present text, Nbk. 22 (C024), and Nbk. 36 (C031). Without question, the East India House and C031 texts are the latest, while the C215 and C024 inscriptions are the earliest. Comparison of the main building reports of the present text (ii 21–37) and the following inscription (ii 21–38) seems to indicate that the C215 text was the earlier of the two, principally because it is more concerned with the earlier phases of construction. It is clear from their contents that this text and the following text (C041) were composed relatively close to one another. The time gap between these two inscriptions and the later Nbk. 2 (East India House) and 36 (C031) texts cannot be presently estimated. Because Nebuchadnezzar started renovating the (old) South Palace earlier in his reign than the construction of the North Palace, which was an entirely new palatial complex at Babylon, it is presumed here that the inscriptions composed specifically for the North Palace were later in date than the texts whose main building reports record the rebuilding of the South Palace; this can be partially confirmed from the prologues of Nbk. 2 (vii 9–viii 18) and 36 (ii 36′–iii 8), both of which mention the completion of the old palace. Furthermore, since the prologue of Nbk. 23 (C35) describes the completion of the North Palace, that inscription is regarded as being composed after this text and the following text (C024), as well as after the East India House and C031 inscriptions.

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TEXT

Col. i

1) ^{d}*na-bi-um-ku-du-úr-ri-ú-ṣu-úr* LUGAL KÁ.⸢DINGIR⸣.[RA].KI
2) *ru-ba-a-am na-a-dam i-tu-ut ku-un li-ib-bi* ⸢^{d}⸣AMAR.UTU
3) *re-é-a-um ki-i-ni mu-uš-te-ši-ir à-aš-ra-a-at* ^{d}AG *mu-⸢ṭi⸣-ib li-ib-bi-šu-un*
4) *iš-ša-ak-kam ṣi-i-ri ša a-na zi-in-na-a-ti é-sag-íl ù é-zi-da*
5) *u*$_{4}$*-mi-ša-am ti-iṣ-mu-⸢ru⸣-ú-ma*
6) *da-am-qá-a-ti* KÁ.DINGIR.RA.KI *ù bár-sipa*.KI *iš-te-né-⸢eʾ-ù⸣ ka-a-a-nam*
7) *e-em-qá mu-ut-né-en-nu-ù za-ni-in é-sag-íl ù é-⸢zi-da⸣*
8) IBILA SAG.KAL *ša* ^{d}*na-bi-um*-IBILA-*ú-ṣu-úr* LUGAL KÁ.DINGIR.RA.KI *⸢a-na-ku⸣*
9) *ì-nu-um* ^{d}AMAR.UTU EN GAL *i-lu ba-nu-ú-a ki-ni-iš ib-ba-an-⸢ni-ma⸣*
10) *da-am-qá-a-ti* URU-*šu* KÁ.DINGIR.RA.KI *ra-bí-iš ú-ma-ʾe-er-an-ni*
11) *a-na-ku a-na* ^{d}AMAR.UTU *be-lí-ia ka-a-a-na-ak la ba-aṭ-la-ak*
12) *ša e-li-šu ṭa-a-bu ud-da-ak-ku la na-pa-ar-ka-a i-ta-ma-am*
13) *i-na* KÙ.BABBAR KÙ.GI *ni-sì-iq-tì* NA$_{4}$.NA$_{4}$ *šu-qú-ru-tim e-ra-a* GIŠ.MES.MÁ.KAN.NA GIŠ.⸢EREN⸣
14) *mi-im-ma šu-um-šu šu-qú-ru šu-un-du-lam la ba-ša-a ḫi-ši-iḫ-tim*
15) *é-sag-íl az-nu-un-ma ša-aš-ši-iš ú-ša-pa-a ša-ru-ru-ú-ša*
16) *é-zi-da ú-ša-ak-li-il-ma ki-ma ši-ṭe-er-tì ša-ma-mi ú-ba-an-nim*
17) *im-gu-úr*-^{d}EN.LÍL *ù né-mé-et-ti*-^{d}EN.LÍL BÀD GAL.GAL *ša* KÁ.DINGIR.⸢RA⸣.[KI]
18) *ša* ^{d}*na-bi-um*-IBILA-*ú-ṣu-úr* LUGAL KÁ.DINGIR.RA.KI *a-bi ⸢ba⸣-[nu-ú-a]*

i 1–8) Nebuchadnezzar (II), king of Babyl[o]n, pious prince, the one selected by the steadfast heart of the god Marduk, the true shepherd who ensures that the sanctuaries of the god Nabû are looked after correctly, the one who plea[s]es their hearts, the exalted ruler who is every day mindful of provisioning Esagil and Ezida and (who) constantly seeks out good things for Babylon and Borsippa, the wise (and) pious one who provides for Esagil and Ez[i]da, the foremost heir of Nabopolassar, king of Babylon, a[m I].

i 9–12) When the god Marduk, the great lord, the god who created m[e], steadfastly named me and magnificently commissioned m[e] (to perform) good things for his city Babylon, I myself am constantly present (and) unfailing towards the god Marduk, my lord, (and) all day, without ceasing, (my mind) pondered things that were pleasing to him.

i 13–15) I provided Esagil with silver, gold, precious (and) valuable stone(s), copper, *musukkannu*-wood, *ce*[*dar*], (and) an abundance of anything that is valuable, leaving nothing (else) to be desired, and made its sheen shine forth like the sun.

i 16) I completed Ezida and decorated (it) as beautifully as the stars (lit. “writings”) of the heavens.

i 17–26) (With regard to) Imgur-Enlil and Nēmetti-Enlil, the great wall(s) of Babyl[on] that Nabopolassar, the king of Babylon, my father who had eng[endered me], had built and [whose] foundation(s) he had

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i 12 *e-li-šu* “to him”: Ex. 7 has *e-li-ka* “to you (Marduk).”

19) *i-pu-šu-ma uš-te-ši-ru* ⸢*te-me-en*⸣-[*šu-un*]
20) *ša pa-na-ma* LUGAL *ša ma-aḫ-ri a-li-ku pa-nim la i*-⸢*pu-šu*⸣
21) 14 *a-gur-ri ka-a-ri ḫi-ri-ti-šu i-na ku-up-ru ù a-gur*-⸢*ri*⸣
22) URU.KI *a-na ki-da*$_4$*-a-nim ú-ša-al-mu-ù*
23) *iš-tu* KÁ.GAL-^{d}*iš-ta-ar a-di* ⸢KÁ⸣.GAL-^{d}*uraš*
24) *ka-a-ri* ÍD.*a-ra-aḫ-tim i-na ku-up-ru ù a-gur-ru ik-ṣú-ru*-⸢*ma*⸣
25) ⸢*ma*⸣*-ka-a-ti a-gur-ri a-ba-ar-tì* ÍD.BURANUN.KI *ú-ra-ak-<ki>-su*-⸢*ma*⸣
26) *la ú-ša-ak-li-lu sì-it-ta-a-ti*
27) *ša ul-tu ú-ul-lu* LUGAL *i-na* LUGAL *la ib-nu-ù* LUGAL *ša ma-aḫ-ri la i*-⸢*pú*⸣-[*šu*]
28) *a-na ni-ṣi*-⸢*ir*⸣-*tì* ⸢KÁ.DINGIR⸣.RA.KI 4 LIM KÙŠ *qá-qá-ri i-ta-a-at* KÁ.DINGIR.RA.[KI]
29) *ul*-⸢*tu*⸣ GÚ ÍD.BURANUN.KI *e-la-an* URU.⸢KI⸣ *a-di* GÚ ÍD.BURANUN.KI *ša-ap-la-an* ⸢URU⸣.[KI]
30) ⸢BÀD⸣ *da-núm* BAL.RI ^{d}⸢UTU.È⸣.A KÁ.DINGIR.RA.KI *ú-ša-al-mu-ú-ma*
31) ⸢*ḫi*⸣*-ri-su iḫ-ru-ú-ma i-na ku-up-ru ù a-gur-ri ik-ṣú-ru ki-bi-ir-šu*
32) *ia*-⸢*ti*⸣ *a-pí-il-šu re-eš-ta-a-am na-ra-am li-ib-bi*-⸢*šu*⸣
33) *i-na ne-mé-qí ša* ^{d}*é-a ù* ^{d}AMAR.UTU *ú-ša-at*-⸢*li-mu*⸣-[*ni*]
34) *mi-im-mu-ù a-bi ba-nu-ú-a i-te-ep-pu-šu a-na* ŠU DI$^{?}$/KI$^{?}$ *x* [*x* (*x*)]
35) ⸢*im*⸣*-gu-úr*-^{d}EN.LÍL *ù né-mé-et-ti*-^{d}EN.LÍL BÀD.⸢MEŠ$^{?}$⸣ [...] *ú-ša*-⸢*ak*$^{?}$⸣-[*li-il*$^{?}$]
36) ^{d}*iš*$_8$*-tár-sa-ki-pa-at-te-e-bi-ša ša im-gu-úr*-^{d}EN.LÍL *ù* ⸢*né*⸣-[*mé-et-ti*-^{d}EN.LÍL]
37) ⸢KÁ⸣.GAL *né-re-bi ma-às-na-aq-ti* DINGIR.DINGIR KÁ.GAL KÁ.DINGIR.RA.KI *ša-di*-⸢*il*⸣-[*tim*]
38) *i-na a-gur-ri* NA$_4$.ZA.GÌN *e-el-le-tim na-am-ri-iš ú-še-pí-iš*
39) *i-na sì-ip-pé-ša ri-i-mu* URUDU *e-ek-du-tim ù* MUŠ.⸢ḪUŠ⸣ [*še-zu-zu-ú-tim*]

Col. ii
1) *ša ma-na-ma* LUGAL *ma-aḫ*-⸢*ri*⸣ *la i-pú-šu ab-ni-ma ú-uš-zi-iz*
2) *a-na ki-da*$_4$*-a-nim im-gu-úr*-^{d}EN.LÍL *i-ta-a-at ka-a-ri a-bi ik-ṣú-ru*
3) 21 *a-gur-ri ka-a-ri da-núm i-na ku-up-ru ù a-gur-ri ab-ni-ma*
4) *it-ti ka-a-ri a-bi ik-ṣú-ru e-sè-ni-iq-ma*
5) *i-ši-id-su i-na i*-⸢*ra*⸣*-at er-ṣé-tim ú-ša-ar-ši-id-ma*
6) *re-e-ši-ša ú-za-aq-qí-ir ḫu-úr-sa-ni-iš*

put in good order, (something) that no king who had come before him had done previously; (that) he had surrounded the city on the outside with a fourteen-baked-brick(-thick) embankment for its moat using bitumen and baked brick; (that) he built the embankment of the Araḫtu River using bitumen and baked brick from the gate of the goddess Ištar to the gate of the god Uraš and constructed *piers* of baked brick on the other side of the Euphrates River, but he did not complete the rest;

i 27–31) that which in the distant past no king among the (former) king(s) had built (and) that which no king of the past had do[ne], (he did); for the protection of Babylon, 4,000 cubits distance outside of Babylon, he surrounded the eastern bank of Babylon, from the bank of the Euphrates River upstream of the city to the bank of the Euphrates River downstream of the city, with a fortified wall, dug its canal, and built its embankment wall(s) using bitumen and baked brick —

i 32–35) As for me, his first-born son, the beloved of his heart, with the wisdom that the gods Ea and Marduk had granted [me], I *co*[*mpleted*] everything that my father who had engendered me had done, ... Imgur-Enlil and Nēmetti-Enlil, the wall[*s* ...].

i 36–ii 1) I had Ištar-sākipat-tēbîša, (the gate) of (both) Imgur-Enlil and Nē[metti-Enlil], the entrance gate to the place where the gods are checked, the bro[ad] gate of Babylon, resplendently built using baked bricks (colored with) shining blue glaze. At its door-jamb(s), (I did something) that no king of the past had done: I created and stationed fierce wild bulls of copper and [raging] *mušḫuššu*-dragons.

ii 2–6) On the outside of Imgur-Enlil, alongside the embankment that my father had constructed, I built a strong twenty-one-baked-brick(-thick) embankment using bitumen and baked brick and I adjoined (it) to the embankment that my father had constructed. I secured its foundation on the surface (lit. "breast") of the netherworld and raised its superstructure as high

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i 20 Ex. 7 omits *ša pa-na-ma* LUGAL *ša ma-aḫ-ri a-li-ku pa-nim la i*-⸢*pu-šu*⸣, "(something) that no king who had come before him had done previously." Note that Nbk. 22 (C024) does not include this line; compare i 9′–10′ of that inscription.

i 21 14 "fourteen": The reading follows G. Van Buylaere's edition. G. Frame (CTMMA 4 pp. 279–282) originally read the line as *u šá*, "and that."

i 38 On ex. 4, col. ii began with this line. Ex. 7 adds *ša ri-i-mu ù* MUŠ.ḪUŠ *ba-nu-ù qé*-⸢*re*⸣-[*bu-uš-ša*], "that have (representations of) wild bulls (and) *mušḫuššu*-dragon(s) fashioned up[on them (lit. 'it')]," after *a-gur-ri* NA$_4$.ZA.GÌN *e-el-le-tim*, "baked bricks (colored with) shining blue glaze."

i 39 On ex. 3, its now-missing col. ii would have begun here.

ii 1 On ex. 2, col. ii began here. The same is true for exs. 1 and 7, although their second columns are no longer preserved.

ii 3 On ex. 6, the now-missing col. ii would have begun with this line.

7) *ka-a-ri a-gur-ri* ⌜BAL⌝.RI ^{d}UTU.ŠÚ.A BÀD TIN.TIR.KI *ú-ša-al-mu*
8) *i-ta-a-at ka-a-ri* ÍD.*a-ra-aḫ-tim ša a-bi i-pú-šu*
9) ⌜*ka-a-ri*⌝ *da-núm i-na ku-up-ru ù a-gur-ri ša-da-ni-iš ab-nim*
10) ⌜BÀD⌝ *ša i-*⌜*ta*⌝*-a-at* URU.KI *a-na ni-ṣi-ir-ti* KÁ.DINGIR.RA.KI
11) *a-bi ba-nu-ú-*⌜*a*⌝ *i-pú-šu-ma la ú-ša-ak-*⌜*li*⌝*-lu ši-pí-ir-ša*
12) BÀD *ša-a-ti ú-*⌜*ša*⌝*-ak-li-il-ma ú-ul-la-a re-e-ši-ša*
13) *ḫi-ri-su aḫ-re-e-ma šu-pú-ul mé-e ak-šu-ud*
14) 36 *a-gur-ri* 3 *ka-*⌜*a*⌝*-ri da-nu*$_4$*-tim ab-ni-ma*
15) *it-*⌜*ti*⌝ *ka-*⌜*a-ri a-bi ik-ṣú-ru*⌝ *e-sè-*⌜*ni-iq*⌝*-[ma]*
16) ⌜BÀD⌝ *da-núm ša ki-*⌜*ma ša*⌝*-di-im [la ut-ta-aš-šu]*
17) *i-na ku-up-ru ù a-*⌜*gur*⌝*-ri i-na ki-ša-*⌜*di*⌝*-[ša ab-ni-ma]*
18) *re-e-ši-ša ú-za-*⌜*aq*⌝*-qí-ir ḫu-[úr-sa-ni-iš]*
19) KÁ.GAL.KÁ.GAL-*ša ša-*⌜*ad*⌝*-la-a-tim ú-*⌜*ra-ak-ki-is-ma*⌝
20) GIŠ.IG.GIŠ.IG GIŠ.EREN ⌜*ta*⌝*-aḫ-lu-up-ti* ZABAR *e-er*$_4$*-te-et-ti-ši-na-a-ti*
21) ⌜*i*⌝*-nu-mi-šu ni-ṣi-*⌜*ir*⌝*-[ti]* ⌜*é*⌝*-sag-íl ù* TIN.TIR.KI *aš-te-e᾽-e-ma*
22) *i-ta-a-at né-mé-*⌜*et*⌝*-ti-*^{d}EN.LÍL *ša-al-ḫe-e* KÁ.DINGIR.RA.KI
23) ⌜*iš*⌝*-tu* GÚ ÍD.⌜BURANUN⌝.KI *a-di tu-úr-ri ša-ap-li-i*
24) ⌜*ša*⌝ *né-mé-et-ti-*^{d}EN.LÍL *ša ti-ib* IM.KUR.RA
25) 3 ME 35 KÙŠ *qá-qá-ri ul-tu mu-úḫ né-mé-et-ti-*^{d}EN.LÍL *a-na ki-da*$_4$*-a-nim*
26) [1]-*en* ⌜*ka*⌝*-a-ri* 32 SIG$_4$.AL.ÙR.RA
27) ⌜*ša*⌝*-na-a ka-a-ri* 23 SIG$_4$.AL.ÙR.RA
28) [2] ⌜*ka*⌝*-a-ri da-nu*$_4$*-tim* 1-*en i-na ma-aḫ-ri ša-ni-i*
29) [*i*]-*na* ESIR.UD.DU.A *ù* SIG$_4$.AL.ÙR.RA *ab-ni-ma*
30) [*i*]-⌜*ši*⌝*-id-su-un mé-ḫe-ra-at ap-si-i*
31) [*i*]-*na šu-pú-ul mé-e bé-e-ru-tim ú-ša-ar-ši-id-ma*
32) *re-e-ša-šu-nu ḫu-úr-sa-ni-iš ú-*⌜*za-aq*⌝*-qí-ir*
33) *i-na bé-e-ri-šu-nu pí-ti-iq a-gur-ri ša-da-ni-iš e-ep-*⌜*ti*⌝*-[iq-ma]*
34) *ku-um-mu ge-gu-na-a-tim ra-ba-a-tim*
35) [*re*]-⌜*e*⌝*-ša-šu-nu ša-qí-iš e-pu-uš*
36) [*ma-aṣ-ṣa*]-⌜*ar*⌝*-tim na-ak-li-iš ú-da-an-ni-in-ma*
37) [URU.KI KÁ].⌜DINGIR⌝.RA.KI *a-na ni-ṣi-ir-tim aš-ku-un*
38) [^{d}AMAR.UTU] *be-lí ra-bí-ù*
39) [*li-pí-it qá*]-*ti-ia a-na da-mi-iq-tim ḫa-di-iš na-ap-li-*⌜*is*⌝*-ma*

as a mountain.

ii 7–9) On the western bank, I surrounded the wall of Babylon with an embankment of baked bricks. Alongside the embankment of the Araḫtu (River) that my father had built, I built a strong embankment like a mountain using bitumen and baked brick.

ii 10–15) (With regard to) the wall that my father who had engendered me had built alongside the wall for the protection of Babylon, but whose construction he had not completed, I completed that wall and raised its superstructure. I dug out its moat and reached the water table. I built three strong thirty-six-baked-brick(-thick) embankments and I adjoined (them) to the embankment that (my) father had constructed.

ii 16–20) On [its] embankment, [I built] a fortified wall, which like a mountain [cannot be shaken], using bitumen and baked brick [and] raised its superstructure as hi[gh as a mountain]. I constructed its broad gates (and) fitted each of them with doors (made) of cedar with a facing of bronze.

ii 21–32) At that time, I constantly strove (to do things) to strengthen the protection [of] Esagil and Babylon. Beside Nēmetti-Enlil, the outer wall of Babylon, from the bank of the Euphrates River up to the lower corner of Nēmetti-Enlil, which faces east, (at) a distance of 335 cubits from Nēmetti-Enlil on the outside, using bitumen and baked brick, I built [o]ne embankment (whose width was) thirty-two baked bricks (and) a second embankment (whose width was) twenty-three baked bricks, [(altogether) two] strong embankments, one in front of the other. I secured their foundation(s) directly on the *apsû*, [i]n the water table far below, and raised their superstructure(s) as high as mountain(s).

ii 33–35) I fashion[ed] a baked brick structure between them like a mountain [and, on t]op of them, I built to a great height a *kummu*-building (made) of large *gegunnûs*.

ii 36–37) I skillfully strengthened (Esagil's and Babylon's) [protect]ion and established [the city of B]abylon as a fortress.

ii 38–46) [O Marduk], great lord, look upon my [handiw]ork with favor and pleasure and may [good things about] me be set upon your lips. [By] your holy

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ii 33 Exs. 4–5 omit *i-na bé-e-ri-šu-nu pí-ti-iq a-gur-ri ša-da-ni-iš e-ep-*⌜*ti*⌝*-[iq-ma]*, "I fashion[ed] a baked brick structure between them like a mountain."

ii 34 *ku-um-mu ge-gu-na-a-tim ra-ba-a-tim* "a *kummu*-building (made) of large *gegunnûs*": The interpretation more or less follows Streck, Studies Fischer-Elfert pp. 1118–1120 ("einen gro[ßen] Wohnbereich mit *gigunûs*").

40) *[da-am-qá-tu-ú]-⸢a⸣ li-iš-ša-ak-na ša-ap-tu-uk-ka*
41) *[i-na pi-i]-⸢ka⸣ el-lam ša la na-ka-ri*
42) *[i-bí a-ra-ku] ⸢u*$_4$*⸣-mi-ia qí-bí li-it-tu-ú-tim*
43) *[mi-im-mu-ú e-te]-ep-pu-šu li-ku-un-ma*
44) *[ga-du ú-ul]-⸢lu⸣ li-bu-úr-ma la-la-a-šu lu-uš-⸢bu⸣*
45) *[i-na qí-bí-ti]-ka ki-it-ti ša la šu-pé-e-lam*
46) *⸢a-a i-ši na-ki-ri⸣ mu-ga-al-li-ti a-a ar-ša*

[command], which cannot be altered, [proclaim the prolongation of] my days (and) command my (attainment of) very old age. May [everything that I have bu]ilt endure and stay in good repair [forev]er (and) I may be sated with its luxuriousness. [By] your true [command], which cannot be overturned, may I not have (any) enemies nor acquire (any) troublemaker(s).

22

This still-fragmentarily-preserved Akkadian text is very similar to the previous inscription (Nbk. 21 [C013/C016/C025]). This text — which is known from three fragments, all of which come from two-column clay cylinders, and which is written in contemporary Neo-Babylonian script — was commissioned to commemorate Nebuchadnezzar II's construction of the North Palace at Babylon and the building of a fortification wall "360 cubits from the outskirts of Nēmetti-Enlil"; the latter was built to strengthen Babylon's protection and to establish the city as a fortress. This currently incomplete inscription is referred to "[Nebuchadnezzar Cylinder] C024" or "Nebuchadnezzar Cylinder-fragment II, 4" in earlier scholarly publications.

CATALOGUE

Ex.	Museum Number	Excavation/ Registration No.	Babylon Photo No.	Provenance	Lines Preserved	cpn
1	VA Bab 633	BE 15379	553	Babylon, Amran 22w, +9 m	i 1′–29′, ii 1–46	c
2	B 6 (formerly D 241)	BE 62547	—	Babylon, Kasr 10-12t-u, processional way, east wall	i 13′–19′, ii 21–40	c
3	BM 32652	76-11-17,2419	—	Purchased from M. Marini through G. Smith	i 1″–ii 4, 33–46	c

CATALOGUE OF UNCERTAIN EXEMPLARS

Ex.	Museum Number	Excavation/ Registration No.	Babylon Photo No.	Provenance	Lines Preserved	cpn
1*	VA Bab 606	BE 12130	554	Babylon, Kasr 23p, South Palace, north wall of the main courtyard	i 1″–ii 16, 35–46	c

COMMENTARY

Although the extant text of VA Bab 606 duplicates VA Bab 633 (ex. 1) verbatim, that cylinder fragment is regarded here as an uncertain exemplar because the authors cannot confirm that the inscription preserved on it is actually a duplicate of the present text, principally because its distribution of text differs significantly; col. i of that piece ends with the present text's col. ii 16.

Exs. 1 (VA Bab 633) and 1* (VA Bab 606) were collated by F. Weiershäuser from the originals in the Vorderasiatisches Museum (Berlin), while ex. 2 (B 6) was examined firsthand by D. Schwemer in the Eşki Şark Eserleri Müzesi (Istanbul) and ex. 3 (BM 32652) by G. Frame in the British Museum (London). Because none of the exemplars are fully preserved, the edition is a conflation of all three exemplars. Ex. 1, with help from the other three pieces, is generally the master text in i 1′-29′ and ii 1–46; i 1′′–2′′ are based solely on ex. 4. When possible, the restorations are based on Nbk. 21 (C013/C016/C025). A score of the inscription is presented on Oracc and the minor (orthographic) variants are given at the back of the book, in the critical apparatus.

For a discussion on this text's date of composition, see the commentary to the previous text (C013/C016/C025).

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TEXT

Col. i
Lacuna
1′) [...] (traces) [...]
2′) [...] (traces) [...]
3′) [...] (traces) [...]
4′) [...] (traces) [...]
5′) [*é-sag-íl az*]-⸢*nu-un-ma*⸣ [*ša-aš-ši-iš ú-ša-pa-a ša-ru-ru-ú*]-⸢*ša*⸣
6′) [*é-zi-da ú-ša*]-⸢*ak-li-il*⸣-[*ma ki-ma ši-ṭe-er-tì ša-ma-mi ú*]-⸢*ba-an-nim*⸣

Lacuna
i 1′–2′) (No translation possible)

i 3′–5′) [I p]rov[ided Esagil with silver, gold, precious (and) valuable stone(s), copper, *musukkannu*-wood, *cedar*, (and) an abundance of anything that is valuable, leaving nothing (else) to be desired, and made i]ts [sheen shine forth like the sun].
i 6′) [I com]plet[ed Ezida and de]corated (it) as beautifully [as the stars (lit. "writings") of the heavens].

Lacuna before i 1′ There are probably ten lines missing from the beginning of the inscription. For their assumed contents, see Nbk. 21 (C013/C016/C025) i 1–10.
i 1′–2′ Based on Nbk. 21 (C013/C016/C025) i 11–12, these two lines might have contained *a-na-ku a-na* ^{d}AMAR.UTU *be-lí-ia ka-a-a-na-ak la ba-aṭ-la-ak ša e-li-šu ṭa-a-bu ud-da-ak-ku la na-pa-ar-ka-a i-ta-ma-am*, "I myself am constantly present (and) unfailing towards the god Marduk, my lord, (and) all day, without ceasing, (my mind) pondered things that were pleasing to him."
i 3′–4′ Following Nbk. 21 (C013/C016/C025) i 13–14, the translation assumes that these two lines contained *i-na* KÙ.BABBAR KÙ.GI *ni-sì-iq-tì* NA$_4$.NA$_4$ *šu-qú-ru-ú-tim e-ra-a* GIŠ.MES.MÁ.KAN.NA GIŠ.EREN *mi-im-ma šu-um-šu šu-qú-ru šu-un-du-lam la ba-ša-a ḫi-ši-iḫ-tim*, "with silver, gold, precious (and) valuable stone(s), copper, *musukkannu*-wood, cedar, (and) an abundance of anything that is valuable, leaving nothing (else) to be desired."

7′) [*im-gu-úr-*^{d}EN.LÍL *ù*] ⸢*né*⸣*-mé-et-*⸢*ti-*^{d}⸣[EN.LÍL BÀD GAL.GAL *ša* KÁ.DINGIR].⸢RA.KI⸣
8′) [*ša* ^{d}*na-bi-um-*IBILA]*-ú-ṣu-úr šar* KÁ.DINGIR.RA.KI *a-bi ba-nu-ú-a*
9′) [*i-pu-šu*]-⸢*ma*⸣ *uš-te-ši-ru te-me-en-šu-un*
10′) [14 *a-gur-ri*] *ka-a-ri ḫi-ri-ti-šu*
11′) [*i-na ku-up-ru ù a-gur*]-⸢*ri*⸣ URU.KI *a-na ki-da*$_{4}$*-a-nim ú-ša-al-mu-ú*
12′) [*iš-tu* KÁ.GAL-^{d}*iš*]*-ta-ar a-di* KÁ.GAL-^{d}*uraš*
13′) [*ka-a-ri* ÍD.*a-ra-aḫ-tim i-na ku*]-⸢*up*⸣*-ri ù a-gur-ri ik-ṣú-ru-ma*
14′) [*ma-ka-a-ti a-gur-ri a-ba-ar-tì* ÍD].⸢BURANUN⸣.KI *ú-ra-ak-ki-is-ma*
15′) [*la ú-ša-ak-li-lu*] *sì-it-ta-a-tim*

i 7′–15′) [(With regard to) Imgur-Enlil and] Nēmetti-[Enlil, the great wall(s) of Babyl]on [that Nabopol]assar, the king of Babylon, my father who had engendered me, [had built an]d whose foundation(s) he had put in good order; (that) he had surrounded the city on the outside with [a fourteen-baked-brick(-thick)] embankment for its moat [using bitumen and baked brick]; (that) he built [the embankment of the Araḫtu River using bitu]men and baked brick [from the gate of the goddess Iš]tar to the gate of the god Uraš and constructed [*piers* of baked brick on the other side of the Euph]rates [River], but [he did not complete the] rest;

16′) [*ša ul-tu ú-ul-lu* LUGAL *i*]-⸢*na*⸣ LUGAL *la ib-nu-ù*
17′) [LUGAL *ša ma-aḫ-ri la*] *i-pú-šu*
18′) [*a-na ni-ṣi-ir-tì*] KÁ.DINGIR.RA.KI
19′) [4 LIM KÙŠ *qá-qá-ri i*]-⸢*ta*⸣*-a-at* KÁ.DINGIR.RA.KI
20′) [*ul-tu* GÚ ÍD.BURANUN.KI *e-la-an* URU.KI] *a-di* GÚ ÍD.BURANUN.KI *ša-ap-la-an* URU.KI
21′) [BÀD *da-núm* BAL.RI ^{d}UTU.È.A] ⸢KÁ⸣.DINGIR.RA.KI *ú-ša-al-mu-ù*
22′) [*ḫi-ri-su iḫ-ru-ú-ma i-na ku-up-ri*] *ù a-gur-ri ik-ṣú-ru ki-bi-ir-šu*

i 16′–22′) [that which in the distant past] no [king among] the (former) king(s) had built [(and) that which no king of the past] had done, (he did); [for the protection of] Babylon, [4,000 cubits distance ou]tside of Babylon, he surrounded [the eastern bank of] Babylon, [from the bank of the Euphrates River upstream of the city] to the bank of the Euphrates River downstream of the city, [with a fortified wall, dug its canal, and] built its embankment wall(s) [using bitumen] and baked brick —

23′) [*ia-ti a-pí-il-šu re-e*]-⸢*eš*⸣*-ta-a na-ra-am li-ib-bi-šu*
24′) [*i-na ne-mé-qí ša* ^{d}*é-a ù* ^{d}AMAR.UTU *ú-ša-at*]*-li-mu-nim*$^{?}$
25′) [*mi-im-mu-ù a-bi ba-nu-ú-a i-te-ep-pu-šu a-na* ...]*-e*ʾ*-e-ma*
26′) [*im-gu-úr-*^{d}EN.LÍL *ù né-mé-et-ti-*^{d}EN.LÍL BÀD.MEŠ$^{?}$ ... *ú*]-⸢*ša*⸣*-ak-li-il*

i 23′–26′) [As for me, his first]-born [son], the beloved of his heart, [with the wisdom that the gods Ea and Marduk had gran]ted me, [to ... I ...] ... [everything that my father who had engendered me had done], and [I] completed [Imgur-Enlil and Nēmetti-Enlil, *the walls* ...].

27′) [...] (traces)
28′) [...] *x x-tim*
29′) [...] *x x x x*

i 27′–29′) (No translation possible)

One or two lines missing or no lacuna

1″) *ri-i-mu* URUDU ⸢*e*⸣*-ek-du-ú-tim ù* MUŠ.ḪUŠ *še-zu-zu-ú-tim*
2″) *x x x x x x x* [...] *x x x x x x i-na sì-ip-*⸢*pe-ši-na*$^{?}$⸣ *uš-zi-iz*

One or two lines missing or no lacuna

i 1″–2″) At *their* door-jambs, I stationed fierce wild bulls of copper and raging *mušḫuššu*-dragons, ... [...] ...

Col. ii

1) [*a-na ki-da*$_{4}$]*-a-*[*nim im-gu-úr-*^{d}EN].⸢LÍL⸣ [*i-ta-a-at*] *ka-a-ri a-bi ik-ṣú-ru*
2) [21$^{?}$ *a-gur-ri*] *ka-a-ri da-núm i-*⸢*na*⸣ [*ku*]*-up-ri ù a-gur-ri ab-ni-ma*
3) *it-ti ka-a-ri a-bi ik-ṣú-ru e-sè-ni-iq-ma*
4) *i-ši-id-su i-na i-ra-at ki-gal-lim ú-ša-ar-ši-id-ma*
5) *re-e-ši-šu ú-za-aq-qí-ir ḫu-úr-sa-ni-iš*

ii 1–5) [On the outs]i[de of Imgur-En]lil, [alongside] the embankment that my father had constructed, I built a strong [*twenty-one*-baked-brick-(thick)] embankment using [b]itumen and baked brick and I adjoined (it) to the embankment that my father had constructed. I secured its foundation on the surface (lit. "breast") of the netherworld and raised its superstructure as high as a mountain.

6) *ka-a-ri a-gur-ri* BAL.RI ^{d}UTU.ŠÚ.A BÀD KÁ.DINGIR.RA.KI *ú-ša-al-mu*

ii 6–8) On the western bank, I surrounded the wall of Babylon with an embankment of baked bricks.

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i 27′–29′ Following Nbk. 21 (C013/C016/C025) i 36–37, these lines might have contained ^{d}*iš*$_{8}$*-tár-sa-ki-pa-at-te-e-bi-ša ša im-gu-úr-*^{d}EN.LÍL *ù né-mé-et-ti-*^{d}EN.LÍL KÁ.GAL *né-re-bi ma-às-na-aq-ti* DINGIR.DINGIR KÁ.GAL KÁ.DINGIR.RA.KI *ša-di-il-tim*, "Ištar-sākipat-tēbîša, (the gate) of (both) Imgur-Enlil and Nēmetti-Enlil, the entrance gate to the place where the gods are checked, the broad gate of Babylon."

i 1″ On ex. 3, col. ii begins here.

7) *i-ta-a-at ka-a-ri* ÍD.*a-ra-aḫ-tim ša a-bi i-pú-šu*
8) *ka-a-ri da-núm i-na ku-up-ri ù a-gur-ru*
ša-da-ni-iš ab-nim
9) [BÀD *ša*] *i-ta-*[*a-at* BÀD]
10) *a-na ni-ṣi-ir-tì* URU.KI
11) [*a-bi*] *ba-nu-ú-a i-pú-šu-ma*
12) [*la ú*]-⌜*ša*⌝-*ak-li-lu ši-pí-ir-šu-un*
13) *ú-ša-*[*ak*]-*li-il-ma*
14) [*ú*]-*ul-la-a* ⌜*re*⌝-*e-ši-šu*
15) *ḫi-ri-su aḫ-re-e-ma šu-pú-*⌜*ul mé*⌝-*e ak-šu-ud*
16) ⌜36 *a-gur*⌝-[*ri* 3 *ka*]-*a-ri da-nu*$_{4}$-⌜*tim*$^{?}$⌝ *ab-ni-ma*
17) *it-ti* ⌜*ka*⌝-[*ri a-ba*]-*am* ⌜*ik*⌝-[*ṣú-ru*] *e-*[*sè-ni-iq-ma*]
18) BÀD *da-núm i-na ku-up-ri ù a-gur-ri* [*ab-ni-ma*]
19) KÁ.GAL.KÁ.GAL-*šu ša-ad-la-a-tim*
ú-ra-ak-⌜*ki*⌝-[*is-ma*]
20) GIŠ.IG.GIŠ.IG GIŠ.EREN.GIŠ.EREN *ta-aḫ-lu-up-tì*
ZABAR *e-er-te-et-ti-*⌜*ši*⌝-[*na-a-ti*]
21) *ì-nu-mi-šu ma-aṣ-ṣa-ar-tì* KÁ.DINGIR.RA.KI
⌜*du-un*⌝-*nu-nim aš-*⌜*te-e'-e*⌝-[*ma*]
22) 3 ME 60-*šu am-ma-at qá-qá-ri i-ta-a-at*
né-mé-et-ti-^{d}EN.LÍL
23) *ša-al-ḫe-e* KÁ.DINGIR.RA.KI *a-na ki-da-*⌜*a*⌝-[*nim*]
24) *iš-tu* GÚ ÍD.BURANUN.KI *a-di sì-*⌜*ip*⌝-*pi*
šu-me-⌜*lu*⌝ *ša* KÁ.GAL-^{d}*iš-ta-ar*
25) 2 *ka-a-ri* ⌜*da*⌝-*nu*$_{4}$-*tim* ⌜*i*⌝-*na ku-up-ri ù a-gur-ri*
26) BÀD *ša-da-ni-iš ab-ni-*⌜*ma*⌝
27) *i-na bé-e-ri-šu-nu pí-ti-iq a-gur-ri e-ep-ti-iq-ma*
28) *i-na re-e-ši-šu ku-um-mu ra-ba-*⌜*a*⌝
29) *a-na šu-ba-at šar-ru-ti-ia*
30) *i-na ku-up-ri ù a-gur-ri ša-*⌜*qí-iš e-pú-uš-ma*⌝
31) *it-ti* É.GAL <*ša*> *qé-re-*⌜*eb*⌝ URU.KI
⌜*ú-ra-ad-di-ma*⌝
32) *ú-ša-pa-a šu-ba-at* ⌜*bé*⌝-*e-lu-ti*
33) *aš-ni-ma iš-tu* ⌜*sì*⌝-*ip-pu* [*i-mi*]-*it-ti ša*
KÁ.GAL-^{d}*iš-ta-ar*
34) *a-di tu-úr-ri ša-ap-li-i ša né-mé-et-ti-*^{d}EN.LÍL *ša*
ti-ib IM.KUR.RA
35) 3 ME 60-*šu am-ma-at pu-ú-tim iš-tu*
né-mé-et-ti-^{d}EN.LÍL *a-na ki-da-a-nim*
36) BÀD *da-núm i-na ku-up-ri ù a-gur-ri ša-da-ni-iš*
ab-⌜*nim*⌝
37) *ma-aṣ-ṣa-ar-tim na-ak-li-iš ú-da-an-ni-in-*⌜*ma*⌝
38) URU.KI KÁ.DINGIR.RA.KI *a-na ni-ṣi-ir-tim*
áš-ku-un
39) ^{d}AMAR.UTU EN GAL *li-pí-it qá-ti-ia a-na*
da-mi-iq-tim ḫa-di-iš na-ap-li-is-ma
40) *da-am-qá-tu-ú-a li-iš-ša-ak-na ša-ap-tu-uk-ka*
41) *i-na pí-i-ka el-lu ša la na-ka-ri*
42) *i-bí a-ra-ku u*$_{4}$-*mi-ia qí-bí li-it-tu-ú-ti*
43) *mi-im-mu-ù e-te-ep-pu-šu li-ku-un-ma*
44) *ga-du ú-ul-lu li-bu-úr-ma la-la-a-šu lu-uš-bi*
45) *i-na qí-bí-ti-ka ki-it-ti ša la šu-pé-e-lu*
46) *a-a i-ši na-ki-ri mu-ga-al-li-ta a-a ar-*⌜*ši*⌝

Alongside the embankment of the Araḫtu (River) that my father had built, I built a strong embankment like a mountain using bitumen and baked brick.

ii 9–17) [(With regard to) the wall that my father] who had engendered me had built along[side the wall] for the protection of [the city, but] whose construction [he had not] completed, I co[mp]leted (it) and [ra]ised its sup[er]structure. I dug out its moat and reached [the wa]ter table. I built [three] strong thirty-six-ba[ked-brick(-thick) emba]nkments and I a[djoined (it)] to the emb[ankment that (my) fat]her had co[nstructed].

ii 18–20) [I built] a fortified wall using bitumen and baked brick [and] construc[ted] its broad gates. I fitted each of th[em] with doors (made) of cedar with a facing of bronze.

ii 21–26) At that time, I constantly strove (to do things) to strengthen the protection of Babylon. (At) a distance of 360 cubits along the outsk[irts] of Nēmetti-Enlil, the outer wall of Babylon, from the bank of the Euphrates River up to the left door-jamb of the gate of the goddess Ištar, I built two strong embankments using bitumen and baked brick, wall(s that were) as (solid as) a mountain.

ii 27–32) I fashioned a baked brick structure between them and, on top of it, I built to a great height a large *kummu*-building as the residence of my royal majesty using bitumen and baked brick. I added (it) to the palace <that> is inside the city and (thereby) made the seat of (my) lordly majesty resplendent.

ii 33–36) For a second time, from the [rig]ht door-jamb of the gate of the goddess Ištar to the lower corner of Nēmetti-Enlil, which faces east, 360 cubits from Nēmetti-Enlil on the outside, I bui[lt] a fortified wall like a mountain using bitumen and baked brick.

ii 37–38) I skillfully strengthen (Babylon's) protection an[d] established the city of Babylon as a fortress.

ii 39–46) O Marduk, great lord, look upon my handiwork with favor and pleasure and may good things about me be set upon your lips. By your holy command, which cannot be altered, proclaim the prolongation of my days (and) command my (attainment of) very old age. May everything that I have built endure and stay in good repair forever (and) I may be sated with its luxuriousness. By your true command, which cannot be overturned, may I not have enemies nor acquire (any) troublemaker(s).

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ii 16 On ex. 1*, col. i ends here.
ii 32 Ex. 2 omits *ú-ša-pa-a šu-ba-at* ⌜*bé*⌝-*e-lu-ti*, "I made the seat of (my) lordly majesty resplendent."

23

Four three-column clay cylinders, as well as one additional fragment, are inscribed with a lengthy Akkadian text that commemorates Nebuchadnezzar II's construction of a second, new royal residence: the so-called "Summer Palace," which went by the Akkadian name Nabiʾum-kudurrī-uṣur-libluṭ-lulabbir-zānin-Esagil ("May Nebuchadnezzar [II] Stay in Good Health (and) Grow Old as the Provider of Esagil"), a building whose ruins are located at Tell Babil, the highest mound of the modern site of Babylon. The inscription, which is written in contemporary Neo-Babylonian script, states that the new palace was built for the protection of Babylon, modelled on "the palace inside Ka-dingirra" (= the western extension of the South Palace), constructed using baked bricks and bitumen, roofed with beams of cedar (imported from the Levant), and had bronze-plated doors installed in its (principal) gateways. This 845-word-long text also records other building activities at Babylon and Borsippa: the decoration of Marduk's cella Eumuša in Esagil; the renovation of Nabû's temple Ezida; the completion of the ziggurats Etemenanki and Eurmeiminanki, including their blue-glazed-brick upper temples; the rebuilding of the (old) South Palace; and the construction of the (new) North Palace and the new outer wall and its gates. Before describing his construction projects, Nebuchadnezzar refers to his military campaigns in far-off lands and remote mountains, as well as having received substantial tribute from those places. Earlier scholarly publications refer to this inscription as "[Nebuchadnezzar Cylinder] C35" or "Nebuchadnezzar Cylinder III, 5."

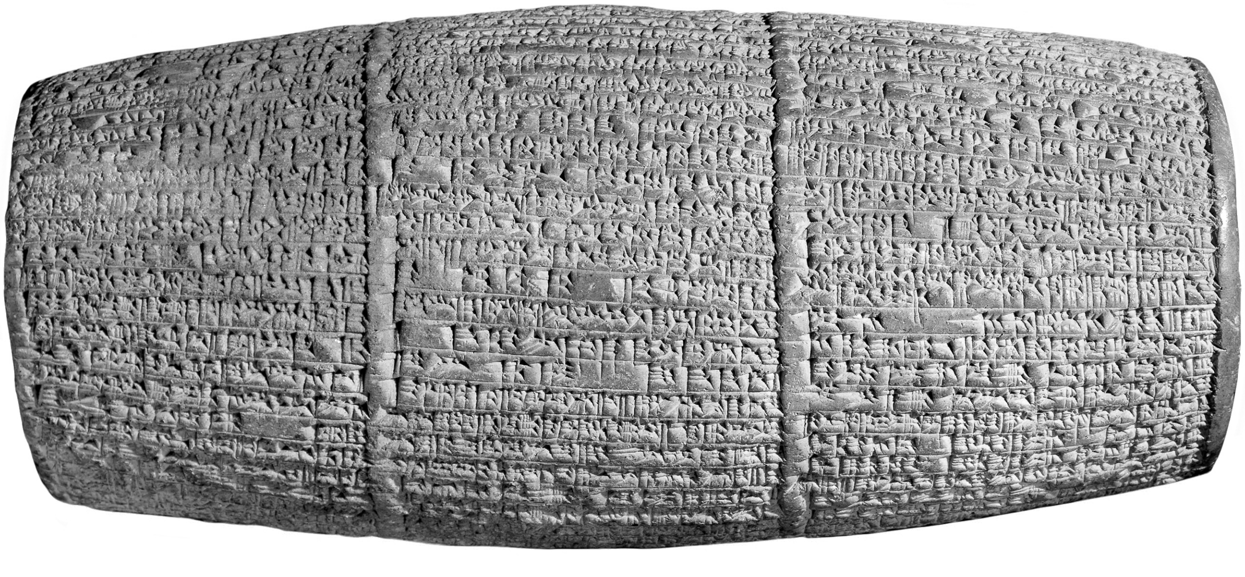

Figure 24. BM 91142 (Nbk. 23 ex. 1), a three-column clay cylinder that is inscribed with a text commemorating Nebuchadnezzar II's construction of the so-called "Summer Palace." © Trustees of the British Museum.

CATALOGUE

Ex.	Museum Number	Excavation/ Registration No.	Provenance	Lines Preserved	cpn
1	BM 91142	85-4-30,1	Babylon	i 1–iii 55	c
2	VA 3097	—	Purchased, probably Babylon	i 1–iii 55	c
3	AO 1506	—	As ex. 2	i 1–iii 55	c
4	YBC 2298	—	As ex. 2	i 1–iii 55	c
5	NBC 6068		As ex. 2	i 30–40, 44–ii 2, 12–27, 34–iii 55	c

COMMENTARY

Ex. 1 (BM 91142) was collated by J. Novotny in the British Museum (London), while exs. 2–5 were collated from the originals or from high-resolution photographs (some of which were provided by K. Wagensonner) by F. Weiershäuser. Ex. 3 (AO 1506) was examined by G. Frame. The master text of this fully-intact inscription is generally ex. 1. A score of the text is presented on Oracc and the minor (orthographic) variants are given in the critical apparatus at the back of the book.

As for its date of composition, the present text appears to have been one of the latest-dated inscriptions of Nebuchadnezzar II, together with Nbk. 2 (East India House) and the WBA and WBC texts. Because the main building report of Nbk. 2 records the building of the North Palace, an accomplishment mentioned in the present text's prologue (ii 25–56), this inscription is regarded as being composed later. Thus, it was also composed after Nbk. 21 (C013/C016/C025), 22 (C024), and 36 (C031). Because the rebuilding of the South Palace is mentioned in the prologue (i 44–ii 21), the present text must have also been composed later than Nbk. 11 (Prism), 18 (C29), 19 (C34), and 20 (C011). As far as the authors can tell, this inscription is the latest-dateable text edited in RINBE 1/1.

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TEXT

Col. i

1) ^{d}*na-bi-um-ku-du-úr-ri-ú-ṣu-úr* LUGAL KÁ.DINGIR.RA.KI
2) *ru-ba-a na-a-dam mi-gi-ir* ^{d}AMAR.UTU
3) *iš-ša-ak-ku ṣi-i-ri na-ra-am* ^{d}*na-bi-um*
4) *mu-uš-ta-lam a-ḫi-iz ne-me-qí*
5) *ša a-la-ak-ti i-lu-ti-šu-nu iš-te-né-e*ʾ*-ú*
6) *pi-it-lu-ḫu bé-e-lu-ut-su-un*
7) *ša-ak-ka-na-ak-ku la a-ne-ḫa*
8) *ša a-na zi-in-na-a-ti é-sag-íl ù é-zi-da*
9) *u*$_4$*-mi-ša-am ti-iṣ-mu-ru-ú-ma*
10) *da-am-qá-a-ti* KÁ.DINGIR.RA.KI *ù bár-sipa*.KI *iš-te-né-e*ʾ*-ú ka-a-a-nam*
11) *e-em-qá mu-ut-né-en-nu-ú za-ni-in é-sag-íl ù é-zi-da*
12) IBILA *a-ša-re-du ša* ^{d}*na-bi-um*-IBILA-*ú-ṣu-úr* LUGAL TIN.TIR.KI *a-na-ku*

i 1–12) Nebuchadnezzar (II), king of Babylon, pious prince, favorite of the god Marduk, the exalted ruler who is the beloved of the god Nabû, the one who deliberates (and) acquires wisdom, the one who constantly seeks out the ways of their divinity (and) reveres their dominion, the indefatigable governor who is every day mindful of provisioning Esagil and Ezida and (who) constantly seeks out good things for Babylon and Borsippa, the wise (and) pious one who provides for Esagil and Ezida, the foremost heir of Nabopolassar, king of Babylon, am I.

13) *ì-nu-um* ^{d}AMAR.UTU EN *ra-bí-ù re-e-ša šar-ru-ti-ia ú-ul-lu-ma*
14) *be-lu-ti ki-iš-ša-at ni-šim i-qí-pa-an-ni*
15) ^{d}*na-bi-um pa-qí-id ki-iš-ša-at ša-mé-e ù er-ṣe-tim*
16) *a-na šu-te-šu-úr ka-al da-ad-mu ù šu-um-mu-ḫu te-né-še-e-ti*
17) GIŠ.NÍG.GIDRU *i-ša-ar-tim ú-ša-at-mi-ḫu qá-tu-ú-a*

i 13–17) When the god Marduk, the great lord, elevated me to be king and entrusted me with the lordship of all of the people, the god Nabû, overseer of the totality of heaven and earth, allowed my hands to grasp a just scepter to lead all of the settlements in the right was and to make (their) people flourish.

18) *ia-ti ša-a-šu-nu ba-la-ak aš-te-né-e*ʾ*-a i-lu-ut-su-un*
19) *a-na zi-ki-ir šu-mi-šu-nu ka-ab-tu pi-it-lu-ḫa-ak* DINGIR *ù* ^{d}IŠ.TAR

i 18–19) As for me, I pray to them (Marduk and Nabû), I constantly seek out their divinity. At the mention of their important name(s), I revere god and goddess (alike).

20) *i-na tu-ku-ul-ti-šu-nu ṣi-ir-ti* MA.DA.MA.DA *ru-qá-a-tim ša-di-i né-su-tim*
21) *iš-tu ti-a-am-tim e-li-tim a-di ti-a-am-tim ša-ap-li-tim*
22) *ur-ḫu áš-ṭu-tim pa-da-nim pe-ḫu-tim*
23) *a-ša-ar ki-ib-su šu-up-ru-su še-e-pi la i-ba-áš-šu-ú*
24) *ḫa-ra-ni*$_7$ *na-am-ra-ṣi ú-ru-uḫ ṣu-ma-mu er-te-ed-de-e-ma*
25) *la ma-gi-ri a-na-ar ak-mi za-*ʾ*i-i-ri*
26) MA.DA *uš-te-ši-ir-ma ni-šim uš-ta-am-mi-iḫ*
27) *ra-ag-gu ù ṣe-e-num i-na ni-šim ú-še-es-su*

i 20–27) Through their exalted support, I repeatedly travelled (through) far-off lands, remote mountains, from the Upper Sea to the Lower Sea, difficult paths, obstructed roads, where access was blocked (and) approach was not possible, difficult road(s), (and) arid (lit. "thirsty") path(s), and I killed the insubmissive, bound enemies, put the land in order, and made the people prosper. I drove away the criminals and villains from the people.

28) KÙ.BABBAR KÙ.GI *ni-sì-iq-ti* NA$_4$ *mi-im-ma šu-um-šu šu-qú-ru šu-un-du-lu*
29) ḪÉ.GAL-*lam ru-uš-ša-a bi-ši-ti ša-di-i ḫi-iṣ-bi ta-ma-a-tim*
30) *ip-ti ka-bi-it-ti i-gi-sa-a šu-um-mu-ḫu*
31) *a-na* URU-*ia ba-bi-lam*.KI *a-na ma-aḫ-ri-šu-un ú-še-ri-im-ma*
32) *i-na é-sag-íl* É.GAL *na-ra-am be-lu-ti-šu aš-ta-ak-ka-an zi-in-na-a-ti*

i 28–32) I had silver, gold, precious stones, an abundance of anything that is valuable, red-gold produce, the yield of the mountains, the wealth of the seas, substantial tribute, lavish gift(s) brought into my city, Babylon, into their (the gods') presence, and I constantly provisioned Esagil, the palace loved by his lordly majesty.

33) *é-umuš-a pa-pa-ḫa* ^{d}EN.LÍL DINGIR.DINGIR ^{d}AMAR.UTU

i 33–34) I put bright gold (on the walls of) Eumuša, the cella of the Enlil of the gods, the god Marduk, as

34) KÙ.GI *na-am-ru ša-al-la-ri-iš aš-ta-ak-ka-an*
35) *é-zi-da e-pú-uš ú-ša-ak-li-il-ma*
36) *i-na* KÙ.BABBAR KÙ.GI *ù ni-sì-iq-ti* NA$_4$ *ú-za-ʾi-in*
37) *e-eš-re-e-ti* KÁ.DINGIR.RA.KI *ù bár-sipa*.KI *ú-še-pí-iš az-nu-un*
38) *é-temen-an-ki zi-qú-ra-at* KÁ.DINGIR.RA.KI
39) *é-ur*$_4$*-me-imin-an-ki zi-qú-ra-at bár-sipa*.KI
40) *pí-ti-iq-ši-na ka-la-mu i-na ku-up-ri ù a-gur-ri*
41) *e-pú-uš ú-ša-ak-li-il-ma*
42) *ki-iṣ-ṣi el-lu ma-aš-ta-ku ta-ak-né-e*
43) *i-na a-gur-ri* NA$_4$.ZA.GÌN *el-le-tim i-na re-e-ša-a-ši-na na-am-ri-iš e-pú-uš*
44) *pa-na-ma ul-tu u*$_4$*-um ul-lu-tim a-di pa-le-e* ^{d}*na-bi-um*-IBILA-*ú-ṣu-úr* LUGAL KÁ.DINGIR.RA.KI *a-bi a-li-di-ia*
45) LUGAL.LUGAL *a-li-ku ma-aḫ-ri-ia i-na* URU.URU *ni-iš i-ni-šu-nu a-ša-ar ir-ta-mu*
46) É.GAL.É.GAL *i-te-ep-pu-šu ir-mu-ú šu-ba-at-su-un*
47) *bu-ša-a-šu-nu i-na qé-er-bi ú-na-ak-ki-mu ú-qá-ri-nu ma-ak-ku-ur-šu-un*
48) *i-na i-si-in-ni za-am-mu-ku ta-bé-e* ^{d}EN.LÍL DINGIR.DINGIR ^{d}AMAR.UTU
49) *i-ru-bu a-na qé-re-eb šu-an-na*.KI
50) *iš-tu ib-na-an-ni* ^{d}AMAR.UTU *a-na šar-ru-tim*
51) ^{d}*na-bi-um a-pí-il-šu ki-i-nim ip-qí-du ba-ʾu-ú-la-a-tu-šu*
52) *ki-ma na-ap-ša-ti a-qá-ar-ti a-ra-mu ba-na-a la-an-šu-un*
53) *e-li* KÁ.DINGIR.RA.KI *ù bár-sipa*.KI *ul ú-ša-pa* URU

Col. ii
1) *i-na* KÁ.DINGIR.RA.KI URU *ni-iš i-ni-ia ša a-ra-am-mu*
2) É.GAL É *ta-ab-ra-a-ti ni-šim ma-ar-ka-su* MA.DA
3) *ku-um-mu el-lu at-ma-ni*$_7$ *šar-ru-ti-ia*
4) *i-na er-ṣe-tim ká-dingir-ra*.KI *ša qé-re-eb ba-bi-lam*.KI
5) *iš-tu im-gu-úr-*^{d}EN.LÍL *a-di li-bi-il-*ḪÉ.GÁL PA$_5$ ^{d}UTU.È
6) *iš-tu ki-ša-ad* ÍD.BURANUN.KI *a-di a-a-i-bu-úr-ša-bu-um su-le-e* KÁ.DINGIR.RA.KI
7) *ša* ^{d}*na-bi-um*-IBILA-*ú-ṣu-úr* LUGAL KÁ.DINGIR.RA.KI *a-bi ba-nu-ú-a*
8) *i-na* SIG$_4$ *ib-ši-mu-ma ir-mu-ú qé-re-eb-ša*
9) *i-na mé-e mi-li i-ši-id-sa i-ni-šu-ma*
10) *i-na ta-am-le-e su-le-e* KÁ.DINGIR.RA.KI
11) *ša* É *ša-a-tim iš-ta-ap-pi-la* KÁ.KÁ-*ša*
12) *i-ga-ru-ša bi-ši-ti* SIG$_4$ *ad-ke-e-ma*
13) *te-me-en-ša ap-te-e-ma šu-pú-ul mé-e ak-šu-ud*

if (it was) *šallaru*-plaster.

i 35–36) I (re)built and completed Ezida, and (then) I decorated (it) with gold, silver, and precious stones.

i 37) I had the sanctuaries of Babylon and Borsippa built (and) I provided (for them).

i 38–43) (With regard to) Etemenanki, the ziggurat of Babylon, (and) Eurmeiminanki, the ziggurat of Borsippa, I built and completed their entire structure(s) using bitumen and baked brick, and (then), on their summits, I resplendently built a holy shrine, a well-adorned bedroom, using baked bricks (colored with) shining blue glaze.

i 44–53) In the past, from distant days until the reign of Nabopolassar, the king of Babylon, my father who engendered me, the kings who came before me built palaces in cities of their choice, (in) place(s) that they loved, (and) established their residences (in them). They accumulated their possessions inside (them and) heaped up their property. During the festival of the New Year, (during) the setting out of the Enlil of the gods, the god Marduk, they entered Šuanna (Babylon). Since the god Marduk created me for kingship (and) the god Nabû, his true heir, entrusted his subjects (to me), I have loved their beautiful bod(ies) as my (own) precious life. I have made no city more resplendent than Babylon and Borsippa.

ii 1–11) In Babylon, the city that I chose, which I love, (with regard to) the palace, a building (that is) an object of wonder for the people, the bond of the land, a holy *kummu*-building, (and) the abode of my royal majesty, in the Ka-dingirra district — which is in Babylon (and extends) from Imgur-Enlil to Lībil-ḫegalla, the eastern canal, from the bank of the Euphrates River to Ay-ibūr-šabû, the street of Babylon — which Nabopolassar, the king of Babylon, my father who engendered me, had created with (sundried) brick(s) and taken up residence inside, its foundation(s) had become weak on account of flood water (and) the gates of that palace had become too low as a result of the raising (of the level) of the street(s) of Babylon.

ii 12–15) I removed its wall, (merely) a molding of (sundried) brick(s), and (then) opened up its founda-

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i 44 On exs. 4–5, col. ii begins with this line.
i 48 On exs. 2–3, col. ii begins with this line.
ii 1–21 This passage records the rebuilding of the (old) South Palace. For further information on this royal residence, see the on-page note to Nbk. 2 (East India House) vii 34–viii 18.

14) *mé-ḫe-ra-at mé-e i-ši-id-sa ú-ša-ar-ši-id-ma*
15) *i-na ku-up-ri ù a-gur-ri ú-za-aq-qí-ir-ša*
ḫu-úr-sa-ni-iš
16) GIŠ.EREN *da-nu*$_4$*-tim a-na ṣú-lu-li-ša*
ú-ša-at-ri-iṣ
17) GIŠ.IG.GIŠ.IG GIŠ.EREN *ta-aḫ-lu-up-ti* ZABAR
às-ku-up-pu
18) *ù nu-ku-še-e pí-ti-iq e-ri-i e-ma* KÁ.KÁ-*ša*
er-te-et-ti
19) KÙ.BABBAR KÙ.GI *ni-sì-iq-ti* NA$_4$ *mi-im-ma*
šu-um-šu šu-qú-ru šu-un-du-lu
20) *bu-ša-a ma-ak-ku-ru sì-ma-at ta-na-da-a-ti*
ú-qá-ri-in qé-er-bu-uš-ša
21) *qu-ur-du ta-aš-ri-iḫ-ti ni-ṣi-ir-ti šar-ru-ti*
ú-na-ak-ki-mu li-ib-bu-uš-ša
22) *aš-šum né-me-di šar-ru-ti-ia i-na* URU
ša-ni-im-ma la i-ra-am-mu li-ib-ba
23) *i-na ka-al da-ad-mu ul ab-na-a at-ma-ni*$_7$
be-lu-ti
24) *ma-ak-ku-ru sì-ma-at šar-ru-ti ul aš-ta-ak-ka-an*
qé-re-eb ma-ti-ta-an
25) *i-na* KÁ.DINGIR.RA.KI *ku-um-mu be-lu-ti-ia a-na*
sì-ma-at šar-ru-ti-ia la šu-um-ṣa
26) *aš-šum pu-lu-uḫ-ti* ^{d}AMAR.UTU EN-*ia ba-šu-ú*
li-ib-bu-ú-a
27) *i-na* KÁ.DINGIR.RA.KI URU *ni-ṣi-ir-ti-ia ša*
a-ra-am-mu
28) *a-na šu-un-du-lu šu-ba-at šar-ru-ti-ia*
29) *su-uq-šu la e-ni* BÁRA-*šu la ú-ni-iš* PA$_5$-*šu la*
es-ki-ir
30) *ku-um-mu ra-ap-ši-iš aš-te-e'-e-ma*
31) 4 ME 90 *am-ma-at qá-qá-ri i-ta-a-ti*
né-mé-et-ti-^{d}EN.LÍL
32) *ša-al-ḫe-e* KÁ.DINGIR.RA.KI *a-na ki-da*$_4$*-a-nim*
33) 2 *ka-a-ri da-nu*$_4$*-tim i-na ku-up-ri ù a-gur-ri*
34) BÀD *ša-da-ni-iš e-pú-uš-ma*
35) *i-na bé-e-ri-šu-nu pí-ti-iq a-gur-ri e-ep-ti-iq-ma*
36) *i-na re-e-ši-šu ku-um-mu ra-ba-a*
37) *a-na šu-ba-at šar-ru-ti-ia*
38) *i-na ku-up-ri ù a-gur-ri ša-qí-iš e-pú-uš-ma*
39) *it-ti* É.GAL *a-bi ú-ra-ad-di-ma ú-ša-pa-a*
šu-ba-at be-lu-ti
40) GIŠ.EREN *da-nu*$_4$*-tim ṣi-i-ti ša-di-i e-lu-ti*
41) GIŠ.*a-šu-ḫu pa-ag-lu-tim ù* GIŠ.*šur-i-ni ni-is-qu*
bé-e-ru-tim
42) *a-na ṣú-lu-li-ša ú-ša-at-ri-iṣ*
43) GIŠ.IG.GIŠ.IG GIŠ.MES.MÁ.KAN.NA GIŠ.EREN
GIŠ.*šur-i-ni ú-ša-a ù ši-in-nu*
44) *i-ḫi-iz* KÙ.BABBAR KÙ.GI *ta-aḫ-lu-up-ti* ZABAR
às-ku-up-pi KÙ.BABBAR

tion and reached the water table. I secured its foundation at the level of the water table and raised it as high as a mountain using bitumen and baked brick.

ii 16–18) I had (beams of) hard cedar stretched (over it) for its roof. At each of its gates, I fixed doors (made) of cedar with a facing of bronze (and) threshold(s) and *nukuššû*-fittings of cast copper.

ii 19–21) I heaped up inside it silver, gold, precious stone(s), an abundance of anything that is valuable, (and) possessions (and) property worthy of praise. I accumulated inside it (objects) of valor (and) glory, (as well as) royal treasure(s).

ii 22–24) Because (my) heart did not desire the seat of my royal majesty to be in (any) other city (than Babylon), I did not build myself a lordly abode in all settlements, nor did I store property befitting a king in all lands.

ii 25–29) In Babylon, the *kummu*-building of my lordly majesty was not decorous enough for my status as king. Because reverence of the god Marduk, my lord, was present in my heart, when I widened (lit. "in order to widen") the residence of my royal majesty in Babylon, the city (under) my protection, which I love, I did not change its street(s), displace its dais(es), nor block up its canal(s).

ii 30–34) I searched far and wide for (the site of a new) *kummu*-building and (at) a distance of 490 cubits outside Nēmetti-Enlil, the outer wall of Babylon, I built two strong embankments using bitumen and baked brick, wall(s that were) as (solid as) a mountain.

ii 35–39) I fashioned a baked brick structure between them and, on top of it, I built to a great height a large *kummu*-building as the residence of my royal majesty using bitumen and baked brick. I added (it) to the palace of (my) father and (thereby) made the seat of my lordly majesty resplendent.

ii 40–46) I had (beams of) hard cedar originating from the high mountains (Lebanon), thick pines, and the best selection of cypress stretched (over it) for its roof. At each of its gates, I fixed doors (made) of *musukkannu*-wood, cedar, cypress, ebony, and ivory mounted with silver (and) gold and faced with bronze, (and) threshold(s) of silver and *nukuššû*-fittings of cast copper. I surrounded its summit with parapets

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ii 22–56 This passage describes the construction of the (new) North Palace. For more details on this newly-constructed royal residence, see the on-page note to Nbk. 2 (East India House) viii 19–ix 44.

ii 26 *aš-šum pu-lu-uḫ-ti* ^{d}AMAR.UTU "Because reverence of the god Marduk": ex. 3 has *aš-šum be-lu-ú-ti* ^{d}AMAR.UTU, "Because of the dominion of the god Marduk."

ii 31 4 ME 90 *am-ma-at* "490 cubits": This is the measurement given by ex. 1. Exs. 2–4, which are possibly written slightly earlier than ex. 1, have 4 ME 80 *am-ma-at*, "480 cubits."

45) *ù nu-ku-še-e e-ri-i e-ma* KÁ.KÁ-*ša er-te-et-ti-ma*
46) *ki-li-li* NA$_4$.ZA.GÌN *re-e-ša-a-ša ú-ša-al-mu*
47) BÀD *da-an-num i-na ku-up-ri ù a-gu-úr-ri*
48) *ša-da-ni-iš ú-ša-às-ḫi-ir-ša*
49) *i-ta-a-ti* BÀD *a-gur-ri* BÀD *ra-ba-a i-na* NA$_4$ *da-nu$_4$-tim*
50) *ši-ti-iq ša-di-i ra-bí-ù-tim e-pú-uš-ma*
51) *ki-ma ša-di-i ul-la-a re-e-ša-a-ša*
52) É *ša-a-tim a-na ta-ab-ra-a-ti ú-še-pí-iš-ma*
53) *a-na da-ga-lam ki-iš-ša-at ni-šì lu-le-e uš-ma-al-li-ša*
54) *ba-al-ti uz-zu pu-lu-uḫ-ti me-lam-mi šar-ru-tim*
55) *i-ta-a-ti-ša sa-aḫ-ra-a-ma*
56) *ra-ag-ga la i-ša-ri ul i-ba-aʾ qé-re-eb-ša*
57) *aš-šum ma-aṣ-ṣa-ar-ti é-sag-íl du-un-nu-nim*

Col. iii

1) *le-em-num ù ša-ag-gi-šu a-na ba-bi-lam*.KI *la sa-na-qí*
2) *ša ma-na-a-ma* LUGAL *ma-aḫ-ri la i-pú-šu*
3) 4 LIM *am-ma-at qá-qá-ri i-ta-a-ti* URU ⸢*ba*⸣-*bi-lam*.KI
4) *né-si-iš la ṭa-ḫe-e*
5) BÀD *da-núm* BAL.RI ^{d}UTU.È *ba-bi-lam*.KI *ú-ša-às-ḫi-ir*
6) *ḫi-ri-su aḫ-re-e-ma ki-bi-ir-šu i-na ku-up-ri ù a-gur-ri ak-ṣú-úr-ma*
7) BÀD *da-núm i-na ki-ša-di-šu ša-da-ni-iš ab-nim*
8) KÁ.GAL.KÁ.GAL-*šu ša-ad-la-a-ti ú-ra-ak-ki-is-ma*
9) GIŠ.IG.GIŠ.IG GIŠ.EREN *ta-aḫ-lu-up-ti* ZABAR
10) *e-er-te-et-ti-ši-na-a-ti*
11) *i-na ṭe-ḫi* BÀD *a-gur-ri a-na ti-ib* IM.SI.SÁ
12) É.GAL *a-na ni-ṣi-ir-ti ba-bi-lam*.KI *e-pé-šu*
13) *li-ib-ba ub-la-am-ma*
14) É.GAL GABA.RI É.GAL *ká-dingir-ra*.KI
15) *i-na ku-up-ri ù a-gur-ri qé-er-ba-šu ú-še-pí-iš*
16) 60-*šu am-ma-at ap-pa da-núm a-na* ÍD.BURANUN.KI *ak-ṣú-úr-ma*
17) *na-ba-lam ab-ši-im-ma*
18) *i-ši-id-sa i-na i-ra-at ki-gal-lam*
19) *mé-ḫe-ra-at mé-e*

(colored with) blue glaze.

ii 47–51) I surrounded it like a mountain with a fortified wall using bitumen and baked brick. Alongside the wall of baked brick, I built a great wall using strong stone(s) (and) large (slabs) quarried from the mountain(s) and (then) I raised its superstructure like a mountain.

ii 52–56) I had that building built to be an object of wonder and I filled it with splendor for all of the people to see. Dignity, fury, reverence, (and) brilliance of kingship surround it so that criminals (and) the unrighteous cannot enter inside it.

ii 57–iii 4) In order to strengthen the protection of Esagil (so that) no evil-doer or murderer can come near Babylon, (I did something) that no king of the past had done: 4,000 cubits distance outside the city of Babylon, far away, (too far away) to approach (lit. “not to approach”), I surrounded the eastern bank of Babylon with a fortified wall.

iii 5–10) I dug out its moat and constructed its embankment(s) using bitumen (and) baked brick and (then), on its embankment, I built a fortified wall like a mountain. I constructed its broad gates (and) I fitted each of them with doors (made) of cedar with a facing of bronze.

iii 11–23) In the immediate vicinity of the wall of baked bricks (that) faces north, (my) heart prompted me to build a palace for the protection of Babylon and I had a palace, a replica of the palace inside Ka-dingirra, built inside it (Babylon) using bitumen and baked brick. I constructed a strong sixty-cubit (artificially-made) spur of land *along* the Euphrates River and (thereby) created dry land. Using bitumen and baked brick, I secured its foundation on the surface (lit. “breast”) of the netherworld, at the level of the water

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ii 52 On ex. 3, col. iii begins with this line.
ii 53 On ex. 4, col. iii begins with this line.
ii 55 On exs. 2 and 5, col. iii begins with this line.
iii 11–34 This passage describes the construction of the (new) Summer Palace, a second palace at Babylon constructed completely anew by Nebuchadnezzar II at Babylon. The ruins of this royal residence were visited by Pietro della Valle in 1616 and excavated by R. Koldewey in 1914–15 and by Iraqi archaeologists around 1980. This 26,000-m^2 building, which was built atop of a 22-m-high brick terrace, was located inside the northernmost stretch of the newly-built outer city wall, approximately 2.5 km north of the (old) South Palace; this is at Tell Babil, the highest ruin mound of the modern site, where local tradition has preserved Babylon’s name until modern times. The palace, which went by the Akkadian ceremonial name *Nabiʾum-kudurrī-uṣur-libluṭ-lulabbir-zānin-Esagil* (“May Nebuchadnezzar Stay in Good Health (and) Grow Old as the Provider of Esagil”) according to this inscription (iii 28–29), was modelled on the newly-constructed North Palace, as well as the western extension of the South Palace, and constructed as a fortress to protect Babylon and its principal temple Esagil. Like the North Palace, the Summer Palace had two large central courtyards, with the building’s most important rooms constructed to the south of them. Recessed vertical open channels were discovered in a few rooms and these were thought to have been ventilation shafts for cooling, which is why it was dubbed the “Summer Palace” (German *Sommerpalast*). This royal residence was used until the Parthian Period, at which point it fell into disuse. Sometime during the late Parthian Period or in the Sassanian Period, a large fortress was constructed on top of the Summer Palace’s ruins, thus continuing the location’s function as a defensive outpost. For more details, especially on the archaeological remains, see Koldewey, Königsburgen 2 pp. 41–62; Koldewey, WEB^5 pp. 19–25; and Pedersén, Babylon pp. 104–106.
iii 15 Exs. 4–5 omit *i-na ku-up-ri ù a-gur-ri*, “using bitumen and baked brick.”
iii 17 *ab-ši-im-ma* “I created”: Exs. 2 and 4 have *ib-ši-im-ma*, “he created.”

20) *i-na ku-up-ri ù a-gur-ri ú-ša-ar-ši-id-ma*
21) *re-e-ši-šu ul-la-am-ma it-ti* É.GAL *ú-ra-ad-di-ma*
22) *i-na ku-up-ri ù a-gur-ri*
23) *ú-za-aq-qí-ir-ša ḫu-úr-sa-ni-iš*
24) GIŠ.EREN *da-nu$_4$-tim a-na ṣú-lu-li-ša ú-ša-at-ri-iṣ*
25) GIŠ.IG.GIŠ.IG GIŠ.EREN *ta-aḫ-lu-up-ti* ZABAR
26) *às-ku-up-pi ù nu-ku-še-e pí-ti-iq e-ri-i*
27) *e-ma* KÁ.KÁ*-ša e-er-te-et-ti*
28) É *ša-a-tim* ^{d}*na-bi-um-ku-du-úr-ri-ú-ṣu-úr li-ib-lu-uṭ*
29) *lu-la-ab-bi-ir za-ni-in é-sag-íl a-na šu-mi-šu am-bi*
30) *ša le-em-num la ba-bi-il pa-ni$_7$ i-ta-a-ti* BÀD KÁ.DINGIR.RA.KI
31) *qá-an ta-ḫa-zi-šu ú-ša-as-si-ma*
32) URU *ba-bi-lam*.KI *ú-da-an-ni-in ḫu-úr-sa-ni-iš*
33) *ma-aṣ-ṣa-ar-ti é-sag-íl ú-da-an-ni-in-ma*
34) URU *ba-bi-lam*.KI *a-na ni-ṣi-ir-ti aš-ku-un*
35) *a-na* ^{d}AMAR.UTU EN*-ia ut-né-en-ma qá-ta áš-ši*
36) ^{d}AMAR.UTU EN IGI.GÁL DINGIR *ru-bu-ú mu-uš-ta-ar-ḫa*
37) *at-ta ta-ab-na-an-ni-ma*
38) *šar-ru-ti ki-iš-ša-at ni-šim ta-qí-pa-an-ni*
39) *ki-ma ša a-ra-mu pu-lu-uḫ-ti i-lu-ti-ka*
40) *aš-te-né-eʾ-ú be-lu-ut-ka*
41) *mu-gu-úr ni-iš qá-ti-ia ši-ma-a su-pu-ú-a*
42) *a-na-ku lu* LUGAL *za-ni-nu mu-ṭi-ib li-ib-bi-ka*
43) *lu* RE.É.UM*-ka ki-i-nim mu-ša-al-li-im ni-ši-ka*
44) *mu-ša-am-mi-ḫu ba-ʾu-ú-la-a-ti-ka*
45) *lu ša-ak-ka-na-ka-ku it-pe-šu*
46) *za-ni-nu ka-al ma-ḫa-zi-ka*
47) *qí-bi-tu-uk-ka re-mé-nu-ú* ^{d}AMAR.UTU É *e-pú-šu*
48) *ga-du ú-ul-lu li-bu-úr-ma la-la-a-šu lu-uš-ba*
49) *i-na qé-er-bi-ša ši-bu-tu lu-uk-šu-ud lu-uš-ba-a li-it-tu-tu*
50) *ša* LUGAL.LUGAL *ki-ib-ra-a-ti ša ka-al te-né-še-e-ti*
51) *bi-la-at-su-nu ka-bi-it-ti lu-um-ḫu-úr qé-er-bu-uš-ša*
52) *iš-tu* AN.ÚR *a-di* AN.PA *e-ma* ^{d}UTU *a-ṣu-ú*
53) *a-a i-ši na-ki-ri mu-ga-al-li-ti a-a ar-ši*
54) *li-i-pu-ú-a i-na qé-er-bi-ša a-na da-rí-a-tim*
55) *ṣa-al-ma-at qá-qá-dam li-bé-e-lu*

table, and raised its superstructure. I added to the palace and raised it as high as a mountain using bitumen and baked brick.

iii 24–34) I had (beams of) hard cedar stretched (over it) as its roof. At each of its gates, I fixed doors (made) of cedar with a facing of bronze, (and) threshold(s) and *nukuššû*-fittings of cast copper. I named that building "May Nebuchadnezzar (II) Stay in Good Health (and) Grow Old as The Provider of the Esagil." With regard to the merciless evil-doer in the outskirts of the wall of Babylon, I drove away his arrows by reinforcing the wall of Babylon like a mountain. I strengthened the protection of Esagil and established the city of Babylon as a fortress.

iii 35–38) I prayed to the god Marduk, my lord, and raised up my hand(s): "O Marduk, (my) lord, wisest of the gods, proud prince, you are the one who created me and entrusted me with kingship over all of the people.

iii 39–46) Because I love revering your divinity (and) constantly seeking out your lordly majesty, accept my supplications (and) listen to my prayers so that I may be the king who provides (for you and) pleases your heart, the true shepherd who preserves the well-being of your people, the one who makes your subjects flourish, (and) the capable governor who provides for all of your cult centers.

iii 47–51) By your command, O merciful Marduk, may the house that I built stay in good repair forever (and) I may be sated with its luxuriousness. May I reach the prime of (my) life (and) attain very old age inside it. May I receive inside it the substantial tribute of kings of the (four) quarters (of the world and) all of the people.

iii 52–55) From the horizon to the zenith, wherever the sun rises, may I not have (any) enemies nor acquire (any) troublemaker(s). Inside it, may my descendants rule over the black-headed (people) forever."

24

A fragment from the left side of a multi-column clay cylinder preserves part of an Akkadian inscription of Nebuchadnezzar II written in contemporary Neo-Babylonian script; the extant text comes from col. i. The inscription, as far as it is intact, records the rebuilding of the Ištar Gate, which Nabopolassar had also renovated. Previous publications sometimes refer to this text as "[Nebuchadnezzar Cylinder] C012" or "Nebuchadnezzar Cylinder-fragment I, 2."

CATALOGUE

Museum Number	Provenance	cpn
CBS 588	Probably Babylon	p

COMMENTARY

For other inscriptions whose main building reports describe Nebuchadnezzar II's rebuilding of the Ištar Gate, see Nbk. 41 (B43), 42 (B 5/VA Bab 607) and 43 (VA Bab 618). The inscription was collated by J. Novotny from high-resolution photographs.

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TEXT

Col. i′
Lacuna
1′) [...] *x x x x* [...]
2′) [... ^{d}*iš*]-⸢*tár-sa*⸣-*ki-pa*-⸢*at-te-e*⸣-*bi*-⸢*ša*$^{?}$⸣ *x x x x x x x* [(*x*)]
3′) [...] ⸢*im-gu-úr*-^{d}EN.LÍL *ù né-mé-et-ti*-^{d}EN.LÍL⸣
4′) [... KÁ].⸢GAL⸣ *né-re*-⸢*bi ma-às-na-aq-ti* DINGIR$^{?}$.DINGIR *mu-ṣe-e né-re-bi*⸣
5′) [*ša*$^{?}$ ^{d}*i-gi*$_4$*-gi*$_4$$^{?}$ *ù*$^{?}$ $^{d?}$*a*$^{?}$]-⸢*nun*$^{?}$⸣-*na-ki* ⸢KÁ.GAL KÁ.DINGIR.RA.KI *ša-di-il-tim*⸣
6′) [*x x x x x i-na*] ⸢SIG$_4$.ḪI.A *ib-ši-mu ši-ki-in-ši-na*⸣
7′) [...] SIG$_4$.AL.ÙR.RA *aš-te-ʾe-ši-na-ši*-⸢*im*$^{?}$⸣
8′) [...] *x x ni*$^{?}$ *x x* [...]
9′) [...] *x* [...]
10′) [...] *x* [...]
11′) [...]
12′) [...] SIG$_4$$^{?}$ [...]
13′) [*i-na*$^{?}$] *e-pé*-[*šu*$^{?}$ ...] *x ši* [...] SIG$_4$.ḪI.A *x x x* ⸢MEŠ$^{?}$⸣
14′) [*ša*] *a-bi a*-⸢*li*$^{?}$*-di*$^{?}$*-ia*$^{?}$ *ap-pa-li-is qé-re-bu-uš*⸣-[*šu*$^{?}$]
15′) [*x*]-*x-ri ap-te-e-ma šu-pú-ul mé-e ak-šu*-⸢*ud*⸣
16′) [*i-ši*]-*id-sì-in i-na ku-up-ru ù a-gur-ri e-er*$_4$*-te-e*-⸢*ma*⸣
17′) ⸢*ú-ša-ar-ši-id*⸣ *te-me-en-ši-in*
18′) [NA$_4$.ZA].GÌN *el-le-tim ša ri-i-mu ù* MUŠ.ḪUŠ *ba-nu-ú qé-re-bu-uš*-⸢*šu*⸣
19′) [AM.AM] URUDU *la-an na-am-ri-iš*

Lacuna

i′ 1′–7′) [... Iš]tar-sākipat-tēbîša, ... [...] (both) Imgur-Enlil and Nēmetti-Enlil, [...] the entrance [ga]te to the place where the gods are checked, the exit (and) entry [of *the Igīgū and Anu*]*nnakū gods*, the broad gate of Babylon, [...] he had created their structure(s) with (sundried) brick(s) [...] baked brick(s), I constantly sought out for them.

i′ 8′–12′) (No translation possible)

i′ 13′–17′) [*While*] *buil*[*ding*, ...] ... [...] I discovered a ... [of] my father *who engendered me* inside *i*[*t*]. I opened up ... and reached the water table. I set their foundation(s) firmly in place using bitumen and baked brick and (thereby) secured its foundation.

i′ 18′–22′) Using (baked bricks colored with) shining blue glaze that have (representations of) wild bulls (and) *mušḫuššu*-dragon(s) fashioned upon them (lit.

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i′ 14′ and 21′ References to Nabopolassar working on the Ištar Gate and Nebuchadnezzar II's workmen finding foundation documents (presumably clay cylinders) in that gate's structure are also mentioned in Nbk. 41 (B 43) i′ 4′ and Nbk. 43 (VA Bab 618) i′ 6′. At this time, no inscription of Nabopolassar specifically recording his work on Ištar-sākipat-tēbîša is known.

ú-še-pí-ši-na-ši-⌜*im*⌝
20′) [...] *x na-ak-li-iš ú-ša-às-ḫi-ir-ši-na x*
21′) [*ša a*]-⌜*bi*⌝ *a-li-di-ia ša i-na qé-er-bi-ši-na x* [...]
22′) [...] *x x* ⌜*ú* (erasure?) *na*$^{?}$ *ir*⌝ [...]
Lacuna

"it") (and) [wild bulls] (whose) bod(ies are made) of copper, I made (them) appear resplendently for them. I had them skillfully surrounded with [... of my fat]her who engendered me, that [...] inside them [...] ... [...]
Lacuna

25

A fragment of a clay cylinder now housed in the British Museum (London) is said to be inscribed with an inscription of Nebuchadnezzar II. Since this text, which is referred to as "[Nebuchadnezzar Cylinder] C017," has never been published, including its museum and registration numbers, the attribution to this Neo-Babylonian king cannot be confirmed. Moreover, the same is true about its contents, which are said to have described work on a palace at Babylon (Da Riva, GMTR 4 pp. 111 and 129). Because the object in question could not be located and examined, no edition of the C017 text is included in the present volume.

CATALOGUE

Museum Number	Registration Number	Provenance	cpn
BM —	—	Probably Babylon	n

COMMENTARY

Following the tentative suggestion of R. Da Riva (GMTR 4 pp. 111 and 129) that the main building report of the inscription written on this cylinder would have described work on a palace at Babylon, this text is provisionally grouped together with the other inscriptions of Nebuchadnezzar II commemorating the construction of the (old) South Palace, the (new) North Palace, South Palace, and the (new) Summer Palace. Because the authors were not able to examine the text firsthand, Da Riva's proposal could not be verified.

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26

This poorly-preserved Akkadian inscription, which is written in contemporary Neo-Babylonian script, is known from a small fragment of a two-column clay cylinder. The text is not sufficiently intact to be able to identify the building/structure in Babylon whose construction the main building report commemorated; R. Da Riva (GMTR 4 pp. 111 and 129) has very tentatively suggested that this text recorded work on one of the three palaces at Babylon. This inscription is sometimes called “[Nebuchadnezzar Cylinder] C026.”

CATALOGUE

Museum Number	Registration Number	Provenance	cpn
BM 33427	Rm 3,104	Babylon	c

COMMENTARY

Following the tentative suggestion of R. Da Riva (GMTR 4 pp. 111 and 129) that its main building report would have described work on a palace at Babylon, this text is provisionally grouped together with the other inscriptions of Nebuchadnezzar II commemorating the construction of the (old) South Palace, the (new) North Palace, South Palace, and the (new) Summer Palace. Given the present fragmentary state of preservation of the inscription, Da Riva’s proposal cannot be verified or refuted. J. Novotny examined the original cylinder in the British Museum (London).

BIBLIOGRAPHY

2008	Da Riva, GMTR 4 pp. 78, 111, 122 sub 2.2 C026, and 129 sub 2a (study)

TEXT

Col. i
1) *^{d}na-bi-um-ku-du-úr-ri-ú-ṣu-úr*
2) ⸢LUGAL KÁ⸣.DINGIR.RA.KI *ru-bu-ú mu-⸢un⸣-da-al-ku*
3) *⸢re⸣-é-a-um ki-⸢i⸣-nim*
4) *⸢mu⸣-uš-te-eʾ-ù da-am-qá-a-tim*
5) *le-eʾ-⸢a-um⸣ ḫa-⸢si-su⸣ né-me-⸢qí⸣*
6) *mu-ud-di-iš ⸢e⸣-eš-re-⸢e-ti⸣*
7) *ru-bu-um mi-gi-⸢ir⸣* DINGIR.DINGIR ⸢GAL.GAL⸣
8) *za-ni-in é-sag-íl ⸢ù é-zi-da⸣*
9) ⸢IBILA *^{d}na-bi-um*-IBILA-*ú-ṣu-úr*⸣

i 1–9) Nebuchadnezzar (II), king of Babylon, circumspect ruler, the true shepherd who constantly seeks out good things, the capable one who understands wisdom, the one who renovates sanctuaries, the prince who is the favorite of the great gods, the one who provides for Esagil and Ezida, heir of Nabopolassar, [king of Babylon, am I].

Lacuna
1′) [...] *x x x x x x* (*x*)
2′) [...] *x né-su-ú-tim*
3′) [*ša qé-re*]-⸢*eb*⸣ *ti-a-am-tim*
4′) [*e-li-tim*] ⸢*ù*⸣ *ša-ap-li-tim lu a-bé-el-ma*

Lacuna
i 1′–6′) [...] ... remote [*regions* that are in the mid]st of [the Upper] and Lower Sea(s), I ruled over. [I] made important [...] ... come quickly into Šuanna (Babylon).

5′) [*x x* (*x*)] *x-si-it*$^{?}$ ⸢*ka*⸣*-bi-it-ti*
6′) [*ú*]-⸢*ša-aḫ-mi-iṭ*⸣ *a-na* ⸢*qé*⸣*-reb šu-an-na*.KI

Col. ii

1) *i-na* KÙ.GI KÙ.BABBAR ⸢*ni-si-iq*⸣-[*ti* NA$_4$.NA$_4$ *a-qá-ar-ti*]
2) *e-ra-a* GIŠ.MES.⸢MÁ⸣.[KAN.NA *ù* GIŠ.EREN.GIŠ.EREN]
3) *bi-la-at* KUR.⸢*ú*⸣-[*ga-ar*-^{d}EN.ZU$^{?}$ ...]
4) *ša-di-ia* [...]
5) *ša ik-šu*-⸢*du*$^{?}$⸣ [...]
6) *é-sag-íl* ⸢*ù*⸣ [*é-zi-da*]
7) *ki-ma ši-ṭe-er*-[*tì ša-ma-mi*]
8) *ú-ba-an*-⸢*nim*$^{?}$⸣-[*ma* (...)]
9) *ú-na*-⸢*am*⸣-[*mi-ir ki-ma u*$_4$*-um*]
10) ⸢*ì*⸣-[*nu-mi-šu* ...]

ii 1–9) With gold, silver, precio[us (and) valuable stones], copper, *musu*[*kkannu*-wood, cedar], tribute from the land *U*[*gar-Sîn*, ...], my mountain, [...] that he had conquered, [...] I decorated Esagil and [Ezida] as beautifully as the sta[rs (lit. "writings") of the heavens and] made (them) shi[ne like daylight].

ii 10) At [that time, ...]

Lacuna

1′) *x* (*x*) [...]
2′) *a-na ši-ri*-⸢*ik*⸣-[*tim šu-úr-kam* ...]
3′) *lu er-te-ʾe-e*-⸢*em*$^{?}$⸣ [...]

ii 1′–3′) gran[t me ...] ... [...] so that I may constantly shepherd [...].

27

This lengthy Akkadian inscription records that Nebuchadnezzar II completed the construction of the god Marduk's multi-tiered ziggurat at Babylon, Etemenanki, work that began when his father Nabopolassar was king. The text, which is written on all of the exemplars using archaizing Neo-Babylonian script, is known from fourteen clay cylinder fragments. The text, which was over 450 words long, was distributed over four columns; the number of columns was due to the fact that the script was rather large and, therefore, required more space to write out the inscription. As for the work on Etemenanki, which clearly took a long time to complete given the massive scale of the project, this text records that Nabopolassar's workmen were only able to finish the lowest tier, which they had carefully built on the ziggurat's (earlier) foundations and raised to a height of thirty cubits; the outer mantle is said to have been made from baked bricks and bitumen. With the help of people mustered from all over (including the Levant) and from areas controlled by client rulers, Nebuchadnezzar was able to complete the rest of the massive brick structure of Marduk's ziggurat at Babylon, as well as to construct the temple that sat atop its summit. The text ends with two prayers: the first is addressed to Marduk and the second to Etemenanki. Given the lack of firm historical references, it is uncertain when in Nebuchadnezzar's reign this inscription was composed. Previous editions and studies refer to this text as "[Nebuchadnezzar Cylinder] C41" or "Nebuchadnezzar Cylinder IV, 1."

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26 ii 3 KUR.⸢*ú*⸣-[*ga-ar*-^{d}EN.ZU$^{?}$], "the land *U*[*gar-Sîn*]: This tentatively restored place is also mentioned in Nbk. 27 (C41) ii 48 and C041 ii 14′.
26 ii 10 The main building report starts here, but nothing of it, except part of the first sign of the first word remains. R. Da Riva (GMTR 4 pp. 111 and 129 sub 2a) has tentatively suggested that this passage might record work on one of the three palaces constructed by Nebuchadnezzar II at Babylon.

CATALOGUE

Ex.	Museum Number	Excavation/ Registration No.	Babylon Photo No.	Provenance	Lines Preserved	cpn
1	CBS 1785	—	—	Probably Babylon	i 15–37, ii 13–43, iii 12–41, iv 5–33	c
2	AO 323	Sb 1700	—	Susa	i 1–14, 37–ii 23, 53–iii 11	c
3	VA Bab 642 (+)$^{?}$ B 62 (formerly D 296)	BE 368 (+) BE 441	556, 559	Babylon, Kasr, processional way, 1st trench, inner wall (BE 368); Kasr, 13t, North Palace (BE 441)	ii 38–46, iii 5–13	c
4	CBS 33	—	—	As ex. 1	i 29–38, ii 36–50, iii 34–40	c
5	CBS 1125	—	—	As ex. 1	ii 10–41, iii 9–40, iv 4–27	c
6	VA 7744	BE 49203	2960	Babylon, Sahn, Etemenanki, northeast corner	i 1–13, ii 7–24, iii 16–24	c
7	B 59 (formerly D 294)	BE 28941	3805	Babylon, middle of Homera, debris	iii 29–35, iv 19–27	c
8	CBS 32	—	—	As ex. 1	i 1–18, 38–42, ii 10$^{?}$, 12–15	p
9	IM 96957 (formerly IM 105A)	—	—	As ex. 1	i 1–10, 38–ii 12, 48–iii 6	c
10	VAT 6456	—	—	Babylon	ii 46–55, iii 39–42	c
11	SM 890.3.1	—	—	As ex. 1	ii 4–30, iii 3–36, 1´–41	p
12	BM 48232	81-11-3,942	—	As ex. 1	i 4–22, ii 5–30	c
13	MAH 15878	—	—	As ex. 1	iii 33–50, iv 24-38	c
14	MAH 15879	—	—	As ex. 1	i 14–29, ii 28–31	c

COMMENTARY

Most of the pieces come from or are assumed to have originated from Babylon. Ex. 2 (Sb 1700), however, was found at Susa, the Elamite religious capital; that piece was probably brought there after Etemenanki was damaged during two revolts in 484, when it rebelled against the Persian king Xerxes I (r. 485–465).

There were at least three other inscriptions written to commemorate the construction of Babylon's ziggurat: (1) Nbk. 28 (CTMMA 4 170), which was also written on four-column cylinders in an archaizing Neo-Babylonian script; (2) Nbk. 45 (VA Bab 623), which is written on two column cylinders in Neo-Babylonian script; and (3) Nbk. 46 (VA Bab 1922), which is inscribed on three column cylinders in Neo-Babylonian script. Note that P.-R. Berger (NbK pp. 295–297) and R. Da Riva (GMTR 4 p. 121) regarded VA Bab 1922 (BE 14819) as an exemplar of this text (C41). Because the text preserved on that fragment is regarded by the present authors as an earlier and shorter version of the present text, it is edited separately, as Nbk. 46; see the commentary of that inscription for further details. Compare also Nbk. 45, which is also a shorter and earlier inscription commemorating the rebuilding of Etemenanki. The compositional relationship between this text and the following text is uncertain, so it is unclear which of the two inscriptions was the earlier of the two. Since the main building report of this inscription is concerned with the rebuilding and completion of Marduk's ziggurat at Babylon, this text is very likely to have been composed earlier than the inscriptions in whose prologues the mention of Etemenanki's completion appear. These texts are: Nbk. 2 (East India House), 19 (C34), 23 (C35), 31 (C33), 32 (C36), 36 (C031), 54 (B 21), C212, C041, C32, C37, C38, WBA, and WBC. Moreover, the present text might have been written earlier than Nbk. 1 (Babylon Stele) — although this cannot be proven with any degree of certainty — because that inscription also records work on E-urmeiminanki, the god Nabû's ziggurat at Borsippa; that major undertaking seems to have begun later in Nebuchadnezzar's reign than the rebuilding and completion of Etemenanki; this will be discussed further in the introduction of RINBE 1/2.

F. Weiershäuser collated the originals in the British Museum (London), the Iraq Museum (Baghdad), and the Vorderasiatisches Museum (Berlin); N. Heeßel and D. Schwemer examined firsthand all of the pieces in the Eşki Şark Eserleri Müzesi (Istanbul); and G. Frame collated the fragments in the Louvre (Paris) and the Musée d'Art et d'Histoire (Geneva). Moreover, J. Novotny collated the exemplars in the Harvard Semitic Museum (Cambridge, MA), Louvre (Paris), and Penn Museum (Philadelphia) from high-resolution digital photographs; additional reviews of these fragments were made by Weiershäuser. Because none of the exemplars is complete, the edition provided here is a composite text. With help from other exemplars, the master text is generally ex. 1 in i 15–36, ii 13–43, and iii 12–iv 33; ex. 2 in i 1–11, 37–ii 8, and 54–iii 2; ex. 4 in ii 44–48; ex. 6 in ii 9–12; ex. 8 in i 12–14; ex. 10 in ii 49–53; and ex. 11 iii 3–11 and iv 32–41. A score is presented on Oracc and the minor (orthographic) variants are given at the back of the book, in the critical apparatus. Note that ex. 9 iii 1´–3´ are excluded in the score since they could not be confidently placed in the inscription, but it must have been somewhere between iii 42 and iii 1´. Given the damaged condition of all known exemplars of this text, as well as their significantly different distribution of the contents, it might have been more prudent to edit the inscription as a composite text with sequential lines numbers (like Da Riva, GMTR 4 pp. 20–22), rather than as a conflated four-column cylinder, with line numbers assigned to each of the four columns of text. Because such a treatment would obscure the fact that this inscription was written on four-column cylinders, a medium not commonly used, the authors have decided it best to edit this text as such, even though the column divisions are somewhat arbitrarily assigned, especially for cols. iii and iv since none of the extant exemplars are sufficiently intact to be able to determine exactly how the inscription was divided in that half of the text, especially the division between cols. iii and iv. Moreover, contrary to earlier editions and studies (for example, Berger, NbK pp. 295–297; and Da Riva, GTMR 4 p. 19), this inscription is not fully intact: There is a small lacuna in the main building report, between iii 50 and iii 1´. Given the different arrangements of the text on exs. 1, 5, 11, and 13, it is not known precisely how big this break in the text is, but it is assumed here that it was not more than a few lines. The discovery of new pieces will hopefully clarify matters.

For further information (including earlier scholarly literature) on Etemenanki, Marduk's ziggurat at Babylon, see pp. 7–8 (with nn. 33–34).

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TEXT

Col. i
1) ^{d}*na-bi-um-ku-du-úr-ri-ú-ṣu-úr*
2) LUGAL KÁ.DINGIR.RA.KI
3) *ru-ba-a-am na-aʾ-dam*
4) *mi-gi-ir* ^{d}AMAR.UTU
5) *iš-ša-ak-kam ṣi-i-ri-im*
6) *na-ra-am* ^{d}*na-bi-um*
7) *mu-uš-ta-lam a-ḫi-iz ne-me-qí*
8) *mu-uš-te-eʾ-ù ba-la-ṭam*
9) *na-aʾ-dam la mu-up-pa-ar-ku-ù*
10) *ba-bi-*⌜*il*⌝ *i-gi-se-e ra-bí-ù-tim*
11) *a-na é-sag-íl*
12) ⌜*e*⌝*-em-qá mu-ut-né-en-nu-ú*
13) *za-ni-in é-sag-íl ù é-zi-da*
14) IBILA *a-ša-re-dam ša* ^{d}*na-bi-um*-IBILA-⌜*ú-ṣu-úr*⌝
15) LUGAL KÁ.DINGIR.⌜RA.KI *a*⌝-[*na*]-⌜*ku*⌝

i 1–15) Nebuchadnezzar (II), king of Babylon, pious prince, favorite of the god Marduk, the exalted ruler who is the beloved of the god Nabû, the one who deliberates (and) acquires wisdom, the one who constantly seeks out life, the pious (and) unceasing one, the one who brings great gifts into Esagil, the wise (and) pious one who provides for Esagil and Ezida, foremost heir of Nabopolassar, king of Babylon, am I.

16) *ì-nu-um* ^{d}AMAR.UTU
17) *be-lí ra-bí-ù*
18) *re-e-ši-ia ú-ul-lu-ù*
19) *ni-ši ra-ap-ša-a-tim*
20) *a-na re-é-ú-tim*
21) *id-di-na-am*
22) *a-na-ku a-na* ^{d}AMAR.UTU *be-lí-ia*
23) *ka-a-a-na-ku la ba-aṭ-la-ku*
24) *à-aš-ra-at* ^{d}*na-bi-um*
25) *a-pí-il-šu ki-i-nim*
26) *na-ra-am šar-ru-ti-ia*
27) [*aš*]-⌜*te-né*⌝*-eʾ-a ka-a-a-nam*
28) [*ša*] ⌜*e*⌝*-li-šu-nu ṭa-a-bu*
29) [*qá-qá*]*-da-a a-ta-mu*

i 16–29) When the god Marduk, the great lord, raised up my head (and) gave me a widespread people to shepherd, I myself am constantly present (and) unfailing towards the god Marduk, my lord, (and) [I] constantly sought out the sanctuaries of the god Nabû, his (Marduk's) true heir, the one who loves my royal majesty, (and) I [consta]ntly pondered [things that] were pleasing to them.

30) [*ì-nu*]*-mi-šu a-na* ^{d}AMAR.UTU
31) ⌜*šu*⌝*-úr-bi-im*
32) ⌜*da*⌝*-nim ṣi-ri-im*
33) [*qar*]-⌜*ra*⌝*-du ka-ab-tu*
34) [*a-šir*] ⌜*pu*⌝*-úḫ-ri*
35) [^{d}*í*]-⌜*gi*$_4$⌝-*gi*$_4$
36) [*u* ^{d}*a-nun*]-⌜*na*⌝*-ki*
37) *x x* (*x*) *x* ⌜*ra-bu-tim*⌝
38) ^{d}EN.LÍL DINGIR.DINGIR *ti-iz-qà-ru*
39) *nu-ú-ru na-am-ri-im*
40) *ta-aš-ri-iḫ-ti ì-lí ab-bé-e-šu*
41) *a-ši-ib é-sag-íl* EN KÁ.DINGIR.RA.KI
42) *be-lí ra-bí-ù be-lí-ia at-ta-ʾi-id-ma*

i 30–42) [At th]at time, I was attentive towards the god Marduk, the supreme one, the mighty one, the exalted one, the venerated [he]ro, [the one who directs] the assembly of [Ig]īgū [and Anun]nakū gods, the great ...s, the Enlil of the gods, the eminent one, the bright light, the glory of gods — his ancestors — the one who resides in Esagil, the lord of Babylon, the great lord, my lord.

Col. ii
1) *é-temen-an-ki zi-qú-úr-ra-at* KÁ.DINGIR.RA.KI

ii 1–18) (With regard to) Etemenanki, the ziggurat of

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i 42 On ex. 9, col. ii begins with this line.

ii 1 On ex. 8, col. ii begins with this line.

ii 1–iv 9 Compare the building reports of the earlier and shorter inscriptions commemorating work on Etemenanki: Nbk. 45 (VA Bab 623) i′ 1′–7′ and Nbk. 46 (VA Bab 1922) i′ 1′–15′. Both of those texts do not include the long passage recording the numerous people whom Nebuchadnezzar II had mustered to construct the massive superstructure of the god Marduk's ziggurat at Babylon. Compare, for example, the C212 and C041 inscriptions, both of which commemorate Nebuchadnezzar's rebuilding of Eurmeiminanki, the ziggurat of the god Nabû at Borsippa. The C212 text, which is written on two-column cylinders and in contemporary Neo-Babylonian script, does not mention the large-scale workforces used to construct the temple-tower, while the C041 text, which is written on four-column cylinders in an archaizing Neo-Babylonian script (just like this inscription), does.

2) *ša* ^{d}*na-bi-um*-IBILA-*ú-ṣu-úr*
3) LUGAL KÁ.DINGIR.RA.KI *a-bi ba-nu-ú-a*
4) *i-na ši-pí-ir* KA.KÙ.GÁL-*ú-tim*
5) *né-me-qí* ^{d}*é-a ù* ^{d}AMAR.UTU
6) *à-ša-ar-ša ul-li-lu-ma*
7) *in i-ra-at ki-gal-lim*
8) *ú-ki-in-nu te-me-en-ša*
9) *i-ga-ru-ša er-be-et-ti*
10) *a-na ki-da-a-*⸢*ni*⸣
11) *i-na* ESIR.UD.DU.A
12) *ù* SIG$_{4}$.AL.ÙR.RA
13) 30 KÙŠ *ú-za-aq-qí-ru-ma*
14) *la ú-ul-lu-ù re-e-ši-ša*
15) *é-temen-an-ki a-na ú-ul-li-im*
16) *re-e-ši-ša ša-ma-mi*
17) *a-na ši-it-nu-nim*
18) *qá-tú aš-ku-un-ma*
19) *ni-ši ra-ap-ša-a-tim*
20) *ša* ^{d}AMAR.UTU *be-lí*
21) *ia-ti i-qí-pa-an-ni*
22) *re-é-ú-sì-na id-di-nam*
23) *qú-ra-dam* ^{d}UTU-*šum*
24) *ku-ul-la-at ma-ti-ta-an*
25) *gi-mi-ir ka-la da-ad-mi*
26) *ul-tu ti-a-am-tim*
27) *e-li-tim*
28) *a-di ti-a-am-tim*
29) *ša-ap-li-tim*
30) MA.DA.MA.DA *ru-qá-a-tim*
31) *ni-ši da-ad-mi ra-ap-ša-a-tim*
32) LUGAL.MEŠ *ša-di-i ne-su-tim*
33) *ù na-gi-i bé-e-ru-tim*
34) *ša qé-re-eb ti-a-am-tim*
35) *e-li-tim*
36) *ù ša-ap-li-tim*
37) *ša* ^{d}AMAR.UTU *be-lí*
38) *a-na ša-da-ad se-er-de-šu*
39) *ṣé-ra-at-si-na*
40) *ú-ma-al-lu-ù qá-tu-ú-a*
41) *ad-ka-am-ma um-ma-na-at*
42) ^{d}UTU *ù* ^{d}AMAR.UTU
43) *i-na e-pé-šu é-temen-an-ki*
44) *e-mi-id-su-nu-ti tu-up-ši-ik-ku*
45) *úri*.KI UNUG.KI *larsa*.KI
46) *eridu*.KI ⸢*kul-aba*$_{4}$.KI⸣
47) URU.*né-mé-ed-*⸢^{d}⸣[*la*]-⸢*gu*⸣-*da*
48) KUR.*ú-ga-ar-*⸢^{d}⸣EN.ZU
49) *na-ap-ḫa-*⸢*ar*⸣ KUR *ti-a-am-tim ša-ap-li-tim*
50) *iš-tu re-e-ši-ša*

Babylon, whose emplacement Nabopolassar, the king of Babylon, my father who engendered me, had had purified through the craft of the exorcist, the wisdom of the gods Ea and Marduk, and whose foundation(s) he had firmly placed on the surface (lit. "breast") of the netherworld, whose four walls he had raised thirty cubits on the outside using bitumen and baked brick, but whose superstructure he had not raised up (to its summit), I set to work raising the superstructure of Etemenanki to have (its summit) rival the heavens.

ii 19–44) I mustered the widespread people whom the god Marduk, my lord, had entrusted to me (and) whom the hero, the god Šamaš, had given me to shepherd, all of the lands, everywhere, (and) every single inhabited settlement from the Upper Sea to the Lower Sea, far-off lands, the widespread people of the inhabited world, kings of remote mountains and distant *islands* that are in the Upper and Lower Seas, whose lead-rope(s) the god Marduk, my lord, placed in my hand to pull his chariot pole, and I imposed (the carrying of) basket(s) on the workmen of the gods Šamaš and Marduk in order to build Etemenanki.

ii 45–iii 5) (With regard to) Ur, Uruk, Larsa, Eridu, Kullaba, Nēmed-[La]guda, Ugar-Sîn, the entire land of the Lower Sea, from its uppermost part to its lowermost part, Nippur, Isin, Larak, Dilbat, Marad, Puqūdu, Bīt-D[akkūri], Bīt-Amuk(k)āni, Bīt-[Šillāni], Birāt[u], Dēr, Agade, [Dūr-Šarrukku], Arrapḫa, Laḫī[ru, ...], the

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ii 7 On ex. 6, col. ii begins with this line.
ii 9 On ex. 2, col. ii begins with this line.
ii 13 Recording the height to which a previous king raised a ziggurat's massive brick structure is attested not only for Etemenanki (here, as well as in Nbk. 45 [VA Bab 623] i′ 2′ and Nbk. 46 [VA Bab 1922] i′ 8′), but also for Ekunankuga at Sippar (VA 8410 ii and Weiserhäuser and Novotny, RINBE 2 p. 49 Ner. 6 [C022] ii 8) and Eurmeiminanki at Borsippa (C212 i 28 and C041 i 19′). The unfinished structures of those two temple-towers are reported to have been raised respectively twenty-cubits and forty-two cubits, whereas the uncompleted Etemenanki had been raised only to the top of its first tier, which was thirty cubits high.

51) *a-di iš-di-ša*
52) NIBRU.KI *ì-si-in*.KI
53) *la-ra-ak*.KI *dil-bat*.KI *már-*⸢*da*⸣.[KI]
54) KUR.*pu-qu-du* KUR.⸢É-*da*⸣-[*ku-ru*]
55) KUR.É-*a-mu-ka-a-nim* KUR.É-[*si-la-a-nim*]

Col. iii

1) KUR.*bi-ra-*⸢*a*⸣-[*tim*]
2) BÀD.DINGIR.KI *a-ga-dè*.⸢KI URU⸣.[BÀD-20-GIN.KI]
3) KUR.*ar-ra-ap-ḫa* KUR.*la-ḫi-*[*ri* KUR.*x x*]
4) *na-ap-ḫa-ar* KUR-*ak-*⸢*ka*⸣-[*di-im*]
5) *ù* ⸢MA.DA⸣-^{d}[*aš-šur*.KI]
6) LUGAL.MEŠ *ša e-bé-er-na-*⸢*a*⸣-[*ri*]
7) LÚ.*pí-ḫa-ta-a-*⸢*tim*⸣
8) *ša* MA.DA-*ḫa-at-tim*
9) *iš-tu ti-a-am-tim e-li-tim*
10) *a-di ti-a-am-tim* ⸢*ša*⸣-*ap-li-tim*
11) MA.DA-*šu-me-ri ù ak-ka-di-im*
12) MA.⸢DA⸣-SU.BIR$_4$.KI ⸢*ka-la-ši*⸣-[*na*]
13) LUGAL *na-gi-i ne-su-tim*
14) *ša qé-re-eb ti-a-am-tim*
15) *e-li-tim*
16) LUGAL *na-gi-i ne-su-tim*
17) *ša qé-re-eb ti-a-am-tim*
18) *ša-ap-li-tim*
19) GÌR.NÍTA.GÌR.NÍTA
20) MA.DA-*ḫa-at-tim*
21) *né-bé-er-ti* ÍD.BURANUN.KI
22) *a-na e-re-eb* ^{d}UTU-*ši*
23) *ša i-na a-ma-at*
24) ^{d}AMAR.UTU *be-lí-ia*
25) *be-lu-ut-su-nu a-bé-lu-ma*
26) GIŠ.EREN.MEŠ *da-nu*$_4$-*tim*
27) *ul-tu* KUR.*la-ab-na-nim*
28) *a-na* URU-*ia* KÁ.DINGIR.RA.KI
29) *i-ba-ab-ba-lu-nim*
30) *na-ap-ḫa-ar ni-ši da-ad-mi*
31) *ra-ap-ša-a-tim*
32) *ša* ^{d}AMAR.UTU *be-lí ia-ti iš-ru-kam*
33) *i-na e-pé-šu é-temen-an-ki*
34) *du-ul-lum ú-ša-aṣ-bi-it-su-nu-ti-ma*
35) *e-mi-id-su-nu-ti tu-up-ši-ik-ku*
36) *i-ši-id-su* 30 KÙŠ
37) *ta-am-la-a za-aq-ri-im ú-ma-al-li*
38) GIŠ.EREN.MEŠ *pa-ag-lu-tim*
39) GIŠ.MES.MÁ.KAN.NA *ra-bí-ù-tim*
40) ZABAR *ú-ḫa-al-li-ip-ma*
41) ⸢*ma*⸣-*diš aš-*⸢*ta-ak*⸣-*ka-an*
42) *x* [...] *uš-ši-šu*

entirety of the lands of Ak[kad and Assyria],

iii 6–29) kings of Across the Riv[er] (Syria-Palestine), provincial governors of the land of Ḫatti, from the Upper Sea to the Lower Sea, the land of Sumer and Akka[d], al[l of] the land of Subartu (Assyria), king(s) of remote *islands* that are in the midst of the Upper Sea, king(s) of remote *islands* that are in the midst of the Lower Sea, (and) governors of the land of Ḫatti, (who are) across the Euphrates River, to the west (lit. "entering of the sun"), over whom I exercise dominion by the word of the god Marduk, my lord, and who bring (beams of) hard cedar from Mount Lebanon to my city, Babylon,

iii 30–35) the entirety of the widespread people of the inhabited world, whom the god Marduk, my lord, had granted me, to build Etemenanki, I had them undertake the work and I imposed (the carrying of) basket(s) on them.

iii 36–41) I filled in its base with a high thirty cubit infill. I plated thick (beams of) cedar (and) large (beams of) *musukkannu*-wood with bronze and had (them) set up in great numbers.

iii 42–50) [...] it foundation(s) [...] strong, [I c]lad

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ii 7 On ex. 9, col. iii begins with this line.

iii 11 On ex. 6, col. iii begins with this line.

iii 12 On ex. 2, the now-missing col. iii would have begun with this line.

iii 16 *ne-su-tim* "remote": Only in ex. 1. Exs. 5 and 11 have *bé-e-*⸢*ru*⸣-*tim* ("distant") and *be-e-ru-tim* respectively.

iii 21 *né-bé-er-ti* "across": Ex. 6 has *a-ba-ar-*[*ti*], "the other side."

iii 42–50 These lines are presently attested only in ex. 13. Compare C041 iv 1′–7′, which have [...] ⸢GIŠ⸣.MES.MÁ.KAN.NA *ra-bí-ù-tim* [*lu aš-ta*]-*ak-ka-an qé-re-eb uš-ši-ša* [GIŠ.GAN.DU$_7$ *giš-šà*]-⸢*ká*⸣-*na-ku* GIŠ.SAG.KUL LÁL [...] *lu*? *ša* GIŠ.EREN *ši-ḫu-ú-tim* [...]-⸢*ti*?⸣-*ša ú-ša-ar-*⸢*ši-id*⸣ [GIŠ.EREN *da-nu*$_4$-*tim a-na ṣu-lu*]-*li*?-*ša ú-ša-at-ri-iṣ-ma* [...]-*x-lam uš-ši-ša ri-ki-is-su-un* "[I indeed regul]arly placed [...] large (beams) of *musukannu*-wood in its foundations. I secured [the architrave(s), *giššak*]*anakkus*, (and) *sikkūru šāqilu* lock(s), (and) [...]s of tall cedar [as] its [roof]."

43) [...] *da-nu*$_4$*-tim*
44) [... *ú*]-⸢*ša*⸣-*al-bi-iš-ma*
45) [...] ⸢*a*⸣-*na ši-i-pí*
46) [... GIŠ.*ta-al*]-⸢*lum*$^{?}$⸣ *giš-ká-na-ku*
47) [...] *x* LÁL
48) [...] *x ṣú-lu-lam*
49) [...] *x x x-tim*
50) [...] *x x*
Lacuna
1′) [...] ⸢*da*⸣-*núm pa-ar-zi-il-lam*
2′) [*ú-ša-ar*]-*ši-id ri-ki-is-su-un*
3′) [*é*]-⸢*temen-an*⸣-*ki pí-ti-iq-ša ka*-⸢*la*⸣-[*mu*]
Col. iv
1) [*i-na* ESIR.UD.DU].⸢A *ù*⸣ SIG$_4$.⸢AL⸣.[ÙR.RA]
2) [*e-pú-uš*$^{?}$ *ú-ša-ak-li-il-ma*$^{?}$]
3) [...]
4) *ki-iṣ-ṣi-im e*-[*el-lu*]
5) *ma-aš-ta*-⸢*ak*⸣ *ta-ak-né*-[*e*]
6) *ki-ma ša u*$_4$*-mi ul-lu-ú*-[*tim*]
7) *a-na* ^{d}AMAR.UTU *be-lí*-⸢*ia*⸣
8) *i-na re-e-ši-šu*
9) *na-ak-li-iš e-pu-uš*
10) ^{d}AMAR.UTU *be-lí ša-ga-pu-úr ì-lí mu-ut-ta-al-lum*
11) *i-na qí-bi-ti-ka*
12) *ma-ḫa-zi ì-lí ib-ba-an-ni*
13) *ip-pá-at-ti-iq*
14) *li-ib-na-at-sa*
15) *ú-ta-ad-da-aš su-uk-kam*
16) *uš-ta-ak-la-al é-kur-ra*
17) *i-na a-ma-ti-ka ṣi-ir-ti*
18) *ša la i-šu-ú na-ka-ri*
19) *li-iš-li-im-ma giš-tag-ga-a-a*
20) *li-iš-ta-ak-li-il*
21) *li-pí-it qá-ti-ia*
22) *mi-im-mu-ú e-te-ep-pu-šu li-ku-un-ma*
23) *ga-du ul-la li-bu-úr-ma*
24) *la-la-a-šu lu-uš-bi*
25) *ki-ma é-temen-an-ki*
26) *ku-un-nu a-na ṣa-a-ti*
27) *ku-us-si šar-ru-ti-ia*
28) *šu-úr-ši-id*
29) *a-na u*$_4$*-mi da-rí-ú-ti*
30) *é-temen-an-ki a-na ia-ti*

(it) [...]. For the *šīpu*, [...], crossbeam(s), *giškanakku*(s), [*sikkūr*]*u šāqilu* lock(s), [...] roof, [...] ... [...] ...

Lacuna

iii 1′–2′) [I secured] their structure(s) with strong [...] (and) iron.

iii 3′–iv 3) [(With regard to), Eteme]nanki, [*I built* (*and*) *completed*] its ent[ire] structure [using bitume]n and baked brick. [...].

iv 4–9) For the god Marduk, my lord, I skillfully built a h[oly] shrine, a well-adorn[ed] bedroo[m], as (it was in) distant days, on its summit.

iv 10–29) O Marduk, my lord, majestic one of the gods, noble one, by your command the cult center of the gods is built (and) its brickwork is created so that the *sukku*-shrine will constantly renew itself (and) the temple will be perfect. By your exalted word, which cannot be altered, may my *gištaggû*-offering(s) be perfectly executed, may my handiwork be completed, may everything that I have built endure and stay in good repair forever (and) I may be sated with its luxuriousness. Firmly establish the throne of my royal majesty like Etemenanki for eternity (and) secure (it) forever.

iv 30–41) O Etemenanki, pray for me, Nebuchadnezzar

Lacuna between iii 50 and 1′ Given the different arrangements of the text on exs. 1, 5, 11, and 13, it is not known precisely how big this break in the text is, but is assumed here that it was not more than a few lines.
iii 1′–iv 2 These lines are presently attested only in ex. 11.
iii 3′–iv 3 Compare C041 iv 8′–12′, which have [*pí-ti-iq*]-⸢*ša*⸣ *ka-la-mu* [*i-na ku-up-ri*] ⸢*ù*⸣ *a-gur-ri* [*e-pú-uš ú*]-*ša-ak-li-il-ma* [...]-*x-ti ú-ul-la-a re-e-ša-a*-⸢*šu*⸣ “[I built (and) com]pleted [...] its (Eurmeiminanki’s) entire [structure using bitumen] and baked brick and (then) I built (it) anew. [...] ... I raised its superstructure.”
iv 4–9 Compare Nbk. 45 (VA Bab 623) i′ 6′–7′, which have [*ki-iṣ-ṣi*] ⸢*el-lu*⸣ *ma-aš-ta-kám ta-ak-né-e* ⸢*i*⸣-[*na a-gur-ri* NA$_4$.ZA.GÌN *el-le-tim i-na re*]-⸢*e*⸣-*ši-ša na-am*-⸢*ri*⸣-[*iš e-pú-uš*], “[On] its [sum]mit, [I] resplendent[ly built a] holy [shrine], a well-adorned bedroom, us[ing baked bricks (colored with) shining blue glaze].” That inscription is presumed to have been earlier than the present text.
iv 23 See the on-page note to Nbk. 46 (VA Bab 1922) ii′ 6′.
iv 25–29 Compare Nbk. 46 (VA Bab 1922) ii′ 7′–11′, which have *ki-ma* SIG$_4$.SIG$_4$ *é*-[*temen-an-ki*] *ku-un-nam a-na ṣi*-⸢*a-tim*⸣ SUḪUŠ GIŠ.GU.ZA *šar-ru-ti*-⸢*ia*⸣ *šu-úr-ši*-⸢*id*⸣ *a-na u*$_4$*-um re-e-qú-ú*-⸢*tim*⸣ “Like the bricks of E[temenanki], which are firmly in place for eternity, firmly secu[re] the foundation(s) of m[y] throne until the distant fut[ure].” That passage is known also from an inscription of Nebuchadnezzar II’s father (Npl. 6 [C31] iii 42–45), which also records work on Etemenanki. Nbk. 46 is regarded in the present volume as being earlier than the C41 inscription.

31) ^{d}*na-bi-um-ku-du-úr-ri-ú-ṣu-úr*
32) LUGAL *mu-ud-di-ši-ka ku-úr-ba*
33) ⸢*e*⸣*-nu-ma i-na qí-bí-a-*⸢*ti*⸣ ^{d}AMAR.UTU
34) *ú-ša-ak-li-lu*
35) *ši-pí-ir-*⸢*ka*⸣
36) É *a-na* ^{d}AMAR.UTU *be-lí-ia*
37) *da-mi-iq-tim ti-iz-ka-ar*
38) ⸢*ma*⸣*-aḫ-ri-ka a-ta-al-lu-ku lu-uš-bi*
39) ⸢*še*⸣*-bé-e li-it-tu-ti*
40) [*li*]*-pu-ú-a a-na da-rí-a-tim*
41) [*ṣa-al*]*-ma-at qá-qá-di li-bé-e-lu*

(II), the king who renovated you. When I have completed your construction by the commands of the god Marduk, O house, speak favorably (about me) to the god Marduk, my lord. May I be sated with walking in your presence (until) the attainment of very old age (and) may my descendants rule over the black-headed (people) forever.

28

This fragment of a four-column clay cylinder preserves part of an Akkadian inscription that commemorated the completion of Marduk's ziggurat at Babylon, Etemenanki; the piece comes from the second and third columns. The text, which is written in archaizing Neo-Babylonian script, is similar to the previous text (Nbk. 27 [C41]). The extant portion of the inscription records that Nebuchadnezzar II's father Nabopolassar had started the work on the ziggurat, but had not completed it, and that Nebuchadnezzar recruited workmen throughout his land in order to complete this monumental task.

CATALOGUE

Museum Number	Provenance	cpn
MMA 86.11.284	Probably Babylon	c

COMMENTARY

MMA 86.11.284 was collated by G. Frame from the original in the Metropolitan Museum of Art (New York). The present edition is based on Frame's publication, as well as an examination of the fragment from high-resolution digital photographs hosted on the MMA online collection website. This inscription is similar to Nbk. 27 (C41), but with some deviation; the contents of col. iii 1´–3´ do not appear in the C41 inscription. Col. ii 1–10 and ii 1´–iii 9, as far as they are preserved, duplicate verbatim Nbk. 27 ii 1–8 and 53–iii 9 and, therefore, the restorations in those lines are based on that text.

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27 iv 34 See the on-page note to Nbk. 46 (VA Bab 1922) ii´ 17´.

BIBLIOGRAPHY

2014 Frame, CTMMA 4 pp. 288–290 and pl. 135 no. 170 (copy [Spar], edition)

TEXT

Col. i
Completely missing

Completely missing

Col. ii
1) [*é-temen-an-ki*] ⸢*zi*⸣-*qú-úr-ra-at*
2) ⸢KÁ⸣.DINGIR.RA.KI
3) [*ša* ^{d}*na-bi*]-*um*-IBILA-*ú-ṣu-úr*
4) [LUGAL] ⸢KÁ⸣.DINGIR.RA.KI
5) [*a-bi*] ⸢*ba*⸣-*nu-ú-a*
6) [*i-na ši-pí-ir*] ⸢KA⸣.KÙ.GÁL-*ú-tu*
7) [*ne-me-qí* ^{d}]⸢*é*⸣-*a ù* ^{d}AMAR.UTU
8) [*à-ša-ar-ša*] ⸢*ul*⸣-*li-lu-ma*
9) [*in i-ra-at*] ⸢*ki*⸣-*gal-lim*
10) [*ú-ki-in-nu te-me*]-⸢*en-šu*⸣

ii 1–10) [(With regard to) Etemenanki, the z]iggurat of [B]abylon, [whose emplacement Nab]opolassar, [the king of B]abylon, [my father who en]gendered me, [had p]urified [through the craft of the e]xorcist, [the wisdom of] the gods Ea and Marduk, and whose [foundati]on [he had firmly placed on the surface (lit. "breast") of the ne]therworld,

Lacuna
1′) [*la-ra-ak*.KI *dil-bat*].⸢KI *már-da*.KI⸣
2′) [KUR.*pu-qu-du*] ⸢KUR⸣.É-*da-ku-ru*
3′) [KUR.É-*a-mu-ka-a*]-⸢*nim*⸣ KUR.<É>-*si-la-a-nim*
Col. iii
1) KUR.*bi-ra-a-tim* ⸢BÀD⸣.[DINGIR.KI]
2) URU.*a-kà-dè*.KI BÀD-[20-GIN.KI]
3) KUR.*ar-rap-ḫi* KUR.⸢*la*⸣-[*ḫi-ri*]
4) *na-ap-ḫa-ar* KUR-⸢*ak*$^{?}$⸣-[*ka-di-im*]
5) *ù* MA.DA-[^{d}*aš-šur*.KI]
6) LUGAL.MEŠ *ša* ⸢*e*⸣-[*bé-er-na-a-ri*]
7) LÚ.*pí-ḫa*-⸢*ta*⸣-[*a-tim*]
8) ⸢*ša*⸣ MA.DA-⸢*ḫa*⸣-[*at-tim*]
9) [*iš*]-⸢*tu*$^{?}$⸣ [*ti-a-am-tim e-li-tim*]

Lacuna

ii 1′–iii 9) [Larak, Dilbat], Marad, [Puqūdu], Bīt-Dakkūri, [Bīt-Amuk(k)ān]i, <Bīt>-Šillāni, Birātu, D[ēr], Agade, Dūr-[Šarrukku], Arrapḫa, L[aḫīru], the entirety of the lands of A[*kkad*] and [Assyria], kings of A[cross the River (Syria-Palestine)], provincial gover[nors of] the land of Ḫa[tti, *fr*]*o*[*m the Upper Sea*]

Lacuna
1′) ⸢*é*$^{?}$-*sag*$^{?}$-*íl*$^{?}$⸣ [...]
2′) *ša* GIŠ.EREN.⸢MEŠ$^{?}$⸣ [*x x* (*x*)]
3′) *e-ma* KÁ.KÁ *ù* [...]

Lacuna

iii 1′–3′) *Esagi*[*l* ....] of cedar [...] wherever there were gates and [...]

Col. iv
Completely missing

Completely missing

29

This Akkadian inscription states that Nebuchadnezzar II rebuilt Emaḫ, the temple of the goddess Ninmaḫ in the Ka-dingirra district of Babylon. It is known from several original two-column clay cylinders (exs. 2, 4–5, 20–21, 23, 27–29), as well as numerous modern casts (exs. 1, 6–19, 22, 25) and replicas (ex. 10). In all instances, the script is contemporary Neo-Babylonian. This text is known as "[Nebuchadnezzar Cylinder] C21" or "Nebuchadnezzar Cylinder II, 1."

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Lines Preserved	cpn
1	BNP 786	—	Probably Babylon, Kasr, Emaḫ	i 1–ii 17	c
2	Private collection	—	Babylon, ruins of El Kolaiah	—	n
3	Private collection	—	Probably as ex. 1	—	n
4	VA 2544	—	Probably as ex. 1	i 1–ii 17	c
5	VA 2545	—	Probably as ex. 1	i 1–ii 17	c
6	MV 8f/1	—	Probably as ex. 1	—	n
7	MV 8f/2	—	Probably as ex. 1	—	n
8	BM 91133	Rm 676	Probably as ex. 1	i 1–ii 17	c
9	BM 46535	81-8-30,1	Probably as ex. 1	i 1–ii 17	c
10	BM 33097	79-6-6,1	Probably as ex. 1	i 1–ii 17	c
11	Boulaq Museum —	—	Probably as ex. 1	—	n
12	Boulaq Museum —	—	Probably as ex. 1	—	n
13	Boulaq Museum —	—	Probably as ex. 1	—	n
14	BM 91134	41-7-26,55	Probably as ex. 1	i 1–ii 17	c
15	BM 46536	81-8-30,2	Probably as ex. 1	i 1–ii 17	c
16	BM 79457	89-4-26,754	Probably as ex. 1	i 1–ii 17	c
17	—	56-11-10,—	Probably as ex. 1	—	n
18	BM 91136	62-7-16,1	Probably as ex. 1	i 1–ii 17	c
19	BM 90986	41-7-26,301	Probably as ex. 1	i 1–ii 17	c
20	MMA 79.7.1	—	Probably as ex. 1	i 1–ii 17	c
21	MMA 79.7.2	—	Probably as ex. 1	i 1–ii 17	c
22	NMC 44	—	Probably as ex. 1	—	n
23	BSK 77	—	Probably as ex. 1	—	p
24	LB 966	—	Probably as ex. 1	—	n
25	YBC 2312	—	Probably as ex. 1	i 1–ii 17	c
26	SEM 945	—	Probably as ex. 1	—	n
27	Private collection	—	Probably as ex. 1	i 1–ii 17	n
28	CBS 29	—	Probably as ex. 1	i 1–8, 18–ii 9, 17	c
29	MMA 86.11.59	—	Probably as ex. 1	i 1–ii 17	c
30	A 1947/11.2	—	Probably as ex. 1	i 1–ii 17	p

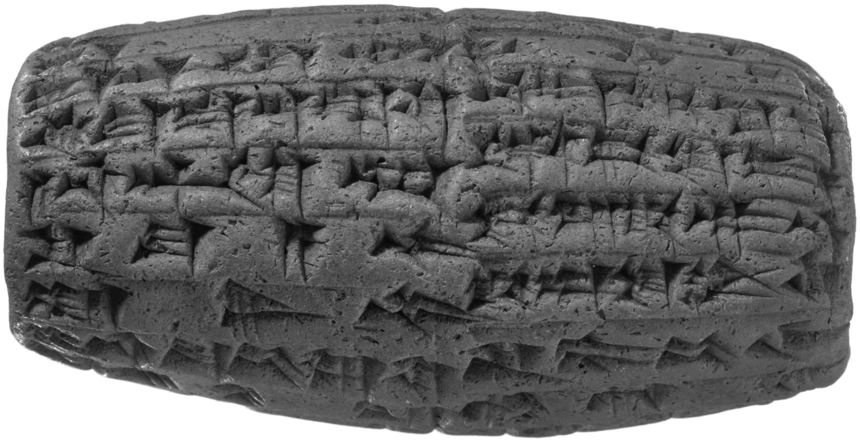

Figure 25. VA 2544 (Nbk. 29 ex. 4), a small, two-column clay cylinder that bears an inscription that records Nebuchadnezzar II's renovation of Emaḫ, the temple of the goddess Ninmaḫ at Babylon. © Staatliche Museen zu Berlin – Vorderasiatisches Museum. Photo: Olaf M. Teßmer.

COMMENTARY

This inscription is known principally from casts (exs. 1, 6–19, 22, 25), but also from several Neo-Babylonian Period originals (exs. 2, 4–5, 20–21, 23, 27–29); ex. 10 is a modern replica. It is uncertain if the remaining exemplars are originals or casts. F. Weiershäuser collated the cylinders in the British Museum (London), the Iraq Museum (Baghdad), and the Vorderasiatisches Museum (Berlin), as well as the pieces in the Penn Museum (Philadelphia) and the Yale Babylonian Collection (New Haven) from high-resolution digital photographs. G. Frame examined the cylinders in the Metropolitan Museum of Art (New York). The other exemplars were not collated, so the transliterations of them in the score are based on the published hand-drawn copies of them. In the case of exs. 2–3 and 27, this is because their present whereabouts are unknown. Ex. 3 was formerly in the possession of R. Rochette (Paris) according to P.-R. Berger (NbK p. 233) and ex. 27 is in a private collection in Germany based on information provided by W. Sallaberger (AfO 40/41 [1993–94] p. 63). The master text is ex. 4 (VA 2544). A score is presented on Oracc and the minor (orthographic) variants are given at the back of the book, in the critical apparatus. On the date of composition, see the commentary of Nbk. 30 (C39).

According to Tintir IV 18 (George, BTT pp. 58–59 and 313), Emaḫ was the temple of the goddess Bēlet-ilī; see the on-page note to Nbk. 2 (East India House) iv 14–17 for more details. R. Borger takes ^{d}NIN.MAḪ as a logogram for Bēlet-ilī (BiOr 55 [1998] col. 847; and see also Borger, MZ p. 451). It is uncertain if ^{d}NIN.MAḪ would have been pronounced in Akkadian as Bēlet-ilī or read as Sumerian Ninmaḫ in this text. Following previous editions, the authors tentatively assume that the goddess' name was pronounced Ninmaḫ; see also Beaulieu, Iraq 59 (1997) pp. 93–96. For further information on Emaḫ, see the on-page note to Nbk. 2 (East India House) iv 14–17.

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TEXT

Col. i

1) ^{d}*na-bi-um-ku-du-úr-ri-ú-ṣu-úr*
2) LUGAL KÁ.DINGIR.RA.KI
3) DUMU ^{d}*na-bi-um*-IBILA-*ú-ṣur*
4) LUGAL KÁ.DINGIR.RA.KI
5) *a-na-ku*

i 1–5) Nebuchadnezzar (II), king of Babylon, son of Nabopolassar, king of Babylon, am I.

6) *é-maḫ*
7) É ^{d}*nin-maḫ*

i 6–14) (With regard to) Emaḫ, the temple of the goddess Ninmaḫ (that is) inside Ka-dingirra, I built (it)

8) *lìb-ba ká-dingir-ra*.KI
9) *a-na* ^{d}*nin-maḫ*
10) *ru-ba-a-tim*
11) *ṣi-ir-tim*
12) *i-na ba-bi-lam*.KI
13) *e-eš-še-eš*$_{15}$
14) *e-pú-uš*
15) *ki-sa-a da-núm*
16) *i-na* ESIR.UD.DU.A
17) *ù* SIG$_{4}$.AL.ÙR.RA
18) *ú-ša-às-ḫi-ir-ša*

Col. ii
1) SAḪAR.ḪI.A KI-*tám e-el-lu-*⸢*tim*⸣
2) *qé-er*$_{4}$*-ba-ša*
3) *ú-ma-al-lam*
4) ^{d}*nin-maḫ*
5) AMA *re-mé-ni-ti*
6) *ḫa-di-iš*
7) *na-ap-li-si-ma*
8) *dam-qá-tu-ú-a*
9) *li-iš-ša-ak-na*
10) *ša-ap-tu-uk-ki*
11) *ru-up-pí-ši*
12) *ze-ri-im*
13) *šu-un-di-li*
14) *na-an-na-bi*
15) *i-na qé-er*$_{4}$*-bi-it pe-re-ʾi-ia*
16) *ša-al-mi-iš*
17) *šu-te-ši-ri ta-li-it-ti*

anew in Babylon for the goddess Ninmaḫ, the exalted princess.

i 15–ii 3) I surrounded (it) with a strong base using bitumen and baked brick. I filled its interior with ritually-pure earth from the ground.

ii 4–17) O Ninmaḫ, merciful mother, look with pleasure (upon this temple) and may good things about me be set upon your lips. Expand (my) seed (and) increase my progeny. In the womb of my descendants, grant safe and easy childbirth.

30

This Akkadian inscription is known from three three-column clay cylinders. The text, which is written in archaizing Neo-Babylonian script, commemorates Nebuchadnezzar II's rebuilding of Emaḫ, the goddess Ninmaḫ's temple at Babylon. This inscription is sometimes called "[Nebuchadnezzar Cylinder] C39" in earlier publications.

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29 i 15 On ex. 29, col. ii begins with this line.
29 ii 1 On ex. 16, col. ii begins with this line, with *e-el-lu-*⸢*tim*⸣ ("ritually-pure").
29 ii 2 On exs. 9 and 23, col. ii begins with this line.
29 ii 4 On exs. 5, 25, and 28, col. ii begins with this line.

CATALOGUE

Ex.	Museum Number	Excavation Number	Babylon Photo No.	Provenance	Lines Preserved	cpn
1	YBC 17069	—	—	Probably Babylon, Kasr, Emaḫ	i 1–iii 31	c
2	B 63 (formerly D 298)	BE 4699	559	Babylon, Kasr, Emaḫ, surface	iii 4–14, 28–31	c
3	B 27 (formerly D 262)	BE 5257	558	Babylon, Kasr, Emaḫ	ii 4–14	c

COMMENTARY

Ex. 1 (YBC 17069) was collated by F. Weiershäuser from high-resolution photographs provided by K. Wagensonner, while exs. 2 (B 63) and 3 (B 27) were collated by N. Heeßel. The master text is ex. 1, the only complete exemplar of this text. A score of the inscription is presented on Oracc and the minor (orthographic) variants are given at the back of the book, in the critical apparatus.

Nbk. 47 (B 12) is similar to the present text, but was written in contemporary Neo-Babylonian script (rather in an archaizing one) and distributed over two columns (rather than three). It is assumed here that it was composed prior to the present text. This is based on the fact that Nbk. 47 seems to have been shorter; see the commentary of that text for further details. Moreover, regarding the date of composition, this text is assumed to have been written earlier than the inscriptions that mention the rebuilding of Emaḫ: Nbk. 2 (East India House), 31 (C33), and 32 (C36), as well as the C32, C37, C38, and WBA texts. Nbk. 29 (C21) is assumed here to have been earlier in date than the present text. For further information on Emaḫ, see the on-page note to Nbk. 2 (East India House) iv 14–17.

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2021 Ouysook, Composition p. 207 (ii 17–29, edition; study)

2024 Heeßel and Schwemer, Babylon Collection (exs. 2–3, copy [Heeßel], study)

2024 Van Buylaere, Babylon Collection pp. 123 and 171–174 no. 65 (exs. 2–3, transliteration, study)

TEXT

Col. i

1) *a-na* ^{d}*nin-maḫ*
2) *ru-ba-tim*
3) *ṣi-ir-tim*
4) *ba-ni-a-at*
5) *a-wi-lu-tim*
6) *šar-ra-at*
7) *ša-di-i*
8) *ra-bí-ù-tim*
9) *sì-ma-a-at*
10) *me-a-am-mi el-lim*
11) *ša qí-bí-sà*
12) *ṣi-ir-tim*
13) *i-gi*$_4$*-gu*
14) *la i-in-nu-ú*
15) *a-ši-ba-at é-maḫ*

i 1–18) For the goddess Ninmaḫ, exalted princess, creator of humankind, queen of the great mountains, the one befitting a shining tiara, the one whose exalted command the Igīgū gods do not change, the one who resides in Emaḫ, great lady, my lady:

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i 11–14 *ša qí-bí-sà ṣi-ir-tim i-gi*$_4$*-gu la i-in-nu-ú*, “the one whose exalted command the Igīgū gods do not change”: Compare Nbk. 47 (B 12) i 7′, which does not include these lines.

16) *be-el-ti*
17) *ra-bí-ti*
18) *be-el-ti-ia*
19) *a-na-ku* ^{d}*na-bi-um-*
20) *-ku-du-úr-ri-ú-ṣu-úr*
21) LUGAL KÁ.DINGIR.RA.KI
22) LUGAL MA.DA-*šu-me-rí*
23) *ù ak-ka-di-im*
24) *e-em-qu*
25) *mu-ut-né-en-nu-ú*

Col. ii

1) *ša i-na tu-kúl-ti*
2) ^{d}AMAR.UTU EN *ra-*⸢*bí*⸣*-ù*
3) *be-lí-šu*
4) *ù* ^{d}*na-bi-um*
5) IBILA *a-ša-re-du*
6) *na-ra-am*
7) *šar-ru*$_{4}$*-ti-*⸢*šu*⸣
8) *it-ta-na-al-*⸢*la-ku*⸣
9) *iš-te-né-eʾ-ù*
10) *i-lu-su-un*
11) IBILA *ki-i-nu-um*
12) *ša* ^{d}*na-bi-um*-IBILA-*ú-ṣu-úr*
13) LUGAL KÁ.DINGIR.RA.⸢KI⸣
14) *za-ni-in*
15) *é-sag-íl*
16) *ù é-zi-da*
17) *ì-nu* ^{d}AMAR.UTU
18) *be-lí ra-bí-ù*
19) *re-e-ši-ia*
20) *ú-ul-lu-ù*
21) ^{d}*na-bi-um*
22) *pa-qí-id*
23) *ki-iš-ša-at*
24) *ša-we-e*
25) *ù er-ṣé-tim*
26) *ṣe-er-re-et*
27) *ni-šì ra-bí-a-tim*
28) *ú-ma-al-lu-ù*
29) *qá-tu-ú-a*
30) *ì-nu-mi-šu*
31) *a-na* ^{d}*nin-maḫ*
32) *be-el-ti*
33) *ra-im-ti-ia*

Col. iii

1) *é-maḫ*
2) É *ta-ap-šu-*
3) *-úḫ-ti-ša*
4) *i-na ká-dingir-ra*.KI
5) ⸢*lu*⸣ *e-pu-uš*
6) ^{d}*nin-maḫ*
7) *ru-ba-tim*
8) *ṣi-ir-tim*
9) *a-na* É-*ki*

i 19–ii 16) I am Nebuchadnezzar (II), king of Babylon, king of the land of Sumer and Akkad, the wise (and) pious one who acts with the support of the god Marduk — the great lord, his lord — and the god Nabû — the foremost son (of Marduk), the one who loves his royal majesty — (and) who constantly seeks out their divinity, the legitimate heir of Nabopolassar, king of Babylon, (and) the one who provides for Esagil and Ezida.

ii 17–29) When the god Marduk, the great lord, raised up my head (and) the god Nabû, overseer of the totality of heaven and earth, placed in my hands the lead-rope of a great (number of) people:

ii 30–iii 5) At that time, I (re)built Emaḫ, the house of her rest in Ka-dingirra, for the goddess Ninmaḫ, the lady who loves me.

iii 6–17) O Ninmaḫ, exalted princess, when you joyfully enter your holy temple, the residence that makes you happy, may good things about me be set upon your lips.

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iii 9–12 *a-na* É-*ki e-el-lim šu-ba-at ḫu-ud li-ib-bi-*⸢*ki*⸣ “into your holy temple, the residence that makes you happy”: Ex. 2 appears to have *a-na é-maḫ* [*šu-ba-at*] *ḫu-ud li-*[*ib-bi-ki*] “into Emaḫ, [the residence that] makes you hap[py].”

10) *e-el-lim*
11) *šu-ba-at*
12) *ḫu-ud li-ib-bi-⸢ki⸣*
13) *ḫa-di-iš*
14) *i-⸢na⸣ e-re-bi-ki*
15) *⸢dam⸣-qá-tu-ú-a*
16) *⸢li⸣-iš-ša-ak-na*
17) *⸢ša⸣-ap-tu-uk-ki*
18) *⸢šu⸣-úr-ki-im*
19) *⸢ul⸣-ṣa-am*
20) *⸢ḫi⸣-du-ti*
21) *ù na-wa-a-ri*
22) *lu-úr-ša-am*
23) *na-an-na-ba-am*
24) *li-iš-ta-an-di-lu*
25) *li-ku-nu-um*
26) *pe-er-ʾu-ú-a*
27) *i-na ṭú-ub-ba-a-tim*
28) *i-na qé-er-bi-it*
29) *ni-ši-ia*
30) *šu-te-⸢ši⸣-ri-im*
31) *ta-li-it-tim*

iii 18–31) Grant me joy so that I may acquire happiness and a bright (countenance). May (my) progeny increase (and) my descendants endure in a friendly manner. Grant easy childbirth in the womb of my people.

31

This three-column clay cylinder is inscribed with a 582-word Akkadian inscription that is written in contemporary Neo-Babylonian script and was composed on the occasion of Nebuchadnezzar II's restoration of Eḫursagsikila, the temple of the goddess Ninkarrak (Gula) in the sacred Eridu district of East Babylon. The main building report is more detailed than many other building reports of Nebuchadnezzar from Babylon and it is unusual in two respects: (1) the description is concerned primarily with the early stages of construction, principally the examination of the temple's original foundations and brickwork and the laying of three courses of baked bricks precisely on Eḫursagsikila's old (divinely-sanctioned) foundations; and (2) it mentions that the king asked for divine approval through extispicy before his workmen started constructing the temple's structure. The phraseology of the text, especially the expression "the gods Šamaš and Adad had a firm 'yes' placed in my extispicy" (iii 28–30), is rarely attested in the extant Nebuchadnezzar corpus; however, it is frequently used in Nabonidus' inscriptions. Given the emphasis on the temple's foundations, the text must have been composed during the early stages of Eḫursagsikila's rebuilding. The inscription's long prologue records some of the king's building activities at Babylon (including the temples Esagil [with its main cella Eumuša], Emaḫ, Eniggidrukalamasuma, Enamḫe, and Ekitušgarza, the inner walls Imgur-Enlil and Nēmetti-Enlil) and Borsippa (namely Ezida [with its principal cella Emaḫtila] and the city wall Ṭābi-supūršu), as well as states that Nebuchadnezzar built anew the Ebabbar temples of the god Šamaš at Sippar and Larsa, the Ekišnugal temple of the god Sîn at Ur, the E-ibbi-Anum temple of the god Uraš at Dilbat, the Edurgina temple of the god Bēl-ṣarbi at Bāṣ, and the Eanna temple of the goddess Ištar at Uruk. This text is referred to in earlier scholarly literature as "[Nebuchadnezzar Cylinder] C33" or "Nebuchadnezzar Cylinder III, 3."

CATALOGUE

Museum Number	Registration Number	Provenance	cpn
BM 91137	68-7-9,1	Probably Babylon	c

COMMENTARY

This three-column cylinder is presumed to have come from Babylon. The British Museum purchased it in 1868 from Sir T.J. Malcolm. J. Novotny collated the original in the British Museum (London). Some additional minor changes were made by F. Weiershäuser based on high-resolution photographs.

Work on Eḫursagsikila, the temple of the goddess Gula/Ninkarrak, is recorded/mentioned in several other inscriptions of Nebuchadnezzar II. See, for example, Nbk. 2 (East India House) iv 38–43 and Nbk. 32 (C36) ii 41–44. This still-to-be-discovered temple, which is last mentioned around 90 BC in texts from the Parthian-Period Rahimesu archive (George, House Most High p. 102 no. 488), is not included in Tintir = Babylon Tablet IV (George, BTT pp. 57–62). Because there were two temples of Gula in Babylon according to Tintir IV (lines 4 and 42) — Egalmaḫ in the Eridu district of East Babylon and Esabad in the Tuba district of West Babylon — and inscriptions of Nebuchadnezzar (Eḫursagsikila and Esabad), it is generally assumed that Eḫursagsikila is another name of Egalmaḫ; for details, see George, BTT pp. 305–306. Because this temple of Gula is mentioned in the prologues of Nbk. 2 (East India House), 32 (C36), C37, C38, WBA, and WBC, the present text is assumed to have been composed before those inscriptions. Because ii 6–11 mentions the temples Emaḫ, Eniggidrukalamasuma, and Ekitušgarza, it is presumed that this inscription was composed sometime after Nbk. 29 (C21), 30 (C39), 33 (C014), 46 (B12), and 50 (B 4). With regard to Nbk. 11 (Prism) and 19 (C34) being earlier in date than this text, see the on-page note to Nbk. 11 iii 19′–27′ and the commentary of Nbk. 19.

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2021	Pedersén, Babylon pp. 42, 44, 56, 63, 150–151, 166 and 184 (study)
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TEXT

Col. i

1) ^{d}*na-bi-um-ku-dúr-ri-ú-ṣu-úr šar ba-bi-lam*.KI
2) *[ru]-⸢ba⸣-a-am na-a-⸢dam⸣ mi-gi-ir*$_{4}$ ^{d}AMAR.UTU
3) *⸢iš-ša⸣-ak-ku ṣi-i-⸢ri na-ra-am⸣* ^{d}*na-bi-um*
4) *ša-ak-ka-na-ku la a-ne-ḫa*
5) *⸢za-ni-in⸣ é-sag-íl ù é-zi-da*
6) *ša a-na* ^{d}*na-bi-um ù* ^{d}AMAR.UTU EN.MEŠ-*šu*
7) *ki-⸢it-nu-šu⸣-ma ip-pu-šu re-e-šu-su-un*
8) *na-a-dam mu-uš-te-mi-qu i-tu-ti ku-un* ŠÀ DINGIR GAL.GAL
9) IBILA *a-ša-re-du ša* ^{d}AG-IBILA-*ú-ṣu-úr*
10) *šar ⸢ba⸣-bi-lam*.KI *a-na-ku*

i 1–10) Nebuchadnezzar (II), king of Babylon, pious prince, favorite of the god Marduk, the exalted ruler who is the beloved of the god Nabû, the indefatigable governor who provides for Esagil and Ezida, the one who is always submissive to the gods Nabû and Marduk, his lords, and who acts as their servant, the pious (and) devout one selected by the steadfast heart(s) of the great gods, foremost heir of Nabopolassar, king of Babylon, am I.

11) *ì-nu-um* ^{d}AMAR.UTU EN *ra-⸢bí⸣-ù ki-ni-iš ib-ba-an-ni-ma*
12) MA.DA *šu-⸢te⸣-šu-ru ni-šim re-e-a-am*
13) *za-na-an ma-ḫa-zi ud-du-šu eš-re-e-tim*
14) *ra-bi-iš ú-ma-ʾe-er-an-ni*
15) *a-na-ku a-na* ^{d}AMAR.UTU EN-*ia pa-al-ḫi-iš ú-ta-qu*

i 11–15) When the god Marduk, the great lord, steadfastly named me and magnificently commissioned me to keep the land in good order, shepherd the people, provide for the cult centers, (and) renovate sanctuaries, I paid reverent attention to the god Marduk, my lord.

16) *ba-bi-⸢lam⸣*.KI *ma-ḫa-za-šu ṣi-i-ri* URU.KI *ta-na-da-a-tu-šu*
17) *im-⸢gu⸣-úr-*⸢^{d}EN.LÍL⸣ *né-mé-et-ti-*^{d}EN.LÍL
18) BÀD.BÀD-*šu* GAL.GAL *ú-ša-ak-li-il*
19) *⸢a⸣-na sì-ip-pe* KÁ.GAL.KÁ.GAL-*šu*
20) ⸢AM⸣.AM URUDU *e-ek-du-ú-tim*
21) *⸢ù⸣* MUŠ.ḪUŠ.MUŠ.ḪUŠ *še-zu-zu-ú-tim*
22) *ú-uš-zi-iz*
23) *ša šar ma-aḫ-ri-im la i-pú-šu*
24) *ka-a-ri ḫi-ri-ti-šu*
25) *i-na* ESIR.UD.DU.A *ù* SIG$_{4}$.AL.ÙR.RA
26) *a-dì ši-ni-šu a-ba-am a-li-dú* URU.KI *ú-ša-al-<ma>-am*

i 16–26) (With regard to) Babylon, his (Marduk's) exalted cult center, a city worthy of his praise, I completed Imgur-Enlil (and) Nēmetti-Enlil, its great walls. I stationed fierce wild bulls of copper and raging *mušḫuššu*-dragons in the door-jambs of its gates. (I did something) that no king of the past had done: my father who engendered me twice surrounded the city with moat embankment(s) using bitumen and baked brick,

27) *ia-ti ka-a-ri da-núm a-dì še-la-ši-šu*
28) *iš-te*$_{9}$*-en i-ti ša-ni-i*
29) *i-na* ESIR.UD.DU.A *ù* SIG$_{4}$.AL.⸢ÙR.RA *ab⸣-ni-ma*
30) *it-ti ka-a-ri a-ba-am ik-ṣú-ru e-sè-ni-iq-ma*
31) *i-⸢ši⸣-su i-na i-ra-at* KI.GAL *ú-ša-ar-ši-id-ma*
32) *re-ši-šu ša-da-ni-iš ú-za-aq-qí-ir*$_{4}$

i 27–32) (but), as for me, using bitumen and baked brick, I built a strong embankment three times, (each) one alongside the other, and I adjoined (them) to the embankments that my father had constructed. I secured their (lit. "its") foundation(s) on the surface (lit. "breast") of the netherworld and raised their (lit. "its") superstructures as high as mountain(s).

33) *ka-a-ri* SIG$_{4}$.AL.ÙR.RA BAL.RI ^{d}UTU.ŠÚ.A
34) ⸢BÀD⸣ *ba-bi-lam*.KI *ú-ša-al-ma-am*
35) *⸢ka⸣-a-ri a-ra-aḫ-tim*
36) *⸢i-na⸣* ESIR.UD.DU.A *ù* SIG$_{4}$.AL.ÙR.RA
37) *⸢a-ba⸣-am a-li-dú ik-ṣú-úr-ma*
38) *ma-ka-a-at* SIG$_{4}$.AL.ÙR.RA
39) *a-ba-ar-ti* ÍD.BURANUN.KI *ú-ra-ak-ki-is-ma*
40) *⸢la ú⸣-ša-ak-li-il sì-it-ta-a-tim*

i 33–40) On the western bank, I surrounded the wall of Babylon with an embankment of baked bricks. (With regard to) the embankment of the Araḫtu (River) that my father who had engendered (me) had built using bitumen and baked brick and constructed *piers* of baked brick on the other side of the Euphrates River, but he did not complete the rest,

41) *⸢ia⸣-ti a-pí-il-šu re-e-eš-ta-a-am*
42) *na-ra-am li-ib-bi-šu*
43) *ka-a-ri a-ra-aḫ-tim*
44) *i-na* ESIR.UD.DU.A *ù* SIG$_{4}$.<AL>.ÙR.RA *ab-ni-ma*
45) *it-⸢ti ka-a⸣-ri a-ba-am ik-ṣú-úr-ru ú-da-an-ni-in*

i 41–45) as for me, his first-born son, the beloved of his heart, I built the embankment of the Araḫtu (River) using bitumen and baked bricks and reinforced (it) with the embankment that (my) father had constructed.

46) *i-na é-⸢sag-íl⸣ ki-iṣ-ṣí ra-aš-ba-am*

i 46–52) In Esagil, the awe-inspiring shrine, the palace

47) É.GAL *ša-mé-e ù er-ṣé-tim šu-ba-at ta-ši-la-a-tim*
48) *é-umuš-a pa-pa-ḫa* ^{d}EN.LÍL DINGIR.DINGIR ^{d}AMAR.UTU
49) *ká-ḫi-li-sù šu-ba-at* ^{d}*zar-pa-ni-tum*
50) *é-zi-da šu-ba-at* ^{d}*lugal-dìm-me-er-an-ki-a*
51) KÙ.GI *na-am-ru ú-ša-al-bi-iš-ma*
52) *ú-na-am-mi-ir*$_{4}$ *ki-ma u*$_{4}$*-um*
53) *é-temen-an-ki zi-qú-ra-at ba-bi-lam*.KI
54) ⸢*e-eš-še*⸣*-eš*$_{15}$ *e-pú-uš*
55) ⸢*é*⸣*-zi-da* É *ki-i-nim* ⸢*na*⸣*-ra-am* ^{d}*na-bi-um*
56) *i-na ba-ar-sí-pà*.KI *e-eš-še-eš*$_{15}$ *ab-ni-ma*
Col. ii
1) *i-na* KÙ.GI *ù ni-sì-iq-tì* NA$_{4}$.NA$_{4}$
2) *ki-ma ši-*⸢*ṭe*⸣*-er*$_{4}$*-ti ša-ma-mi ú-ba-an-nim*
3) *e-re-nim* ⸢*da-nu*$_{4}$⸣*-tim* KÙ.GI *ú-ša-al-bi-iš-ma*
4) *a-na ṣu-lu-*⸢*ul*⸣ *é-maḫ-til-la pa-pa-ḫa* ^{d}*na-bi-um*
5) *pa-nim še-lal-ti-šu-nu ú-ša-at-ri-iṣ*
6) *é-maḫ* É ^{d}*nin-ḫur-sag-ga lìb-ba ká-dingir-ra*.KI
7) *é-níg-gidru-kalam-ma-sum-ma* É ^{d}*na-bi-um ša ḫa-re-e*
8) *é-nam-ḫé* É ^{d}IŠKUR *lìb-ba ku-ma-ri*.KI
9) *é-ki-tuš-garza* É ^{d}NIN-*é-an-na ša tu-ub-qá-at* BÀD
10) *i-na ba-bi-lam*.KI *e-eš-še-eš*$_{15}$ *ab-ni-ma*
11) *ú-ul-la-a-am re-e-ša-ši-in*
12) *ša ma-na-ma šar ma-aḫ-ri la i-pú-šu*
13) 4 LIM KÙŠ *qá-qá-ra-am i-ta-a-at* URU.KI
14) *né-sì-iš la* ⸢*ṭa*⸣*-ḫe-e*
15) BÀD *da-núm* BAL.RI ^{d}UTU.È *ba-bi-lam*.KI
16) *ú-ša-às-ḫi-ir*
17) *ḫi-ri-su aḫ-re-e-ma šu-pu-ul mé-e ak-šu-ud*
18) *ki-bi-ir-šu i-na* ESIR.UD.DU.A *ù* SIG$_{4}$.AL.ÙR.RA *ab-ni-ma*
19) *it-ti ka-a-ri a-ba-am ik-ṣú-úr-ru e-sè-ni-iq-ma*
20) BÀD ⸢*da-núm i*⸣*-na* ESIR.UD.DU.A *ù* SIG$_{4}$.AL.ÙR.RA
21) *i-na ki-ša-di-ša ša-da-ni-iš ab-nim*
22) *ṭa-a-bi-su-pu-úr-šu* BÀD *ba-ar-sí-pà*.KI
23) *e-eš-še-eš*$_{15}$ *e-pú-uš*
24) *ka-a-ri ḫi-ri-ti-šu i-na* ESIR.UD.DU.A *ù* SIG$_{4}$.AL.ÙR.RA
25) URU.KI *a-na ki-da-nim ú-ša-às-ḫi-ir*
26) *a-na* ^{d}DUMU-É EN *mu-*⸢*ša*⸣*-ab-bi-ir* GIŠ.TUKUL

of heaven and earth, the residence of festiveness, I clad Eumuša, the cella of the Enlil of the gods, the god Marduk, Kaḫilisu, the residence of the goddess Zarpanītu, (and) Ezida, the residence of the god Lugaldimmerankia, with bright gold and made (them) shine like daylight.

i 53–54) (With regard to) Etemenanki, the ziggurat of Babylon, I built (it) anew.
i 55–ii 5) (With regard to) Ezida, the true house, the beloved of the god Nabû, I built (it) anew in Borsippa and with gold and precious stones I decorated (it) as beautifully as the stars (lit. “writings”) of the heavens. I clad (beams of) hard cedar with gold and (then) I had (them) stretched out as the roof of Emaḫtila, the cella of the god Nabû, *over the three of them*.

ii 6–11) (With regard to) Emaḫ, the temple of the goddess Ninḫursag (that is) inside Ka-dingirra, Eniggidrukalamasuma, the temple of the god Nabû of the *ḫarû*, Enamḫe, the temple of the god Adad inside Kumar, (and) Ekitušgarza, the temple of the goddess Bēlet-Eanna in a corner of the city wall, I built (them) anew in Babylon and raised their superstructure(s).

ii 12–16) (I did something) that no king of the past had done: 4,000 cubits distance outside the city, far away, (too far away) to approach (lit. “not to approach”), I surrounded the eastern bank of Babylon with a fortified wall.
ii 17–21) I dug out its moat and reached the water table. I built its embankment(s) using bitumen (and) baked brick and (then) I adjoined (it) to the embankments that (my) father had constructed. On its embankment, I built a fortified wall like a mountain using bitumen and baked brick.

ii 22–25) (With regard to) Ṭābi-supūršu, the wall of Borsippa, I built (it) anew. (With regard to) its moat embankment(s), I surrounded the city on the outside using bitumen and baked brick.

ii 26–27) For the god Mār-bīti, the lord who breaks

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ii 4–5 Emaḫtila, the cella of the god Nabû, the most important part of Ezida, is also mentioned in Nbk. 32 (C36) i 44–46; C32 ii 8–9; C37 i 41–42; C38 i 45b–50a; WBA vi 21–50; and WBC 10′*–33′*. During his work on Ezida, Nebuchadnezzar II roofed and decorated Emaḫtila. This part of the temple is described as having six rooms. If that was indeed the case, then Ezida’s most-sacred rooms might be identified as Rooms A$_1$–A$_3$, the three cellas excavated in 1901–02 by R. Koldewey immediately to the southwest of the main courtyard (Court A); Ešidduannaki, the principal room of the Emaḫtila cella complex was the main cella (Room A$_3$) in which Nabû’s brick throne-platform was erected. For further details on this part of Ezida, see, for example, Koldewey, Tempel pp. 50–59; Unger, RLA 1/6 (1932) pp. 410–411 §§54–55a; and George, House Most High p. 121 no. 734.

ii 6–11 The exact same list of temples is mentioned in the C32 text (ii 10–15). Compare Nbk. 32 (C36) ii 41–44, which not only mentions that Nebuchadnezzar II rebuilt Emaḫ, Eniggidrukalamasuma, Enamḫe, and Ekitušgarza, but also Eḫursagsikila (the temple whose rebuilding is recorded in the main building report of this inscription [iii 5–37]), Egišnugal (the temple of the god Sîn) and Edikukalama (the temple of the god Šamaš); that longer list of temples is also included in the prologues of C37 (i 43–53) and C38 (ii 32–39a). This list is one of the pieces of evidence indicating that this text is earlier in date than Nbk. 32 (C36), as well as the C37 and C38 inscriptions. In the case of Nbk. 32, this is clear from the longer description of the king’s work on the Ezida temple at Borsippa (compare i 55–ii 5 to Nbk. 32 i 36–ii 19) and the list of temples built elsewhere in Babylonia (see the on-page note to ii 28–38).

ii 26–27 Compare Nbk. 32 (C36) ii 61–68, which also record that Nebuchadnezzar II renovated the Gula/Ninkarrak temples Etila, Egula, and Ezibatila. Those temples are also mentioned in the prologues of the C37 (ii 41–51) and C38 (ii 58b–74) inscriptions.

<<*x*>> ⸢*na-ki-ri*⸣*-ia*
27) ⸢É-*su*⸣ *i-na ba-ar-sí-pà*.KI *e-eš-še-eš*$_{15}$ *e-pú-uš*
28) *é-babbar-ra* É ^{d}UTU *ša* ZIMBIR.KI
29) *é-dúr-gi-na* É ^{d}LUGAL-GIŠ.ÁSAL
30) *ša* URU.*ba-aṣ*
31) *é-i-bí-*^{d}*a-num* É ^{d}*uraš*
32) *ša dil-bat*.KI
33) *é-an-na* É ^{d}*iš-tar ša* UNUG.KI
34) *é-babbar-ra* É ^{d}UTU *ša larsa*.KI
35) *é-kiš-nu-gál* É ^{d}EN.ZU *ša úri*.KI
36) *e-eš-re-e-ti* DINGIR GAL.GAL
37) *e-eš-še-eš*$_{15}$ *e-pú-uš-ma*
38) *ú-ša-ak-li-il ši-pí-ir-ši-in*
39) *zi-in-na-a-at é-sag-íl é-zi-da*
40) *te-di-iš-ti ba-bi-lam*.KI *ba-ar-sí-pà*.KI
41) *ša e-li ša ma-aḫ-ri-im*
42) *ú-ša-ti-qu-ma*
43) *aš-ku-nim a-na re-e-eš-e-tim*
44) *ka-la e-ép-še-e-ti-ia šu-qu-ra-a-tim*
45) *za-na-an e-eš-re-e-ti* DINGIR GAL.GAL
46) *ša e-li* LUGAL.LUGAL ⸢*a*⸣*-bé-e-a ú-ša-ṭì-ru*
47) *i-na* NA$_{4}$.NA.RÚ.A *aš-ṭú-úr-ma*
48) *ú-ki-in aḫ-ra-ta-aš*
49) *ka-la e-ép-še-e-ti-ia*
50) *ša i-na* NA$_{4}$.NA.RÚ.A *aš-ṭú-ru*
51) *mu-da-a-am li-ta-am-ma-ar-ma*
52) *ta-ni-it-ti ì-lí*
53) *li-iḫ-ta-as-sa-as*
54) *e-pé-šu ma-ḫa-zi* DINGIR.DINGIR *ù* ^{d}IŠ.TAR
55) *ša* EN *ra-bí-ù* ^{d}AMAR.UTU
Col. iii
1) *ia-ti ú-ma-ra-an-ni-ma*
2) *ú-ša-ad-ka-an-ni li-ib-ba-am*
3) *pa-al-ḫi-iš la a-ba-aṭ-ṭi-il-*⸢*šu*⸣
4) *ú-ša-al-la-am ši-pí-ir-*⸢*ša*⸣
5) *ì-nu-mi-šu a-na* ^{d}*nin-kar-ra-ak-*⸢*a*⸣
6) *be-el-ti ra-aʾ-im-ti-*⸢*ia*⸣
7) *na-ṣi-ra-at na-pí-iš-ti-*⸢*ia*⸣
8) ⸢*mu-ša*⸣*-al-li-ma-at pé-ré-ʾi-*⸢*ia*⸣
9) *é-ḫur-*⸢*sag*⸣*-sikil-la* É*-sa ša qé-re-eb* *ba-bi-lam*.⸢KI⸣
10) *ša iš-tu pa-nim in-na-mu-ma*
11) *la i-pú-šu šar ma-aḫ-ri-im*
12) *te-me-en-šu la-bí-ri a-ḫi-iṭ ab-re-e-*⸢*ma*⸣
13) 3 SIG$_{4}$.ḪI.A *ṣa-ḫi-ir*$_{4}$*-tim* 1.KÙŠ 3 ŠU.⸢SI⸣
14) *mi-in-da-a-tì še-lal-ti-ši-na ni-iš uš-*⸢*še-šu*$^{?}$⸣

the weapon(s) of my enemies, I built his temple anew in Borsippa.

ii 28–38) (With regard to) Ebabbar, the temple of the god Šamaš of Sippar, Edurgina, the temple of the god Bēl-ṣarbi of Bāṣ, E-ibbi-Anum, the temple of the god Uraš of Dilbat, Eanna, the temple of the goddess Ištar of Uruk, Ebabbar, the temple of the god Šamaš of Larsa, (and) Ekišnugal, the temple of the god Sîn of Ur, the sanctuaries of the great gods, I built (them) anew and completed their structure(s).

ii 39–53) I did the utmost regarding the provisioning of Esagil and Ezida (and) the renovation of Babylon (and) Borsippa, which I had done to surpass (all) that (had been done) in the past. (With regard to) providing for the sanctuaries of the great gods, more than the kings, my ancestors, had written about, I wrote down all of my splendid deeds on foundation document(s) and I deposited (them) for ever after. May the learned repeatedly read all of the deeds that I had had written down on foundation document(s) and always remember the praise of the gods.

ii 54–iii 4) (With regard to) the construction in the cult centers of the gods and goddesses that the great lord, the god Marduk, had commissioned to me and (my) heart prompted me (to do), I reverently worked on it without interruption (and) I completed its work.

iii 5–11) At that time, for the goddess Ninkarrak, the lady who loves me, safeguards my life, (and) preserves the well-being of my descendants, (with regard to) Eḫursagsikila, her temple that is inside of Babylon that had turned into ruins in the past, (I did something) that no king of the past had done:

iii 12–17) I examined (and) checked the original foundation(s) and (then) I discovered three small (layers of) bricks of one cubit by three fingers — the

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ii 28–38 The exact same list of temples is mentioned in the C32 text (ii 33–46). Nbk. 19 (C34) ii 40–59 mentions these same six temples, but each temple's rebuilding is recorded separately; that text and Nbk. 11 (Prism), another inscription commemorating work on the (old) South Palace, are earlier in date than the present text. Compare Nbk. 32 (C36) iii 5–14, which not only mentions that Nebuchadnezzar II rebuilt Ebabbar (at Sippar and Larsa), Edurgina, E-ibbi-Anum, Eanna, and Ekišnugal, but also Eulla (the temple of the goddess Ninkarrak at Sippar), and Eigikalama (the temple of the god Lugal-Marda at Marad); that longer list of temples is also included in the prologues of C37 (ii 59–71 [but with the omission of Eulla, since it is the subject of the main building report]) and C38 (iii 4–25). The longer list in Nbk. 32 helps confirm that it is later in date than the present text. The same might be said of the C37 and C38 inscriptions.

iii 12 *a-ḫi-iṭ ab-re-e-*⸢*ma*⸣ "I examined (and) checked": This two-word combination is attested eleven other times in the Nebuchadnezzar II corpus. It is attested once in Nabopolassar's inscriptions, once in Neriglissar's texts, and twice in Nabonidus' inscriptions.

15) *ap-pa-li-is-ma ak-ku-ud ap-la-aḫ-ma*
16) É *a-na a-ša-ba* ^{d}*nin-kar-ra-ak-a be-el-*⸢*ti-ia*⸣
17) *la ú-us-su-um ši-ki-in-ša*

18) *i-ga-ar* É *šu-a-ti a-na du-un-nu-nim*
19) *e-pé-šu* ESIR.UD.DU.A *ù* SIG$_4$.AL.⸢ÙR⸣.[RA]
20) É *ša a-na a-ša-ba* ^{d}*nin-kar-ra-*⸢*ak*⸣-[*a*]
21) *ú-us-su-um aš-te-e*ʾ-⸢*ú*⸣
22) ⸢*i-na u*$_4$*-um ša-*ʾ*a*⸣*-al à-ar-ka-tim*
23) ⸢*e-pé-šu*⸣ 3 SIG$_4$.AL.ÙR.[RA]
24) *ša* 16 ŠU.SI.TA.ÀM *mi-in-da-a-*⸢*tim*⸣
25) ⸢*mi*⸣*-ši-il* SIG$_4$.AL.⸢ÙR⸣.[RA]
26) *tu-ba-lu-*[*ù*]
27) *e-pé-šu* ESIR.UD.DU.A *ù* SIG$_4$.⸢AL⸣.[ÙR.RA]
28) ^{d}UTU *ù* ^{d}⸢IŠKUR⸣
29) *an-na ki-i-*⸢*num*⸣
30) *ú-ša-aš-ki-nim i-na te-er*$_4$*-ti-*⸢*ia*⸣
31) 3 SIG$_4$.AL.ÙR.⸢RA⸣
32) *ša* 16 ŠU.SI.TA.ÀM
33) *ù mi-ši-il* SIG$_4$.AL.ÙR.⸢RA⸣
34) *tu-ba-lu-ù*
35) *e-li te-me-en-ni-šu ú-ki-in-ma*
36) É *i-na* ESIR.UD.DU.A *ù* SIG$_4$.AL.ÙR.RA
37) *ša-da-ni-iš e-er*$_4$*-ti*
38) ^{d}*nin-kar-ra-ak-a be-el-ti ṣi-ir-ti*
39) *a-na é-ḫur-sag-sikil-la* É *ḫi-da-ti-ki*
40) *ḫa-di-iš i-na e-re-bi-ki*
41) *da-am-qá-tu-ú-*⸢*a*⸣
42) *li-iš-ša-ak-na ša-ap-tu-uk-ki*
43) *ú-ri-ki u*$_4$*-um-ú-a šu-mi-di ša-na-tu-ú-a*
44) *ba-la-ṭam à-ar-ka še-bé-e li-it-tu-ti-ia*
45) *li-iš-ša-ki-in i-na pi-ki*
46) *šu-ul-li-im na-pí-iš-ti ṭi-ib-bi* UZU.⸢UR$_5$⸣.[ÚŠ-*ia*]
47) *ú-ṣu-úr še-e-ri-ia ki-in-ni pé-er-*ʾ*i-*⸢*ia*⸣
48) ⸢*lu*$^{?}$⸣*-u*$^{?}$ *šu-um-qù-tu na-ki-ri-*⸢*ia*⸣
49) *ù sa-pa-ni*$_7$ MA.DA *a-a-bi-ia*
50) *i-na ma-ḫa-ar* ^{d}AMAR.UTU LUGAL *ša-mé-e ù er-ṣé-tim*
51) *qí-bí-i*
52) *sa-at-ta-ak-ka*

measurement(s) of (all) three of them — *rising out of* its foundation, and I became anxious (and) afraid because the structure of the temple was not suitable to be the residence of the goddess Ninkarrak, my lady.

iii 18–30) I strove to reinforce the wall of that temple, to build (it) using bitumen and baked bri[ck], (and) to make (that) temple suitable as a residence of the goddess Ninkarrak. On the (very) day that I asked through divination (about) [m]aking three (layers of) baked bric[k], each measuring sixteen fingers, (and) half (a layer) of baked bri[ck] (as) a *tubal*[*û*]-structure, (and) building (it) using bitumen and baked bri[ck], the gods Šamaš and Adad had a firm 'yes' placed in my extispicy.

iii 31–37) On its foundation, I firmly placed three (layers of) baked brick, each measuring sixteen fingers, and half (a layer) of baked brick (as) a *tubal*[*û*]-structure. I built (that) temple like a mountain using bitumen and baked brick.

iii 38–45) O Ninkarrak, exalted lady, when you enter Eḫursagsikila, the temple of your joy, with pleasure, may good things about me be placed on your lips. Prolong my days (and) increase my years. May a long life (and) the attainment of very old age be placed in your mouth.

iii 46–52) Preserve the well-being for my life, make [my] extis[pic(ies)] favorable, protect my body, (and) firmly establish my descendants. In the presence of the god Marduk, king of heaven and earth, you should constantly speak about cutting down my enemies and flattening the land(s) of my enem(ies).

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iii 15 *ak-ku-ud ap-la-aḫ-ma* "I became anxious (and) afraid": This is the only occurrence of this expression in the known inscriptions of Nebuchadnezzar II. In texts of Nabonidus, this appears as *ap-la-aḫ ak-ku-ud na-qut-ti ar-še-e-ma dul-lu-ḫu pa-nu-ú-a* "I became frightened, worried, (and) anxious, and my face was haggard"; for example, see Weiershäuser and Novotny, RINBE 2 p. 147 Nbn. 28 (Eḫulḫul Cylinder) i 32. Compare also Leichty, RINAP 4 p. 125 Esar. 57 (Aššur A) iii 43–44, which have *ak-ku-ud ap-làḫ ar-šá-a ni-id a-ḫi*, "I was worried, afraid, (and) hesitant"; and p. 197 Esar. 104 (Babylon A) iii 8, which has *áš-ḫu-ut ak-kud*, "I was afraid (and) worried."

iii 22 *à-ar-ka-tim* "divination": Or possibly *wa-ar-ka-tim*. Following the edition of Npl. 6 (C31) in Da Riva, SANER 3 pp. 77–92, the PI sign is transliterated as *à*, rather than as *wa*. For the use of the PI at the beginning of words in Neo-Babylonian inscriptions, see the on-page note to Npl. 6 (C31) i 6, as well as Da Riva, GMTR 4 p. 87.

iii 28–30 The mention of the gods having a "firm 'yes'" placed in the king's extispicy appears in two other inscriptions of Nebuchadnezzar II: C31 ii 16–20 (Šamaš, Adad, and Marduk) and WBC vii 62–64 (only Šamaš). This topos appears also in inscriptions of Esarhaddon and Nabonidus. For example, Leichty, RINAP 4 p. 197 Esar. 104 (Babylon A) iii 9–16; and Weiershäuser and Novotny, RINBE 2 pp. 127–129 Nbn. 25 (Tiara Cylinder) ii 2–31.

iii 44 *à-ar-ka* "long": See the on-page note to Nbk. 19 (C34) iii 5.

32

A partially-damaged three-column cylinder preserves part of an Akkadian text written in contemporary Neo-Babylonian script that states that Nebuchadnezzar II rebuilt the temple of the god Muṣibbasâ at Babylon (which is located in Esagil, in the vicinity of Ezida, the cella of the god Nabû in that temple), in addition to undertaking construction on numerous projects in Babylon, Bāṣ, Borsippa, Cutha, Dilbat, Larsa, Marad, Sippar, Ur, and Uruk. As expected, the most detailed accounts describe work on Esagil and Etemenanki at Babylon and Ezida at Borsippa. Unlike most of the known inscriptions of Nebuchadnezzar from his imperial capital, this text also describes the refurbishment of Maumuša and Maidḫedu, the ceremonial boats of the gods Marduk and Nabû that were used for processions during New Year's festivals. Work on the city and embankment walls of Babylon (Imgur-Enlil and Nēmetti-Enlil) and Borsippa (Ṭābi-supūršu) are also mentioned. Scholars generally refer to this inscription as "[Nebuchadnezzar Cylinder] C36" or "Nebuchadnezzar Cylinder III, 6."

CATALOGUE

Museum Number	Registration Number	Provenance	cpn
BM 85975	99-4-15,782	Probably Babylon	c

COMMENTARY

This three-column cylinder is presumed to have come from Babylon. The British Museum purchased it in 1899 from the Parisian antiquities dealer I. Géjou. J. Novotny collated the original in the British Museum (London). F. Weiershäuser made some additional minor changes based on high-resolution photographs.

Work on the temple of the god Muṣibbasâ — which, based on the information provided in the main building report of this text, appears to have been located in Esagil, near the section called Ezida — is not otherwise attested in Nebuchadnezzar II's inscriptions. Due to the fact that that part of the text is damaged, the building's Sumerian ceremonial name is not presently known. This part of the god Marduk's temple at Babylon is also not mentioned in any currently-extant "topographical text"; see George, BTT.

Based on information provided in its prologue, it is clear that this text was composed later in date than the previous text (Nbk. 31 [C33]); see the commentary and on-page notes of that inscription, as well as the on-page notes of this text, for further details. Because the C32 text has a near-identical prologue to Nbk. 31, that inscription must have also been composed prior to the present text; this is confirmed by the fact that Eigikalama, the temple of the god Lugal-Marda at Marad, appears in the prologue of this text (iii 7) as one of the buildings completed by Nebuchadnezzar. The C37 inscription is also presumed to have been written earlier since its main building report commemorates the rebuilding of Eulla, the temple of the goddess Gula/Ninkarrak at Sippar, a religious structure whose rebuilding is mentioned in this text's prologue (iii 5). The C38 inscription, as inferred from its prologue, was written around the same time as the present text, perhaps slightly earlier; see the on-page notes for further information. Since Ekitušgarza, Emaḫ, Eniggidrukalamasuma, and Etemenanki at Babylon, the Ebabbars at Sippar and Larsa, and Eanna at Uruk are all mentioned in this text's prologue, the cylinder inscriptions whose building reports record work on these temples are presumed to have been written earlier in Nebuchadnezzar's reign than the present text. These are Nbk. 27 (C41), 28 (CTMMA 4 170), 29 (C21), 30

(C39), 34 (C014), 45 (VA Bab 623), 46 (VA Bab 1922), 47 (B 12), 50 (B 4), C24, C211, C31, C310, C022, and C023. Because there is no mention of Eurmeiminanki, the ziggurat of the god Nabû at Borsippa, this text might have been written earlier or around the same time as the C212 and C041 inscriptions.

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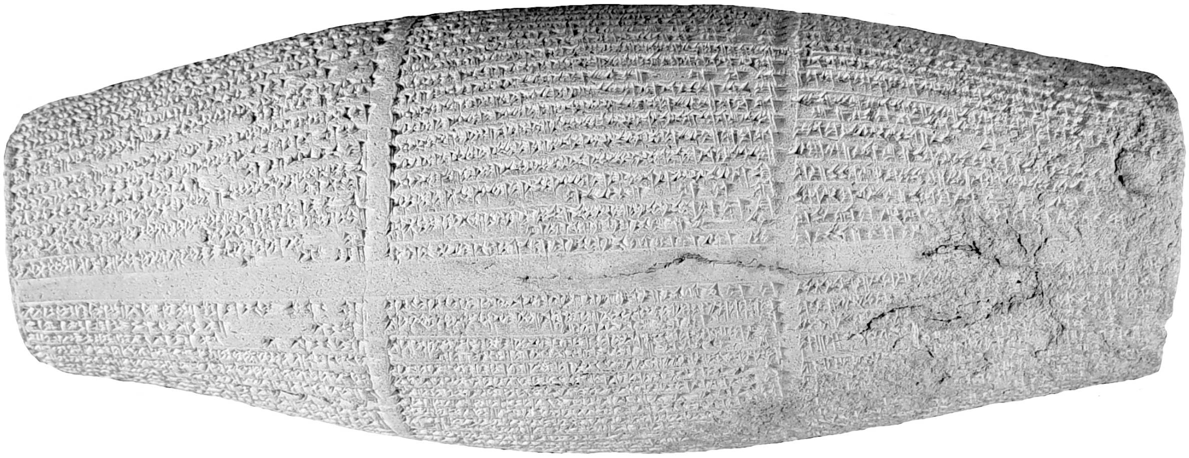

Figure 26. BM 85975 (Nbk. 32), a three-column clay cylinder that is inscribed with a long text that records Nebuchadnezzar's rebuilding of the temple of the god Muṣibbasâ at Babylon. © Trustees of the British Museum.

TEXT

Col. i

1) ^{d}*na-bi-um-ku-du-úr-ri-ú-ṣu-úr šar ba-bi-i-li*.KI
2) RE.É.UM *ki-i-nim mi-gi-ir*$_4$ ^{d}AMAR.UTU
3) *iš-ša-ak-ka ṣi-i-ri na-ra-am* ^{d}*na-bi-um*
4) *ru-bu-um ša a-na ṭè-e-mu* ^{d}UTU *ù* ^{d}IŠKUR *pi-tu-qu-ma il-la-ka ú-ru-uḫ šu-ul-mi*
5) *mas-su-um ṣi-i-ri ša a-na* ^{d}*èr-ra ša-ga-pu-ru ki-it-nu-šu-ma ú-ša-am-qa-tu ga-ri-ša*
6) *mu-du-um ta-šim-tim mu-uš-te-e᾿-ù áš-ra-a-tì* ^{d}*za-ba*$_4$*-ba*$_4$ *ù* ^{d}*iš-tar*
7) *na-a-dam mu-uš-te-mi-qu i-tu-ut ku-un lìb-*⸢*bi* DINGIR.DINGIR GAL.GAL⸣
8) GÌR.NÍTA *la a-ne-ḫa-am za-ni-in é-sag-íl ù é-zi-da*

i 1–7) Nebuchadnezzar (II), king of Babylon, true shepherd, favorite of the god Marduk, the exalted ruler who is the beloved of the god Nabû, the prince who is very attentive to the will of the gods Šamaš and Adad and who travels the road to well-being, the exalted leader who is always submissive to the god Erra — the majestic one — and (thus) cuts down his opponent(s), the one who knows good judgment, the one who constantly seeks out the sanctuaries of the god Zababa and the goddess Ištar, the pious (and) devout one selected by the steadfast heart(s) of the great gods,

i 8–14) the indefatigable governor who provides for Esagil and Ezida, (the one who) with generously

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i 1–iii 34 Compare the similar prologue in the C38 text (i i–iii 70a), as well as the shorter, earlier prologues in Nbk. 31 (C33) i 1–iii 4, C32 i 1–iii 11, and C37 i 1–iii 12.

9) *i-da-an za-ni-na-a-tim ba-bi-il i-gi-se-e ra-bí-ù-tim a-na é-sag-íl*
10) GÚ.GAL-*lam qá-ar-dam mu-ma-ak-ki-ri-im qá-ar-ba-a-tim*
11) *ik-ka-ru ki-i-nim mu-qá-ri-ni*$_7$ *ka-re-e bi-it-ru-ù-tim*
12) *le-e*ʾ*-um it-pe-šu mu-ṭa-aḫ-ḫi-da*$_4$ *e-eš-re-e-ti* DINGIR.DINGIR *mu-ki-ni*$_7$ *sa-at-tu-uk-ka*
13) LUGAL *ša i-na mi-il-ki ša-ad-li i-te-el-lu-ù ša-di-i-im bé-ru-ù-tim it-ta-ba-la-ak-ka-tu ḫur-sa-a-ni za-aq-ru-ù-tim*
14) IBILA *a-ša-re-du ša* ^{d}*na-bi-um*-IBILA-*ú-ṣu-úr šar ba-bi-i-li*.KI *a-na-ku*

providing hands brings great gifts into Esagil, the valiant canal inspector who irrigates the fields, the true farmer who heaps up enormous piles of grain, the powerful (and) capable one who lavishly provides for the sanctuaries of the gods (and) firmly establishes *sattukku*-offering(s), the king who with broad counsel regularly ascends distant mountains and crosses high mountainous terrain, foremost heir of Nabopolassar, king of Babylon, am I.

15) *ì-nu-um* ^{d}AMAR.UTU *be-lam ra-bí-ù* ^{d}EN.LÍL DINGIR.DINGIR *ša-qu-um muš-tar-ḫa*
16) *ki-ni-iš ib-ba-an-ni-ma a-na re-é-ú-tì ni-šim ra-ap-ša-a-tim*
17) *za-na-na*$_7$ *ma-ḫa-zi ù ud-du-šu e-eš-re-e-ti ra-bi-iš ú-ma-*ʾ*e-er-an-ni*
18) *ù* ^{d}*na-bi-um pa-qí-id ki-iš-ša-tì ša-mé-e ù er-ṣe-tim*
19) IBILA-*šu re-eš-ta-am na-ra-am li-ib-bi-ša*
20) *ra-a*ʾ*-im šar-ru-ú-ti-ia mu-ki-ni*$_7$ *pa-le-e-a*
21) GIŠ.TUKUL.GIŠ.TUKUL-*šu da-nu*$_4$*-tim ša la im-ma-aḫ-ḫa-ru a-na šu-um-qù-tu a-a-bi-ia*
22) *ù ka-ša-da*$_4$ *za-*ʾ*i-i-ri-ia ú-ša-li-ka i-da-a-a*
23) *iš-tu ti-a-am-tim e-li-tim a-di ti-a-am-tim ša-ap-li-tim*
24) *se-ḫe-ep ša-di-i-im ù ma-ti-ta-an at-ta-al-la-ak-ma* MA.DA.MA.DA *ka-la-ši-na a-na i-di-ia am-na-am*

i 15–24) When the god Marduk, the great lord, the Enlil of the gods, the (most) exalted (and) proud one, steadfastly named me and magnificently commissioned me to shepherd a widespread people, provide for the cult centers, (and) renovate sanctuaries, and the god Nabû, overseer of the totality of heaven and earth, his (Marduk's) first-born son, the beloved of his heart, the one who loves my royal majesty (and) makes my reign firm, made his mighty weapons, which cannot be withstood, march at my side in order to cut down my enemies and to conquer my foes, I marched through the vast extent of mountains and lands from the Upper Sea to the Lower Sea and reckoned all of the lands as my own.

25) KÙ.GI KÙ.BABBAR *ni-sì-iq-tì* NA$_4$.NA$_4$ *šu-qu-*⸢*ru*⸣*-ù-tim* GIŠ.EREN.GIŠ.EREN *pa-ag-lu-tu*
26) *bi-il-tim ka-bi-it-tim i-gi-se-e šu-um-mu-*⸢*ḫu bi*⸣*-ši-im-tì ma-ti-ta-an* ⸢*ḫi-ṣi*⸣*-ib ka-al da-ád-mi*
27) *a-na ma-ḫa-ar* ^{d}AMAR.UTU *be-lam ra-bí-ù i-li ba-nu-ú-a*
28) *ù* ^{d}*na-bi-um* IBILA-*šu ṣi-i-ri na-ra-am šar-*⸢*ru-ú-ti*⸣*-ia*
29) *ú-bi-lam-ma a-na é-sag-íl ù é-zi-da ú-še-ri-ba-am*

i 25–29) I brought gold, silver, precious (and) valuable stone(s), thick (beams of) cedar, substantial tribute, lavish gifts, produce of all of the lands, (and) yield of the all of the inhabited settlements into the presence of the god Marduk, the great lord, the god who created me, and the god Nabû, his exalted heir, the one who loves my royal majesty, and I made (all of this) enter Esagil and Ezida.

30) *i-na é-sag-íl* ⸢*ki-ma ṣe-ra-áš-še* É.GAL *ša-mé-e*⸣ *ù er-ṣe-tim at-ma-ni*$_7$ *šar-ru-ù-tim*
31) *é-umuš-a pa-pa-ḫi* ^{d}EN.LÍL DINGIR.DINGIR ^{d}AMAR.UTU
32) *ká-ḫi-li-sù pa-pa-ḫi* ^{d}*zar-pa-ni-tum*
33) *é-zi-da šu-ba-at* ^{d}*lugal-dìm-me-er-an-ki-a pa-pa-ḫi* ^{d}*na-bi-um ša ki-sa-al-lam*
34) KÙ.GI *ša-al-la-ri-iš ú-ša-al-bi-iš-ma ú-ša-an-bi-ṭu ki-ma u*$_4$*-um*

i 30–34) In Esagil, like ..., the palace of heaven and earth, the inner sanctum of kingship, I clad Eumuša, the cella of the Enlil of the gods, the god Marduk, Kaḫilisu, the cella of the goddess Zarpanītu, (and) Ezida, the residence of the god Lugaldimmerankia (and) the cella of the god Nabû of the forecourt, with bright gold as if (it was) *šallaru*-plaster and made (them) shine like daylight.

35) *é-temen-an-ki zi-iq-<qu>-ra-tì ba-bi-i-li*.KI *e-li ša a-bi i-pú-šu-um e-eš-ši-iš e-pú-uš*

i 35) (With regard to) Etemenanki, the ziggurat of Babylon, I built (it) anew, more than my father had built.

36) *é-zi-da* É *ki-i-nim na-ra-am* ^{d}AMAR.UTU *a-na* ^{d}*na-bi-um* IBILA *ti-iz-qa-ru i-na ba-ar-sí-pà*.KI

i 36–39) (With regard to) Ezida, the true house, the beloved of the god Marduk, I built (it) anew in

e-eš-ši-iš e-pú-uš
37) GIŠ.EREN.GIŠ.EREN *ši-ḫu-ù-tim* ZABAR
ú-ḫa-al-li-ip-ma a-na ši-pi-i-ša à-áš-ta-ak-ka-an
38) GIŠ.MES.MÁ.KAN.NA *iṣ-ṣi da-ra-a*
GIŠ.EREN.GIŠ.EREN *pa-ag-lu-ù-tim e-ra-am*
na-am-ra
39) *e-li ša in-na-aṭ-ṭa-lu à-áš-ta-ak-ka-an qé-er-ba*
uš-šu-šu

Borsippa for the god Nabû, the august heir. I plated tall cedars with bronze and installed (them) as its *šīpus*. I installed *musukkannu*-wood, a durable wood, thick cedars, (and) bright copper, more than can be gazed upon, inside its foundation(s).

40) *a-na* GIŠ.GAN.DU$_7$*-šu* GIŠ.EREN.GIŠ.EREN
el-lu-ù-tim ú-ša-ar-ši-id-ma
41) *i-na* ZABAR *ḫu-uš-ša-am ú-da-an-ni-nim*
ri-ik-si-šu-un
42) GIŠ.EREN.GIŠ.EREN *pa-ag-lu-ù-tim ša i-na*
KUR.*la-ab-na-nam qí-iš-ti-šu-nu*
43) *i-na qa-ti-ia el-le-e-tim ak-ki-sa-am* KÙ.GI
ru-uš-ša-am ú-ša-al-bi-iš-ma NA$_4$.NA$_4$
ni-sì-iq-tim ú-za-ʾi-in-ma
44) *a-na ṣu-lu-lu é-maḫ-ti-la pa-pa-ḫi* ^{d}*na-bi-um*
pa-ni še-la-al-ti-šu-nu ú-ša-at-⸢*ri-iṣ*⸣
45) *e-la-nim* GIŠ.EREN.GIŠ.EREN *šu-nu-tim e-ra-am*
nam-ra ša-al-la-ri-iš à-áš-ta-ak-ka-an
46) *e-la-nim e-ri-i* DUḪ.LÀL *ki-ma up-pi ú-ki-in*
ṣe-ru-uš-šu-un

i 40–46) I secured bright cedars for its architrave(s) and reinforced their structure with reddish bronze. I clad thick (beams of) cedar that I had cut down with my pure hands in Lebanon, their forest, with reddish gold, decorated (them) with precious stone(s), and had (them) stretched out as the roof of Emaḫtila, the cella of the god Nabû, *over the three of them*. Above those (beams of) cedar, I put bright copper as if (it was) *šallaru*-plaster. Above the copper, I put wax over them as a (*protective*) *casing*.

47) *áš-šu-um zu-un-nim ù ra-a-du ti-ik* AN*-e*
e-li-šu-nu la šu-ub-ši-i
48) *áš-ni-ma i-na* GIŠ.EREN.GIŠ.EREN *da-nu*$_4$*-tim*
e-li-šu-nu ṣu-lu-lu ab-nim
49) *ša 6 bi-ta-a-tì da-al-ba-na-a-tì pa-pa-ḫi*
^{d}*na-bi-um* GIŠ.EREN.GIŠ.EREN *ṣu-lu-lu-ši-na*
KÙ.BABBAR *eb-bi ú-za-ʾi-in*
50) *a-na ṣu-lu-lu bi-ta-a-tim ka-la-ši-na*
GIŠ.EREN.GIŠ.EREN *pa-ag-lu-ù-tim ú-ša-at-ri-iṣ*
51) GIŠ.MES.MÁ.KAN.NA ZABAR *ú-ḫa-al-li-ip-ma*
a-na GIŠ.KUN$_4$.MEŠ *mé-li-šu ú-ki-in*

i 47–51) In order to prevent (damage caused by) rain and downpour(s), shower(s) of rain above them, for a second time, I built a roof above them with hard cedar. I decorated the roof cedar(s) of six rooms (and) *dalbānus* of the cella of the god Nabû with shiny silver. I had thick (beams of) cedar stretched out as the roof of all of those rooms. I plated *musukkannu*-wood with bronze and set (them) up as stairs for its ascent.

52) AM.AM *ek-du-tim pí-ti-iq* URUDU.ḪI.A
e-ep-ti-iq-ma
53) *ti-i-ru* KÙ.GI *ú-la-ab-bi-iš-ma* NA$_4$.NA$_4$
ni-sì-iq-tim ú-za-ʾi-in-ma i-na si-ip-pé-e KÁ
pa-pa-ḫi uš-zi-iz
54) ZAG.DU$_8$ *ši-ga-ri mé-de-lu* GIŠ.IG GIŠ.IG GIŠ.*tal-lu*
GIŠ.GAN.DU$_7$ *giš-šà-ká-na-ku ša* KÁ *pa-pa-ḫi*
KÙ.GI *ḫu-uš-ša-am ú-ša-al-bi-iš*

i 52–54) I fashioned fierce wild bulls with cast copper, clad (them) with an overlay of gold, decorated (them) with precious stone(s), and stationed (them) at the door-jamb(s) of the gate of the cella. I clad the door-jamb(s), door bolt(s), bolt(s), door(s), crossbeam(s), architrave(s), (and) *giššakanakku*s of the gate of the cella with reddish gold.

55) *i-na à-gu-úr-ru* KÙ.BABBAR *eb-bi ta-al-la-ak-tì*
pa-pa-ḫi ù ma-la-ak É *ú-nam-mir*
Col. ii
1) GIŠ.IG.GIŠ.IG GIŠ.MES.MÁ.KAN.NA *ù*
GIŠ.EREN.GIŠ.EREN KÙ.BABBAR *eb-bi uḫ-ḫi-iz-ma*
2) NA$_4$.GIŠ.NU$_{11}$.GAL*-lum na-am-ru-ù-tim a-na*
bur-ṣi-ma-a-tì-ši-na à-áš-ta-ak-ka-an-ma e-ma
KÁ.KÁ *ka-la-ši-na ú-ra-at-ta*

i 55–ii 2) Using bricks of shiny silver, I made the accessway to the cella and the course to the temple shine. I inlaid doors of *musukkannu*-wood and cedar with shiny silver. I installed bright alabaster as their pivot-stones and fixed (them) in all of their gates.

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i 37 *à-áš-ta-ak-ka-an* "I installed": This unusual way of writing first common singular verbal forms is presently attested only in this inscription. *à-áš-ta-ak-ka-an-*(*ma*) is also used in i 39, 45, ii 2, 11, iii 1, and 19. Compare *à-sa-ni-iq-ma* in ii 29 and 52, *à-áš-ta-ap-pa-ak-ma* in ii 54, *à-áš-te-eʾ-e-ma* in iii 10 and 39, and *à-áš-ṭu-úr-ma* in iii 23 and 43. This is not a common usage of the PI sign at the beginning of words in Neo-Babylonian inscriptions.

i 55 *à-gu-úr-ru* "baked brick": Writing *agurru* with *à* (PI), instead of the expected *a* is also attested in ii 24, 56, 59, and iii 4 of this text, as well as in Nbk. 14 (C213/200) i 17, and Nbk. 16 (C25) i 17 and 26.

3) *du-ú-um* BÁRA.BÁRA *as-ku-up-pa-a-tim ù nu-ku-uš-še-e i-na za-ḫa-le-e el-lam ab-ni-ma ki-sa-al-la*$_4$ *é-zi-da ki-ma u*$_4$*-um ú-na-am-mi-ir*
4) GIŠ.EREN.GIŠ.EREN *ṣu-lu-lu ká-umuš-a mu-ṣe-e né-re-bu ma-ru be-lam* DINGIR.DINGIR KÙ.BABBAR *eb-bi ú-ša-al-bi-iš*
5) ZAG.DU$_8$.MEŠ*-šu ši-ga-ru-šu* GIŠ.*tal-lu* GIŠ.GAN.DU$_7$ *giš-šà-ká-na-ku si-il-lu ù* SIG$_7$.IGI.KÙ
6) KÙ.BABBAR *eb-bi ú-ša-al-bi-iš-ma* AM.AM KÙ.BABBAR *ek-du-tim i-na si-ip-pé-e-šu uš-zi-iz*
7) KÁ *šu-a-tim a-na a-ṣe-e ù e-re-bu ša ma-ru be-lam* DINGIR.DINGIR ^{d}*na-bi-um*
8) *ša i-ša-ad-di-ḫu-um a-na qé-er-bu-um šu-an-na*.KI *ú-na-am-mi-ir ki-ma u*$_4$*-um*
9) BÁRA *ši-ma-a-tim šu-ba-at* ^{d}*na-bi-um qar-du ma-ru ru-bé-e ša i-na* ZAG.MUK *re-⸢eš ša-at*$^{?}$⸣-[*tim*$^{?}$] UD.5.KAM UD.11.KAM *i-na a-la-ku ù ta-a-ru ša ba-bi-⸢i-li⸣*.[KI]
10) ^{d}*na-bi-um* IBILA *šit-lu-ṭu i-ra-am-mu-ú ṣe-⸢ru-uš⸣-*[*šu*]
11) *pí-ti-iq* KÙ.BABBAR *eb-bi e-ep-ti-iq-ma i-na mé-ḫe-er*$_4$ KÁ *šu-a-⸢tim⸣ ú-⸢ki⸣-*[*in*]*-⸢šu⸣ à-áš-ta-ak-ka-an a-na ⸢si-ma-a-tim⸣*
12) AM.AM KÙ.BABBAR *nam-ru-ù-tu i-na si-ip-pé-e* KÁ.KÁ *é-zi-da uš-zi-iz*
13) *i-na gi-mi-ir li-ib-bi-ia ki-i-nim ši-ṭè-er*$_4$ É *⸢šu-a⸣-tim áš-te-⸢e'⸣-e-ma*
14) *i-na* KÙ.GI KÙ.BABBAR NA$_4$.NA$_4$ *ni-sì-iq-tim e-ra-am* GIŠ.MES.⸢MÁ.KAN.NA *ù*⸣ GIŠ.EREN.GIŠ.EREN *ú-za-'i-⸢in ši-ki-in⸣-ša*
15) *ši-ki-it-tì é-zi-da ki-ma ši-ṭe-er-⸢tì⸣* [*ša*]*-⸢ma⸣-mi ú-ba-an-ni-⸢ma⸣*
16) *ma-na-ma* LUGAL *ša ma-aḫ-ru ki-ma ia-a-ti-ma la ⸢ú-šá⸣-an-bi-ṭu ši-ki-⸢in-ša⸣*
17) *ša ma-na-ma* LUGAL *i-na* LUGAL *la ib-nu-ù a-na* ^{d}AG *be-li-ia ra-bi-iš e-pú-uš*
18) ^{d}*na-bi-um ù* ^{d}*na-na-a be-le-e-a i-na ḫi-da-a-tim ù ri-ša-a-tim*
19) *šu-ba-at ṭu-ub li-ib-bi qé-er-ba-šu ú-še-ši-ib*
20) ^{d}*na-bi-um-ku-du-úr-ri-ú-ṣu-úr šar ba-bi-i-li*.KI
21) *mu-uš-te-e'-ù áš-ra-a-tì* ^{d}*na-bi-um ù* ^{d}AMAR.UTU *be-le-e-a a-na-ku*
22) *ba-bi-i-li*.KI *ma-ḫa-zi be-lam ra-bí-ù* ^{d}AMAR.UTU *im-gu-úr-*^{d}50 *ù né-mé-et-tì-*^{d}50 BÀD.BÀD*-šu ra-bí-ù-tim*
23) *ša* ^{d}*na-bi-um-*IBILA*-ú-ṣu-⸢úr⸣ šar ba-bi-⸢i-li*.KI⸣ *a-bi ba-nu-ù-a ib-nu-ù uš-šu-šu-⸢un⸣*
24) *ka-a-ru* ESIR.UD.<DU>.A *ù à-gu-úr-ru a-⸢di⸣ ši-ni-ša ú-ša-al-mi-šu-nu-⸢ti-ma⸣ la ú-ša-ak-li-⸢lam⸣ ši-pi*$_5$*-ir*$_4$*-šu-⸢un*$^{?}$⸣
25) *ia-a-tim* IBILA*-šu re-eš-ta-am na-ra-am li-ib-bi-ša* BÀD.BÀD *šu-nu-⸢tim⸣ ú-ša-aq-qa-am re-ša-a-šú-un ú-ša-⸢ak⸣-li-lam ši-pi*$_5$*-ir*$_4$*-⸢šu⸣-un*
26) *i-na* ZAG.DU$_8$.MEŠ KÁ.GAL.MEŠ*-ša* AM.AM

ii 3) I made throne platform(s), daises, threshold(s), and *nukuššû*-fittings with shiny *zaḫalû*-metal and made the forecourt of Ezida shine like daylight.

ii 4–8) I clad the roof cedar(s) of Kaumuša, the exit (and) entry of the son of the lord of the gods, with shiny silver. I clad its door-jamb(s), door bolt(s), cross-beam(s), architrave(s), *giššakanakku*s, arch(es), and *vault*s with shiny silver and stationed fierce wild bulls of silver at its door-jamb(s). I made that gate, (which is used) as the exit (and) entry of the son of the lord of the gods, the god Nabû, who goes in procession to the interior of Šuanna (Babylon), shine like daylight.

ii 9–11) (With regard to) the Dais of Destinies, the seat of the god Nabû, the valiant son of the prince, on which the god Nabû — the triumphant heir — takes up residence during the New Year's festival, (at) the beginning of the year, (on) the fifth day (and on) the eleventh day, when going to and returning from Babylon, I fashioned (it) with a casting of shiny silver and had it fir[ml]y placed in front of that gate (Kaumuša). I installed (it) as decoration.

ii 12–19) I stationed bright wild bulls of silver in the door-jamb(s) of the gates of Ezida. With all of my faithful heart, I constantly sought out the inscription(s) of that temple and I decorated its structure with gold, silver, precious stone(s), copper, *musukkannu*-wood and cedar. I decorated the structure of Ezida as beautifully as the stars (lit. "writings") of the [hea]vens. None of the kings of the past had made its structure radiant as me. I magnificently did something for the god Nabû, my lord, that no king among the (former) king(s) had built. During joyous celebrations, I made the god Nabû and the goddess Nanāya, my lords, reside inside it (on) a seat of happiness.

ii 20–21) Nebuchadnezzar (II), king of Babylon, the one who constantly seeks out the sanctuaries of the gods Nabû and Marduk, am I.

ii 22–26) (With regard to) Babylon, the cult center of the great lord, the god Marduk: (As for) Imgur-Enlil and Nēmetti-Enlil, its great walls, whose foundations Nabopolassar, the king of Babylon, my father who engendered me, had built, which he had surrounded twice with embankment(s) of bitumen and baked brick, but whose construction he had not finished, as for me, his first-born son, the beloved of his heart, I raised the superstructures of those walls and completed their construction. I stationed fierce wild bulls of copper and raging *mušḫuššu*-dragons at their door-jamb(s).

URUDU.ḪI.A *ek-du-tim ù muš-ḫuš-šu*
še-zu-zu-ù-tim uš-zi-⸢iz⸣

27) *ab-ni-ma ka-a-ru ša-al-šu di-ma-a-tim*
a-ṣa-a-tim e-li te-me-en-nim ma-aḫ-ra-am
28) *ú-ša-ap-pí-il-ma i-na i-ra-tì ki-gal-lam ú-ki-in*
uš-šu-šu-um
29) *ka-a-ru šu-a-tim it-ti ka-a-ru a-bi i-pú-šu*
à-sa-ni-iq-ma re-ši-šu ša-da-ni-iš ú-za-⸢aq⸣-qí-ir

ii 27–29) I built a third embankment with towers (and) piers. I went lower than the ancient foundation(s) and firmly placed its foundation(s) on the surface (lit. "breast") of the netherworld. I adjoined that embankment to the embankment that my father had constructed and I raised its superstructure as high as a mountain.

30) *ka-a-ru a-ra-aḫ-tim* BAL.RI ^{d}UTU.È.A *iš-tu*
KÁ.GAL-^{d}*iš-tar a-di* KÁ.GAL-<^{d}>*ú-ra-áš*
31) *ma-ka-a-tim a-gur-ru e-bé-er-tì pu-ra-at-tim ù*
ka-a-ru ḫi-ri-tim ki-da-nim BAL.RI ^{d}UTU.ŠÚ.A *ša*
a-bi ba-nu-ù-a i-pú-šu-ma iš-ku-num a-na
ma-aṣ-ṣa-ar-tim
32) *ú-še-pí-iš-ma ka-a-ru a-ra-aḫ-tim* BAL.RI
^{d}UTU.È.A *ù ka-a-ru ḫi-ri-tim ki-da-nim* BAL.RI
^{d}UTU.ŠÚ.A
33) *it-ti ka-a-ru a-bi i-pú-šu à-sa-ni-iq-ma*
i-ši-id-su-un i-na i-ra-tì er-ṣe-tim ú-ša-ar-mi-ma
re-ša-a-šu-nu ki-ma ša-di-i-im lu ú-ul-la

ii 30–33) (With regard to) the embankment of the Araḫtu (River) on the eastern bank from the gate of the goddess Ištar to the gate of the <god> Uraš, the *piers* of baked brick on the other side of the Euphrates (River), and outer moat embankment on the western bank that my father who had engendered me had built and installed as protection, I built the embankment of the Araḫtu (River) on the eastern bank and the moat embankment on the western bank and I adjoined (them) to the embankment(s) that my father had constructed. I installed their foundation(s) on the surface (lit. "breast") of the netherworld and raised their superstructure(s) as high as mountain(s).

34) GIŠ.*má-umuš-a e-lep* ^{d}AMAR.UTU *a-na*
ši-ta-ad-du-ḫi-im pu-ra-at-tim ù ú-ru-uḫ
a-⸢ki-tum⸣
35) *ša i-na re-eš ša-at-tim i-na qé-er-bi-ša*
i-⸢ša⸣-ad-⸢di-ḫa⸣-am ru-⸢bu-um⸣ [^{d}AMAR.UTU$^{?}$]
36) *bi-na-tu-šu pa-na ù ár-ki-im* KÙ.GI *ru-uš-ša-am*
ú-⸢ša⸣-al-⸢bi-iš-ma NA$_4$⸣.NA$_4$ *ni-sì-iq-tim*
ú-za-⸢ʾi-in-šu⸣

ii 34–36) (With regard to) Maumuša, the barge of the god Marduk for going in procession (on) the Euphrates (River) and (on) the way to the *akītu*(-house), in which the prince, [*the god Marduk*], goes in procession at the beginning of the year, I cla[d] its *rigging*, fore and aft, with reddish gold and decorated it with precious stone(s).

37) GIŠ.*má-íd-⸢da-ḫé⸣-du*$_7$ *e-lep* ^{d}*na-bi-um i-na*
pa-ša-al-⸢li⸣ na-am-ra
38) *ù ni-sì-iq-tì* NA$_4$.NA$_4$ *el-lu-ù-tim* GIŠ.*za-ra-tim ù*
GIŠ.⸢GUR$_7$⸣.MEŠ-*šu ki-la-al-la-an ú-za-ʾi-⸢in⸣-ma*
39) *a-na a-la-ku šu-an-na*.KI *ù ta-a-ru bár-sipa*.KI
ša ⸢ZAG.MUK⸣
40) *a-na ma-ru be-lam* DINGIR.DINGIR *lu ú-ki-⸢in⸣*

ii 37–40) (With regard to) Maidḫedu, the barge of the god Nabû, I decorated the *zāratu*-feature(s) and both of its *karûs* with bright *pašallu*-gold and precious (and) bright stones. For going to Šuanna (Babylon) and returning to Borsippa (during the festival) of the New Year, I firmly established (it) for the son of the lord of the gods.

41) *é-maḫ* É ^{d}*nin-maḫ*
é-GIŠ.*níg-gidru-kalam-ma-sum-mu* É ^{d}*na-bi-um*
ša ḫa-re-⸢e⸣
42) *é-ḫur-sag-sikil-la* É ^{d}*nin-kar-ra-ak-a*
é-giš-nu$_{11}$*-gal* É ^{d}30 BAL.RI ^{d}UTU.È.A
43) *é-nam-ḫé* É ^{d}IŠKUR *é-di-ku*$_5$*-kalam-ma* É ^{d}UTU
é-ki-tuš-garza É ^{d}NIN-*é-an-na* BAL.RI ^{d}UTU.ŠÚ.A
44) *i-na* TIN.TIR.KI *e-eš-ši-iš ab-ni-ma ⸢ul⸣-la-a-am*
re-ša-a-ši-in

ii 41–44) (With regard to) Emaḫ, the temple of the goddess Ninmaḫ, Eniggidrukalamasuma, the temple of the god Nabû of the *ḫarû*, Eḫursagsikila, the temple of the goddess Ninkarrak, Egišnugal, the temple of the god Sîn on the eastern bank, Enamḫe, the temple of the god Adad, Edikukalama, the temple of the god Šamaš, (and) Ekitušgarza, the temple of the goddess Bēlet-Eanna on the western bank, I built (them) anew in Babylon and raised up their superstructure(s).

45) *a-na ma-aṣ-ṣa-ar-tì* TIN.TIR.KI *du-un-nu-nim ša*
ul-tu pa-nim ma-am-ma-an la ⸢i-pú-šu⸣-um

ii 45–48) To strengthen the protection of Babylon, (I did something) that no one from the past had done:

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ii 27–29 The prologue of the C38 text (i 96b–19) does not mention Nebuchadnezzar II constructing a third embankment around the walls of Babylon. The reference to this accomplishment in this inscription might indicate that the present text is later in date than the C38 inscription. Additional evidence might be found in the passage reporting the details of the king's work on Ṭābi-supūršu (the city wall of Borsippa), together with its moat and embankment walls; compare ii 55–60 with C38 ii 53–55.

ii 41–44 The same list of temples is mentioned in the C37 (i 43–53) and C38 (ii 32–39a) texts. Compare the shorter lists in Nbk. 31 (C33) ii 6–11 and C32 ii 10–15; those inscriptions only mention Emaḫ, Eniggidrukalamasuma, Enamḫe, and Ekitušgarza. The inclusion of Emaḫ, Eniggidrukalamasuma, Eḫursagsikila, and Ekitušgarza in this text probably suggests that the present inscription was composed later than Nbk. 29 (C21), 30 (C39), 34 (C214), 46 (B 12), and 47 (B 4).

46) 4 LIM KÙŠ *qá-qá-ru i-ta-a-tì a-lam ú-ša-az-⸢zi⸣-[iz]-⸢ma⸣*
47) *ab-ni-ma* BÀD *da-núm* BAL.RI ^{d}UTU.È.A TIN.TIR.KI *ú-ša-⸢as⸣-ḫi-⸢ir*$_4$⸣
48) *ḫi-ri-is-su aḫ-ru-uṣ-ma šu-pu-ul me-e ak-⸢šu⸣-ud*
49) *i-na ki-ib-ri-ša ka-a-ru pa-ag-lu-ù-tim i-na ku-up-ru ù a-gur-ru*
50) *ša a-di ši-ni-ša a-bi a-li-dam i-pú-šu-ma la ú-ša-ak-li-lam si-it-ta-a-tim*
51) *ia-a-tim ka-a-ru da-núm di-ma-a-tim a-ṣa-a-tim i-na ku-up-ru ù a-gur-ru ab-ni-ma*
52) *it-ti ka-a-ru a-bi i-pú-šu à-sa-ni-iq-ma ka-a-ru še-la-al-ti-šu-nu*
53) 24 KÙŠ *ú-ša-an-di-il-ma ki-ma ši-pi-ik ša-di-i-im*
54) *à-áš-ta-ap-pa-ak-ma ú-ša-qa-am re-ša-a-šu-un*

55) *ṭa-a-bi-su-pú-úr-šu* BÀD *ba-ar-sí-pà*.KI *ša a-bi ba-nu-ù-a ú-ki-in-nim uš-šu-šu-um*
56) *ka-a-ru* ESIR.UD.<DU>.A *ù à-gu-úr-ru ú-ša-al-mu-šu-ma ú-da-an-ni-nam ri-ik-su-šu*
57) BÀD *šu-a-tim ú-ša-qa-am re-ša-a-ša ú-ša-ak-li-lam ši-pi*$_5$*-ir*$_4$*-šu*
58) *ḫi-ri-is-su aḫ-ru-uṣ-ma me-e da-nu*$_4$*-tim ú-ša-al-mi-iš*
59) *ka-a-ru ki-ib-ri-ša i-na ku-up-ru ù à-gu-úr-ru ab-ni-ma*
60) *it-ti ka-a-ru a-bi i-pú-šu ú-šá-la-ḫi-ma i-ši-id-su i-na i-ra-tì ki-gal-lam ú-ki-in te-me-en-ša*
61) *a-na* ^{d}DUMU-É *be-lam a-li-ku ma-aḫ-ri-ia mu-ša-ab-bi-ir ka-ak-ku na-ak-ri-ia*
62) É*-su i-na ba-ar-sí-pà*.KI *e-eš-ši-iš e-pú-uš*
63) *a-na* ^{d}*nin-kar-ra-ak-a šu-e-ti ba-la-ṭu ga-mi-la-at na-pí-iš-ti-ia*
64) *a-ši-ba-at é-ti-la é-ti-la* É*-su i-na ba-ar-sí-pà*.KI *e-eš-ši-iš e-pú-uš*
65) *a-na* ^{d}*nin-kar-ra-ak-a ru-ba-at ṣi-ir-tim mu-ša-ar-ba-ta zi-ik-ru šar-ru-ú-ti-ia*
66) *a-ši-ba-at é-gu-la é-gu-la* É*-su i-na ba-ar-sí-pà*.KI *e-eš-ši-iš e-pú-uš*
67) *a-na* ^{d}*nin-kar-ra-ak-a be-el-tim ra-bí-tim mu-ba-al-li-ṭá-at na-piš-ti-ia*
68) *a-ši-ba-at é-zi-ba-ti-la é-zi-ba-ti-la* É*-su i-na ba-ar-sí-pà*.KI *e-eš-ši-iš e-pú-uš*
69) *ša* ^{d}NÈ.ERI$_{11}$.GAL *be-lam ka-su-ú i-di za-ʾi-i-ri-ia* GIŠ.IG.GIŠ.IG KÁ.KÁ É*-šu é-mes-lam* KÙ.BABBAR *eb-bi ú-za-ʾi-in*
70) *as-ku-up-pi ù nu-ku-uš-še-e* GIŠ.IG.GIŠ.IG *ša-ap-lu-ù-tim*

4,000 cubits distance outside the city, I crea[ted] and built a fortified wall, and (then) I surrounded the eastern bank of Babylon (with it). I dug out its moat and reached the water table.

ii 49–54) (With regard to) the thick embankments that my father who had engendered (me) had built twice using bitumen and baked brick, but the rest (of which) he did not complete, as for me, using bitumen and baked brick, I built a strong embankment with towers (and) piers and I adjoined (it) to the embankment(s) that my father had built, thereby broadening (the width of) the embankments, (all) three of them, to twenty-five cubits. I heaped (them) up (with earthen mounds) like the base of a mountain and (then) raised up their superstructure(s).

ii 55–60) (With regard to) Ṭābi-supūršu, the wall of Borsippa, whose foundation(s) my father who engendered me had firmly established, which he had surrounded with an embankment of bitumen and baked brick, and whose structure he had reinforced, I raised the superstructure of that wall (and) completed its construction. I dug out its moat and had it surrounded with far-reaching water. I built the embankment(s) of the quay using bitumen and baked brick and (then) ... with the embankment that my father had built. I firmly placed its foundation on the surface (lit. “breast”) of the netherworld.

ii 61–62) For the god Mār-Bīti, the lord who marches before me, the one who breaks the weapon(s) of my enemies, I built his temple anew in Borsippa.

ii 63–64) For the goddess Ninkarrak, the lady of life who spares my life, the one who resides in Etila, I built Etila, her temple, anew in Borsippa.

ii 65–66) For the goddess Ninkarrak, the exalted princess who makes the mention of my royal majesty surpassing, the one who resides in Egula, I built Egula, her temple, anew in Borsippa.

ii 67–68) For the goddess Ninkarrak, the great lady who preserves my life, the one who resides in Ezibatila, I built Ezibatila, her temple, anew in Borsippa.

ii 69–iii 3) For the god Nergal, the lord who binds the arms of my enemies, I decorated the doors of the gates of his temple, Emeslam, with shiny silver. I fashioned the threshold(s), *nukuššû*-fittings, (and) lower doors with a casting of shiny silver

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ii 55–60 See the on-page note to ii 27–29.

ii 61–68 The prologues of the C37 (ii 41–51) and C38 (ii 58b–74) inscriptions also mention that Nebuchadnezzar II worked on the unnamed Mār-Bīti temple and the three Gula/Ninkarrak temples (Etila, Egula, and Ezibatila). Nbk. 31 (C33) ii 26–27 and C32 ii 31–32 only mention the king’s rebuilding of the Mār-Bīti temple; both of those texts are earlier in date. The inclusion of Etila probably suggests that this text was composed after the C022 and C023 inscriptions.

ii 69–iii 4 The prologue of the C38 text (ii 75–iii 3) also records Nebuchadnezzar II’s work at Cutha. Note that that inscription also records the rebuilding of Ešurugal, the temple of the goddess Ereškigal. That passage’s omission in the present text might have been due to space considerations.

Col. iii

1) *pí-ti-iq* KÙ.BABBAR *eb-bi e-ep-*⸢*ti-iq*⸣*-*[*ma* (...) *a-na ṣu*]*-*⸢*lu-li*⸣ *à-áš-ta-*⸢*ak-ka-an*⸣

2) *ma-aṣ-ṣa-ar-tì é-*⸢*mes*⸣*-*[*lam a-na du-un-nu-nim i-ga-ri si-ḫi*]*-*⸢*ir*⸣*-tì é-mes-lam*

3) *ù* É.MEŠ*-ša* ⸢*ša pa-ni* KISAL⸣ [*ki-ma la-bí-ri-im*]*-*⸢*ma*⸣ *e-eš-ši-iš e-pú-uš*

4) *ka-a-ru ḫi-ri-tì* GÚ.⸢DU$_{8}$.A.KI⸣ [*i-na ku-up*]*-ru* ⸢*ù à*⸣*-gu-úr-*⸢*ru*⸣ *a-*⸢*lam a*⸣*-na* ⸢*ki*⸣*-da-nim* [*ú*]*-*⸢*ša*⸣*-as-ḫi-*⸢*ir*⸣

5) *é-babbar-ra* É ^{d}UTU *ša* ⸢ZIMBIR.KI⸣ *é-ul-la* É ^{d}*nin-*[*kar-ra*]*-*⸢*ak*⸣*-a* ⸢*ša*⸣ ZIMBIR.[KI]

6) ⸢*é-dúr*⸣*-gi-na* ⸢É⸣ [^{d}LUGAL]-⸢ÁSAL *ša*⸣ [*i*]*-*⸢*na ba-aṣ*.KI⸣

7) ⸢*é*⸣*-i-bí-*^{d}*a-*⸢*nu*⸣ [É ^{d}*uraš*] ⸢*ša dil*⸣*-bat.*⸢KI⸣ [*é*]*-igi-kalam-ma* É ⸢^{d}*lugal*⸣*-már-da* ⸢*ša már-da*.KI⸣

8) ⸢*é-an*⸣*-*[*na*] ⸢É ^{d}⸣[*iš-tar*] ⸢*ša*⸣ [UNUG].⸢KI⸣ *é-babbar-ra* É ⸢^{d}⸣UTU *ša* ⸢*larsa*⸣.[KI]

9) *é-giš-*⸢*nu*$_{11}$⸣*-*[*gal*] ⸢É ^{d}30⸣ *ša úri.*[KI]

10) *e-eš-*⸢*re-e*⸣*-ti* DINGIR.DINGIR ⸢GAL.GAL⸣ *ki-ni-iš à-áš-te-e*ʾ*-e-*[*ma*]

11) *pa-*⸢*ni qá*⸣*-qá-ru ú-ša-ap-pí-il-*⸢*ma*⸣ *te-me-en-ši-na la-bí-ri* ⸢*a-ḫi-iṭ*⸣ [*aḫ-re-e-ma*]

12) *e-*⸢*li te-me-en*⸣*-ni-ši-na ša* LUGAL *pa-nim ma-aḫ-*⸢*ra*⸣*-a ú-*⸢*ki-in*⸣*-*[*nu*$^{?}$] *ú-*⸢*ša*⸣*-ak-li-*⸢*lam*⸣ *ši-*⸢*pi*$_{5}$*-ir*$_{4}$*-<<x>>-ši*⸣*-*[*in*]

13) DINGIR.DINGIR GAL.GAL *a-ši-ib* ⸢*li*⸣*-ib-bi-ši-*⸢*in i-na ḫi*⸣*-da-a-tim* ⸢*ù*⸣ [*ri-ša*]*-*⸢*a-tim*⸣

14) *qé-er-*⸢*ba*⸣*-šu-un ú-ša-ar-ma-a* ⸢*šu-ba-at-su-un*⸣ [*ṣi-ir*]*-*⸢*tim*⸣

15) *a-na* ^{d}AMAR.UTU *be-li-ia pa-al-ḫi-iš ú-*⸢*ta-qu*⸣ [URU].⸢URU GAL.GAL⸣

16) *ba-bi-i-li*.KI *a-lam ta-*⸢*na-da-a-ti-ša ù ba-ar-sí-pà*⸣.KI *a-lam x x x-ti-ša*

17) *ú-*⸢*da*⸣*-an-ni-*⸢*in*⸣*-ma* ⸢SUḪUŠ$^{?}$⸣*-šu* ⸢*du-un-nu*⸣*-*[*nim*] ⸢*ma-aṣ-ṣa*⸣*-ar-tì*

18) ⸢*é-sag-íl*⸣ *ù* ⸢*é*⸣*-zi-*⸢*da*⸣ *x x x-tì-ma*

19) ⸢*e-li ša u*$_{4}$*-um pa-nim ú-ša-ti-ru a-na re-eš šat*$^{?}$⸣*-tim à-áš-ta-ak-ka-an*

20) ⸢*zi-in-na-a*⸣*-tì é-sag-*⸢*íl*⸣ *ù é-*⸢*zi-da te*⸣*-di-iš-tì ba-bi-*⸢*i-li*.KI *ù*⸣ *ba-ar-*[*sí*]*-pà*.KI

21) ⸢*ša e-li ša maḫ-ri*⸣ [*ú*]*-*⸢*ša*⸣*-ti-qu-ma áš-ku-nim a-na re-še-e-tim*

22) *za-*⸢*na-an*⸣ *e-eš-re-*⸢*e-tì* DINGIR.DINGIR *ra-bí-ú-<ti> ša* LUGAL.MEŠ *ab*⸣*-bé-e-a ú-ša-ṭì-ru*

23) ⸢*ka-la*⸣ [*e*]*-ep-*⸢*še-tu-ú-a*⸣ *šu-qu-*⸢*ra-a-tim*⸣ *i-*⸢*na*⸣ [NA$_{4}$].⸢RÚ.A⸣ *à-áš-ṭu-*⸢*úr-ma*⸣

24) *ú-*⸢*ki-in aḫ*⸣*-ra-*⸢*ta-áš*⸣

25) ⸢*ka-la e-ep-še-tu*⸣*-ú-a ša i-na* NA$_{4}$.RÚ.A *à-áš-ṭu-*[*ru*]

[and] I installed [... for (its) r]oof. [To strengthen] the protection of Emes[lam], I built anew [the walls surround]ing Emeslam and its buildings, which are in front of [the forecourt], [as (it had been) in ancient tim]es.

iii 4) (With regard to) the moat embankment(s) of Cutha, [I] had the city surrounded on the outside [using bitum]en and baked brick.

iii 5–10) (With regard to) Ebabbar, the temple of the god Šamaš of Sippar, Eulla, the temple of the goddess Nin[karr]ak of Sippar, Edurgina, the temple of [the god Bēl]-ṣarbi, which is in Bāṣ, E-ibbi-Anum, [the temple of the god Uraš] of Dilbat, [E]igikalama, the temple of the god Lugal-Marda of Marad, Ean[na], the temple of the goddess [Iš]tar of Uruk, Ebabbar, the temple of the god Šamaš of Larsa, (and) Egišnu[gal], the temple of the god Sîn of Ur, the sanctuaries of the great gods, I steadfastly sought (them) out.

iii 11–14) I dug out the surface of the earth and (then) I examined (and) [checked] their original foundation(s). I completed th[eir] construction on their (original) foundation(s), which king(s) of the past had previously firmly established. During joyous celebrations, I made the great gods who reside inside them take up residence inside them, (in) their [exalted] seat(s).

iii 15–19) I paid reverent attention to the god Marduk, my lord. (With regard to his) great cities, Babylon, a city worthy of his praise, and Borsippa, a city of his ..., I reinforced their *foundation(s)* and ... (to) strength[en the protec]tion of Esagil and Ezida. I made (them) bigger than before. I established (them) for the beginning of the year.

iii 20–24) I did the utmost regarding the provisioning of Esagil and Ezida (and) the renovation of Babylon and Bor[si]ppa, which [I had] done to surpass (all) that (had been done) in the past. (With regard to) providing for the sanctuaries of the great gods, more than the kings, my ancestors, had written about, I wrote down all of my splendid [d]eeds on [foundation docume]nt(s) and I deposited (them) for ever after.

iii 25–31) (With regard to) all of my deeds that I had written do[wn] on foundation document(s), that ... of

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iii 5–14 The exact same list of temples is mentioned in the C38 text (iii 4–25). A similar list is in C37 (ii 59–71); that text omits Eulla since the construction of that temple is the subject of the main building report. Compare the shorter list of temples in Nbk. 31 (C33) ii 28–38 and C32 ii 33–46. Those inscriptions do not mention Eulla at Sippar and Eigikalama at Marad. The inclusion of the two Ebabbars, Eulla, Eigikalama, and Eanna probably suggests that this inscription was composed after the C24, C211, C31, and C310 texts.

26) *⸢ša*$^{?}$*⸣ x x x ⸢tim*$^{?}$ ^{d}AMAR.UTU⸣ *be-li-ia ù* ^{d}*na-bi-um* ⸢IBILA⸣*-šu ⸢ki⸣-[(i)]-⸢nim⸣*
27) [*x*] ⸢AM$^{?}$ GU$^{?}$ MA$^{?}$ *at-ta⸣-al-la-⸢ka⸣-am ⸢à⸣-ar-⸢ki-šu-un⸣*
28) *šu-nu-ma* DINGIR.DINGIR ⸢GAL⸣.GAL *ḫa-di-iš im-⸢gu*$^{?}$*⸣-[ru-ma*$^{?}$ *x x] x ⸢ri*$^{?}$ *ik*$^{?}$ *ù⸣ na [x x] ⸢az*$^{?}$*⸣ a-na [...] ⸢ḫu/ri šu un*$^{?}$*⸣ [(x)]*
29) *i-na qí-bi-ti-šu-⸢nu⸣ [ṣi-ir-ti* MA.DA.MA].⸢DA⸣ *ru-⸢qa⸣-a-⸢tim⸣*
30) *a-bi ba-[nu-ú-a x x] x x x [...]-⸢si⸣-in*
31) *mu-⸢da-am li⸣-[ta-am-ma]-⸢ar⸣-ma [ta-nit-ti* DINGIR.MEŠ] *⸢li-iḫ-ta-as⸣-sa-as*
32) *e-pe-šu ma-ḫa-⸢zi* DINGIR.DINGIR⸣ *ù* ^{d}IŠ.⸢TAR⸣ [*ša*] ⸢EN⸣ *[ra-bí]-⸢ù* ^{d}AMAR.UTU⸣
33) *⸢ú⸣-[ma]-⸢a⸣-ar-an-ni-ma ú-ša-⸢ad⸣-ka-an-nim ⸢li-ib-ba-am⸣*
34) *pa-al-⸢ḫi⸣-[iš la a-ba]-⸢aṭ⸣-ṭi-⸢il-šu ú⸣-ša-al-⸢la⸣-[am ši]-⸢pi*$_{5}$*⸣-ir*$_{4}$*-⸢šu⸣*
35) *ì-nu-⸢mi⸣-šu [i*$^{?}$*]-⸢na*$^{?}$ *li*$^{?}$*⸣-mi-tì x x [(x)] x* É [^{d}AG$^{?}$] *⸢ša*$^{?}$ *ki⸣-sa-al-lam*
36) *[...] x x x [x x] na ⸢an an i-na qé-er⸣-bi*$^{?}$*-ša*
37) *ša* ⸢LUGAL *ma⸣-[aḫ-ri ... te-me-en]-ni-⸢ša i-qu⸣-pu-um*
38) *⸢si-ru ša⸣ [...] ⸢il⸣-li-ki-im ⸢la-ba⸣-ri-iš*
39) *ma-⸢aṣ-ṣa-ar⸣-[ti-šu a-na du]-⸢un-nu-nim à⸣-[áš]-⸢te-eʾ⸣-e-ma*
40) *i-ga-⸢ru-ša mi*$^{?}$*/di*$^{?}$*⸣ ti [x x] x [... i]-⸢ga-ru-ša*$^{?}$ *ub⸣-la-am-ma*
41) *i-ga-⸢ru-šu⸣ an-ḫu-tu ú-⸢pà-áš-ši-ḫu-ma⸣ x ⸢i⸣-<<ga*$^{?}$*>>-ga-⸢ru⸣-<<x>>-⸢ša ú⸣-bi-il-ma*
42) *ú-⸢ki-in⸣ [aḫ-ra]-⸢ta⸣-[aš ka]-⸢la⸣*
43) *e-ep-⸢še-tu⸣-ú-a šu-qu-ra-a-⸢tim⸣ [i-na* NA$_{4}$.NA.RÚ.A *à-áš]-⸢ṭu⸣-[úr]-⸢ma⸣*
44) *⸢a-na*$^{?}$*⸣ x [x x] x* ^{d}*mu-ṣi-ib-ba-⸢sa*$_{4}$*⸣-[a ...] x x [...] x x x [(x)]*
45) *ga-áš-ru ⸢ši-it⸣-ra-ḫu qar-du ša*$^{?}$ *⸢à*$^{?}$*⸣-[...] x [x x]*
46) *li-pí-it qá-ti-ia šu-qu-ru ⸢a-na da*$^{?}$*⸣-[x x] x [...] x ⸢ri*$^{?}$*⸣*
47) *mi-im-mé-e e-te-ep-pu-ša li-ku-un-⸢šu*$^{?}$*-ma*$^{?}$ *la⸣ ma-qú-⸢tùm⸣ x (x) ⸢am*$^{?}$*⸣*
48) *i-na qé-re-eb é-sag-íl ù é-zi-⸢da⸣*
49) *lu-ut-ta-al-la-ak i-na dam-qa-a-[tim*$^{?}$*]*
50) *i-na* GIŠ.LE.U$_{5}$.UM*-ka ki-i-nim mu-ši-im ši-ma-a-tì* DINGIR.DINGIR [GAL.GAL$^{?}$]
51) *ba-la-ṭa*$_{4}$ UD.MEŠ *ru-qu-ú-tu še-bé-e li-it-tu-ú-⸢tu⸣*
52) MU.AN.NA.MEŠ *ḫu-ud li-ib-bi pa-le-e bu-ʾa-a-[ri]*
53) *ku-un-ni*$_{7}$ GIŠ.GU.ZA LUGAL*-ú-tu du-⸢ra⸣ da-[ri]*
54) *be-lu-tu ṣa-al-ma-at qá-qá-di ka-la-ši-na e-pe-[šu]*
55) *a-na ši-ri-ik-tim šu-úr-ka-am-ma lu-ku-un a-na du-úr* UD.[MEŠ]
56) *a-ma-at du-um-qí i-ša-ar-tim ša e-li-ka ṭa-a-bi šu-ub-ša-⸢am*$^{?}$*⸣ i-na li-ib-bi-[ia]*
57) *mi-im-mu-ú i-na li-ib-bi-ia tu-ša-⸢ab⸣-šu-ú e-ma*

the god Marduk, my lord, and the god Nabû, his true heir, ... I always follow after them, the great gods *acce[pted]* them with pleasure [*and* ...] ... [...] ... By their [exalted] command, (with regard to) the far-off lands, my father who en[gendered me ...] ... [...] their [...]. May the learned [repeatedly re]ad (them) and always re[me]mber [the praise of the gods].

iii 32–34) (With regard to) the construction in the cult centers of the gods and goddesses [that the gr]eat [lord], the god Marduk, had [comm]issioned to me and (my) heart prompted me (to do), [I] reverent[ly worked on it without inte]rr[u]ption (and) I comple[ted] its [wor]k.

iii 35–42a) At that time, [... *i*]*n the vicinity of* ..., the temple of [*the god Nabû*] of the forecourt, [...] ... inside it, which a king of the p[as]t [...] its [foundati]on(s) had buckled, the awning *that* [...] had become old, I [str]ove [to stre]ngthen [its] protect[ion] and ... [...] its wall(s) [...] its wall(s) I set (my mind) and I restored its dilapidated walls and ... its walls. I deposited (my foundation documents therein) [for ever] af[ter].

iii 42b–49) [I wrote] do[wn all] of my splendid deeds [on foundation document(s)] and for ... the god Muṣibbasâ [...] ... [...], the strong (and) magnificent one, the valiant one who [...] my splendid handiwork for [...] ... may everything that I have built endure *and* not ... so that I always walk in Esagil and Ezida in fav[or].

iii 50–55) Upon your reliable writing board, the one that determines the destinies of the [*great*] gods, grant me a life of long days, the attainment of very old age, years of happiness, a prosper[ous] reign, a firmly-secured throne, everlast[ing] kingship, (and) exercisi[ng] dominion over all of the black-headed (people) so that I may endure forever.

iii 56–60) Make propitious (and) just words, which are pleasing to you, be present in [my] heart. Whatever you make appear in my heart, whenever [*my*] *heart*

li-⸢ib$^{?}$-bi⸣-[x (x)] ú-za-am-ma-ru li-pu-ša qa-⸢ta-a⸣-a
58) *i-na ma-ḫa-ar* ^{d}AMAR.UTU *a-bi ba-⸢ni-ka⸣*
59) *ù* ^{d}*e*$_{4}$*-ru*$_{6}$*-ú-a šar-ra-tum um-ma a-li-it-ti-⸢ka$^{?}$⸣*
60) *e-ep-še-tu-ú-a šu-qu-ra-a-tim a-na da-mi-iq-tim ti-iz-[ka-ar]*

sings about (it), may my hands perform (it). In the presence of the god Marduk, the father who engendered you, and the goddess Erua, the queen, *your* birth mother, spe[ak] with favor about my precious deeds.

61) *li-ri-ku* UD.MEŠ-*ú-a li-ku-nim pa-⸢lu⸣-ù-[a]*
62) *lu-pu-uš-ma re-é-⸢ú-tì ṣa-al⸣-ma-at qá-qá-di-[im]*
63) *lu-bé-lam ka-⸢al⸣ [ni]-⸢ši$^{?}$⸣*

iii 61–63) May my days be long and [my] reign stable so that I may shepherd the black-head[ed (people)] (and) rule over all of [*the peo*]*ple*.

33

This fragment of a two-column clay cylinder preserves the first half of an Akkadian inscription of Nebuchadnezzar II commemorating the rebuilding of Eniggidrukalamasuma, the temple of the god Nabû of the *ḫarû* at Babylon, the building in whose ruins the object was discovered in 1979. The only sections of the text that remain are the king's name, the text's short prologue — which records the decoration of the Esagil temple at Babylon, the completion and ornamentation of the Ezida temple in Borsippa, and work on the processional street Ištar-lamassi-ummānīša — and the first two lines of the main building report, a passage that would have described the renovation of Eniggidrukalamasuma, a temple in the Ka-dingirra district that was next to the processional street. The now-missing text in col. ii would have included the rest of the building account and Nebuchadnezzar's address to Nabû of the *ḫarû* (or the god Marduk). Earlier scholarly literature sometimes calls this text "[Nebuchadnezzar Cylinder] C014."

CATALOGUE

Museum Number	Excavation Number	Provenance	cpn
IM 119	79-B-12	Babylon, Temple D I, on the *kisû*, north of the entrance, on the east side	n

COMMENTARY

This fragment was discovered in Temple D I — a small 1,080-m^{2} building built between Etemenanki and the South Palace and west of the processional way — in 1979 by Iraqi archaeologists led by D. Ishaq. The piece was not available for firsthand examination during K. Radner and F. Weiershäuser's visit to the Iraq Museum (Baghdad) in November 2018. Therefore, the edition presented here is based on A. Cavigneaux's hand-drawn facsimile (Sumer 37 [1981] p. 119).

Eniggidrukalamasuma, the temple of the god Nabû of the *ḫarû*, is frequently mentioned in the prologues of Nebuchadnezzar II's inscriptions; for example, see Nbk. 2 (East India House) iv 18–24. Almost no information about this building project is known from the currently extant Nebuchadnezzar corpus. The only details included are that the king had its superstructure built with bitumen and baked brick. The now-lost main building report of this inscription would have presumably recorded more details about the rebuilding of this religious structure. According to Tablet IV of the scholarly compendium Tintir =

Babylon (George, BTT pp. 57–62), Eniggidrukalamasuma was one of the four temples located in the Ka-dingirra district of East Babylon and, according to that same text, it was one of the three religious buildings dedicated to Nabû at Babylon; the other two are Egišla'anki (in the Esagil complex in Eridu) and Ešiddukišarra (in the Tuba district of West Babylon). Eniggidrukalamasuma is identified as the Temple D I, which was excavated and partly reconstructed in 1979–81 by Iraqi archaeologists, from inscriptions discovered within its structure, including a clay cylinder of the Neo-Assyrian king Esarhaddon (r. 680–669), and from the colophons of tablets discovered in the northwest corner of the building. For further details on this temple, see, for example, George, BTT pp. 310–312; George House Most High pp. 132–133 no. 878; and Pedersén, Babylon pp. 167–174.

As for its date of composition, this text is probably earlier than the inscriptions that mention the rebuilding of the temple of Nabû of the *ḫarû* in their prologues: Nbk. 2 (East India House), 31 (C33), and 32 (C36), as well as the C32, C37, C38, WBA, and WBC texts. Because the work on Eniggidrukalamasuma was connected to the (successive) raising of the processional street and since the prologue of the present text mentions that broad road, this text might have been written later than or around the same time as Nbk. 34 (C214).

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TEXT

Col. i

1)	^{d}AG-*ku-dúr-ri-ú*-⸢*ṣu*⸣-[*úr* LUGAL KÁ.DINGIR.RA.KI]	i 1–4) Nebuchadnezza[r (II), king of Babylon], the one who provides for Esagil [and Ezida], the one who constantly seeks out the sanctu[aries of the gods], son of Nabopola[ssar, king of Babylon, am I].
2)	*za-ni-in é-sag*-⸢*íl*⸣ [*ù é-zi-da*]	
3)	*mu-uš-te-e'-ù eš-re*-[*e-ti* DINGIR.MEŠ]	
4)	DUMU ^{d}AG-IBILA-[*ú-ṣu-úr* LUGAL KÁ.DINGIR.RA.KI *a-na-ku*]	
5)	*ì-nu-um* ^{d}AMAR.⸢UTU⸣ [EN *ra-bí-ù* ...]	i 5–16) When the god Marduk, [the great lord, ...], the wisest of [...], the merciful one, the *ma*[*jestic one*, set] his mind on providing [for cult centers] and [completing] s[anctuaries], (as well as) re[novating] Babylon, [his] cul[t center, *he whole*]-*heart*[*edly dedicated* (*it*)] to me, [Nebuchadnezzar (II)], the creation of [his hands, ...]. He magnificently co[mmissioned me] to build and [...].
6)	*i-gi-ga-al-lu*$_{4}$ [...]	
7)	*re-mé-nu-ù ša*-[*ga-pú-ru*$^{?}$ *a-na ma-ḫa-zi*]	
8)	*za-na-nim ù e*-[*eš-re-e-ti šuk-lu-lim*]	
9)	*ba-bi-lam*.KI *ma*-[*ḫa-as-su*]	
10)	*a-na ú*-[*ud-di-ši-im*]	
11)	*li-ib-ba-šu* [*ub-lam*]	
12)	*a-na ia-ti* [^{d}AG-*ku-dúr-ri-ú-ṣu-úr*]	
13)	*bi-nu*-⸢*ti*⸣ [*qá-ti-šu* ...]	
14)	*li-ib-ba ki-i*-[*na*$^{?}$ *ú-ga-am-mi-ra-an-ni*$^{?}$]	
15)	*ba-na-a* ⸢*ù*⸣ [...]	
16)	*ra-bi-iš* ⸢*ú*⸣-[*ma-'e-er-an-ni*]	
17)	*é-sag*-⸢*íl*⸣ [...]	i 17–18) I m[ade] Esagil, [..., radiant] like daylight.
18)	*u*$_{4}$*-mi-iš ú*-[*ša-an-bí-iṭ*]	
19)	*é-zi-da* [*ú-ša-ak-li-il-ma*]	i 19–20) [I completed] Ezida [and decorated (it) as beautifully] as the st[ars (lit. "writ[ings]") of the heavens].
20)	*ki-ma ši*-⸢*ṭe*⸣-[*er-tì ša-ma-mi ú-ba-an-nim*]	
21)	*e-eš-re*-⸢*e*⸣-[*ti* DINGIR GAL.GAL *ú-na-am-mi-ir ki-ma u*$_{4}$*-um*]	i 21) [I made] the sanctuari[es of the great gods shine like daylight].
22)	*su-le*-[*e* ...]	i 22–26) (With regard to) the stree[t ....] of the st[reet Ištar-lamassi-ummānīša, I filled (it) in with] an infil[l and] beautifie[d (its) accessway] using bit[umen and baked brick].
23)	*ša* ⸢*su*⸣-[*le-e* ^{d}*iš-tar*-^{d}LAMMA-*um-ma-ni-ša*]	
24)	*ta-am*-⸢*la*⸣-[*a ú-ma-al-li-ma*]	
25)	*i-na* ⸢ESIR⸣.[UD.DU.A *ù* SIG$_{4}$.AL.ÙR.RA]	
26)	*ú-ba-an*-⸢*na*⸣-[*a ta-al-la-ak-tim*]	

27) *ì-nu-mi-⸢šu⸣* [*é-níg-gidru-kalam-ma-sum-ma*]
28) É ^{d}*na-⸢bi⸣-*[*um ša ḫa-re-e*]
Col. ii
Completely missing

i 27–28) At that time, [(with regard to) Eniggidrukalamasuma], the temple of the god Nab[û of the *ḫarû*],

Completely missing

34

Three completely-preserved two-column clay cylinders are inscribed with an Akkadian inscription that commemorates the work on Babylon's processional streets for the gods Nabû and Marduk: respectively Nabû-dayyān-nišīšu and Ištar-lamassi-ummānīša. According to this text, which is written in contemporary Neo-Babylonian script, Nebuchadnezzar II had to raise the level of these streets on three different occasions. This text is sometimes referred to as "[Nebuchadnezzar Cylinder] C214."

CATALOGUE

Ex.	Museum Number	Provenance	Lines Preserved	cpn
1	IM 95862	Babylon, in a brick box, on the middle level of the processional way, a few meters NE of the NE corner of ziggurat precinct	i 1–ii 24	c
2	IM 95864	As ex. 1	i 1–ii 24	c
3	IM 95928	As ex. 1	i 1–ii 24	c

COMMENTARY

All three exemplars were collated by F. Weiershäuser from the originals in the Iraq Museum (Baghdad). The master text of this fully-intact inscription is generally ex. 1 (IM 95862). A complete score of the inscription is presented on Oracc, while the minor (orthographic) variants are given at the back of the book, in the critical apparatus. According to Z. Niederreiter (personal communication), a fourth exemplar of this inscription is housed in the Musée royal de Mariemont. Because no further information about that two-column cylinder are known to the authors, that piece is not included in the score transliteration. Further information about this object will appear in a forthcoming publication by Niederreiter.

As for its date, this text might have been written earlier than or around the same time as Nbk. 33 (C014). This proposal is based on the fact that the rebuilding of Eniggidrukalamasuma, the temple of the god Nabû of the *ḫarû*, took place on account of the successive raisings of the processional street Ištar-lamassi-ummānīša. As noted already by A.R. George (BTT p. 361), the filling and repaving of the processional street, together with the construction of the bridge over the Lībil-ḫegalla canal and the work on that waterway, took place prior to the rebuilding of the Ištar Gate and the South Palace, and probably also Emaḫ (the temple of the goddess Ninmaḫ). Thus, this inscription would have been composed earlier in Nebuchadnezzar's reign than Nbk. 11 (Prism), 18 (C29), 19 (C34), 20 (C011), 24 (C012), 29 (C21), 30 (C39), 41 (B 43), 42 (B 5/VA Bab 607), 43 (VA Bab 618), and 47 (B 12). Moreover, it might have been composed earlier or around the same time as Nbk. 35 (C22), an inscription whose main building report records the construction of a bridge and the clearing out of debris from Babylon's eastern canal (Lībil-ḫegalla). For further information on Babylon's main streets, see, for example, George, BTT pp. 359–365, esp. pp. 359–361; and Pedersén, Babylon pp. 201–232, esp. pp. 215–217 and 224.

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TEXT

Col. i
1) ^{d}AG-NÍG.DU-*ú-ṣur* LUGAL KÁ.DINGIR.RA.KI
2) *za-ni-in é-sag-íl ù é-zi-da*
3) DUMU ^{d}AG-IBILA-*ú-ṣur* LUGAL KÁ.DINGIR.RA.KI *a-na-ku*

i 1–3) Nebuchadnezzar (II), king of Babylon, the one who provides for Esagil and Ezida, son of Nabopolassar, king of Babylon, am I.

4) *é-sag-íl az-nu-un*
5) *é-zi-da ú-ša-ak-li-il*
6) *e-eš-re-e-ti* DINGIR GAL.GAL
7) *ú-na-am-mi-ir ki-ma* u_4*-um*

i 4–7) I provided for Esagil, completed Ezida, (and) made the sanctuaries of the great god(s) shine like daylight.

8) *i-na* u_4*-mi-šu su-le-e ba-bi-lam*.KI
9) *ša-ad-lu-ú-tim*
10) *ša iš-ta-ap-pí-lu qé-re-eb-šu-un*
11) ^{d}AG-*da-a-a-an-ni-ši-šu*
12) *su-ú-qu* KÁ.GAL-^{d}*uraš*
13) *ù* ^{d}*iš-tar*-^{d}LAMMA-*um-ma-ni-ša*
14) *su-ú-qu* KÁ.GAL-^{d}*iš-tar*
15) *a-na ma-aš-da-ḫa*
16) *be-lí ra-bí-im* ^{d}AMAR.UTU
17) *ù* ^{d}AG IBILA *ši-it-lu-ṭu*
18) DUMU *na-ra-mi-šu*
19) 6 KÙŠ *ta-am-la-a ú-ma-al-li-ma*
20) *i-na* ESIR.UD.DU.A
21) *ù* SIG$_4$.AL.ÙR.RA
22) *ú-ba-an-na-a ta-al-la-ak-tim*

i 8–22) At the time, the broad streets of Babylon, whose interior(s) had become too low — (with regard to) Nabû-dayyān-nišīšu, the street of the Uraš Gate, and Ištar-lamassi-ummānīša, the street of the Ištar Gate, I filled (them) in with six cubits of infill for the procession(s) of the great lord, the god Marduk and the god Nabû, the triumphant heir, the son beloved by him, and beautified (their) accessway(s) using bitumen and baked brick.

23) *a-ša-ni-ma e-li ma-aḫ-ra-a*
24) 18 KÙŠ *ta-am-la-a ú-ma-al-li-ma*
25) *i-na* ESIR.UD.DU.A
26) *ù* SIG$_4$.AL.ÙR.RA
27) *ú-da-am-mi-iq ta-al-la-ak-tim*

i 23–27) For a second time, (and) more than before, I filled (them) in with eighteen cubits of infill and improved (their) accessway(s) using bitumen and baked brick.

Col. ii
1) *ú-ša-al-li-iš-ma*
2) ^{d}*iš-tar*-^{d}LAMMA-*um-ma-ni-ša*
3) 17 KÙŠ *ta-am-la-a ra-ba-a*
4) *ú-ma-al-lu*

ii 1–4) For a third time, I filled in Ištar-lamassi-ummānīša with a large seventeen-cubit infill.

5) 41 KÙŠ *ta-am-la-a za-aq-ru*
6) ^{d}*iš-tar*-^{d}LAMMA-*um-ma-ni-ša ú-ma-al-li-ma*
7) *ú-ša-an-di-il ta-al-la-ak-tim*

ii 5–7) (In total) I filled Ištar-lamassi-ummānīša with a high forty-one-cubit infill and broadened (its) accessway.

8) ^{d}AMAR.UTU *be-lí ṣi-i-ri*
9) IGI.GÁL *ì-lí te-le-ʾu-um*
10) *li-pí-it qá-ti-ia*

ii 8–16) O Marduk, exalted lord, wisest of the gods, competent one, look upon my handiwork with favor and pleasure and grant me a long life (and) the

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i 11–18 For further information on Nabû-dayyān-nišīšu and Ištar-lamassi-ummānīša (also called Ay-ibūr-šabû), respectively the processional streets of the god Nabû and the god Marduk, see p. 6 (with nn. 28–31) and the on-page note to Nbk. 2 (East India House) v 38–53.
i 25 On ex. 2, col. ii begins with this line.

11) *a-na da-mi-iq-tim*
12) *ḫa-di-iš na-ap-li-is-ma*
13) *ba-la-ṭam da-rí-a*
14) *še-bé-e li-it-tu-ú-tim*
15) *a-na ši-ri-ik-ti*
16) *šu-úr-kam*
17) *ì-lí ra-bí-ù-tim*
18) *ša it-ti* ^{d}AMAR.UTU
19) LUGAL *ša-mé-e ù er-ṣé-tim*
20) *i-na a-a-i-bu-úr-ša-bu-um*
21) *i-ša-ad-di-ḫu ú-ru-uḫ a-ki-ti*
22) *i-na ma-ḫa-ar* ^{d}AMAR.UTU
23) *be-lí ra-bí-um*
24) *qí-ba-a-am du-um-qú-ú-a*

attainment of very old age.

ii 17–24) O great gods who go in procession on the way to the *akītu*(-house) on Ay-ibūr-šabû with the god Marduk, king of heaven and earth, say good thing(s) about me in the presence of the god Marduk, the great lord.

35

Three completely-preserved two-column clay cylinders contain an Akkadian inscription of Nebuchadnezzar II that is written in contemporary Neo-Babylonian script. The text commemorates work on the infrastructure of Babylon, especially on the main, eastern canal Lībil-ḫegalla and the bridge where the processional street Ay-ibūr-šabû crossed that important canal. In earlier scholarly literature, this inscription is referred to as "[Nebuchadnezzar Cylinder] C22" or "Nebuchadnezzar Cylinder II, 2."

CATALOGUE

Ex.	Museum Number	Registration Number	Provenance	Lines Preserved	cpn
1	BM 91119	25-5-3,103; K 1683; R 103	Probably Babylon	i 1–ii 21	c
2	BM 91141	81-10-8,1	As ex. 1	i 1–ii 21	c
3	Private collection (Paris)	—	As ex. 1	i 1–ii 21	n

COMMENTARY

Ex. 1 (BM 91119) was purchased by the British Museum (London) in 1825 from M. Rich, the widow of C.J. Rich, while ex. 2 (BM 91141) was donated to that museum in 1881 by C.D. Cobham; both pieces are presumed to have come from Babylon. Exs. 1–2 were collated by F. Weiershäuser from the originals. Ex. 3, however, could not be examined firsthand since the present location of the cylinder is unknown; the object was in a private collection in Paris in the 1850s (Oppert, EM 2 pp. 285–294). The master text of this fully-intact inscription is generally ex. 1 (BM 91119). A score is presented on Oracc and the minor (orthographic) variants are given in the critical apparatus at the back of the book.

According to Tintir = Babylon Tablet IV (George, BTT pp. 63–70), as well as Nebuchadnezzar II's inscriptions, Lībil-ḫegalla was Babylon's eastern canal. For further information on this canal, see, for example, George, BTT pp. 356–358.

As for the date of composition, this text might have been composed later than or around the same time as Nbk. 34 (C214). See the commentary of the previous inscriptions for further information.

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1852 Grotefend, Erläuterung p. 5 nos. XXIV–XXV (exs. 1–2, study)
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1861 Rawlinson, 1 R pl. 52 no. 4 (ex. 1, copy)
1863 Oppert, EM 1 p. 153 (ex. 3, edition)
1875 Ménant, Babylone pp. 213–214 (ex. 1, translation, study)
1888 Ball, PSBA 10 pp. 290–292 (ex. 1, edition)
1898 McGee, BA 3 p. 552 no. B.X (ex. 1, transliteration)
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1922 BM Guide^{3} p. 141 nos. 59–60 (exs. 1–2, study)
1973 Berger, NbK pp. 236–237 Zyl. II, 2 (exs. 1–3, study)
1987 Wiseman, Nebuchadrezzar and Babylon p. 60 (study)
1992 George, BTT pp. 356–357 (i 10–ii 12, edition, study)
2008 Da Riva, GMTR 4 pp. 78, 93, 111, 118 sub 2.2 C22, and 129 sub 2a (exs. 1–3, study)
2021 Pedersén, Babylon p. 218 (study)

TEXT

Col. i
1) ^{d}*na-bi-um-ku-du-úr-ri-ú-ṣu-úr*
2) LUGAL *ba-bi-lam*.KI
3) *à-aš-ru ša-aḫ-ti*
4) *pa-li-iḫ* DINGIR GAL.GAL
5) ÉNSI *ṣi-i-ri*
6) *za-ni-in é-sag-íl ù é-zi-da*
7) DUMU ^{d}*na-bi-um*-IBILA-*ú-ṣu-úr*
8) LUGAL *ba-bi-lam*.KI
9) *a-na-ku*

i 1–9) Nebuchadnezzar (II), king of Babylon, the humble (and) respectful one who reveres the great god(s), the exalted ruler who provides for Esagil and Ezida, son of Nabopolassar, king of Babylon, am I.

10) ÍD.*li-bi-il*-ḪÉ.GAL
11) *pa-al-ga* ^{d}UTU.È *ba-bi-lam*.KI
12) *ša ul-tu u*$_{4}$*-um re-e-qú-tú*
13) *in-na-mu-ú-ma*
14) *ši-iḫ-ḫa-at* SAḪAR.ḪI.A
15) *iṣ-ṣa-an-nu-ú-ma*
16) *im-lu-ú sa-ki-ki*
17) *a-ša-ar-ša*
18) *aš-te-e*ʾ*-e-ma*
19) *ul-tu* GÚ ÍD.BURANUN
20) *a-di a-a-i-bu-úr-ša-bu-um*
Col. ii
1) *i-na* ESIR.UD.DU.A
2) *ù* SIG$_{4}$.AL.ÙR.RA
3) *ab-na-a*
4) *su-uk-ki-ša*

i 10–ii 4) (With regard to) Lībil-ḫegalla, the eastern canal of Babylon, which had a long time ago turned into ruins, became clogged with eroded earth, and filled with silt deposits, I sought out its (original) site and (then) (re)built its embankments using bitumen and baked brick from the bank of the Euphrates River to Ay-ibūr-šabû.

5) *i-na a-a-i-bu-úr-ša-bu-um*
6) *su-le-e* KÁ.DINGIR.RA.KI
7) *a-na ma-aš-da-ḫa*
8) *be-lí ra-bí-im* ^{d}AMAR.UTU
9) *ti-tu-úr pa-al-ga*
10) *ak-ṣu-úr-ma*
11) *ú-ša-an-di-il*
12) *ta-al-la-ak-ti*

ii 5–12) On Ay-ibūr-šabû, the street in Babylon, I constructed a bridge over the canal for the procession of the great lord, the god Marduk, and widened (its) accessway.

13) ^{d}AMAR.UTU *be-lí ra-bí-ù*
14) *aš-ša-at-ta*
15) *na-ap-li-is-ma*
16) *ba-la-ṭam da-rí-a*

ii 13–21) O Marduk, great lord, on account of this, look and grant me a long life, the attainment of very old age, a firmly-secured throne, and a long-lasting reign.

17) *še-bé-e li-it-tu-ti*
18) *ku-un* GIŠ.GU.ZA
19) *ù la-ba-ar pa-le-e*
20) *a-na ši-ri-ik-ti*
21) *šu-úr-kam*

36

Thirteen clay cylinder fragments from Babylon all appear to be inscribed with a text that is nearly identical to the “East India House Inscription” (Nbk. 2), a lengthy Akkadian text known from at least three exemplars written on large stone tablets; there are minor variations and orthographic differences between the two texts. The extant text, which is distributed over three columns and written in contemporary Neo-Babylonian script, contains descriptions of various building activities at Babylon and Borsippa, including work on Babylon’s processional street Ay-ibūr-šabû and the now-famous Ištar Gate (Ištar-sākipat-tēbîša). Despite the text’s poor state of preservation, it is assumed here that the now-missing sections of this inscription would have also duplicated the “East India House Inscription” and, therefore, the text probably would have concluded with an account of this Nebuchadnezzar II’s construction of the North Palace (the New Palace) and the fortification wall surrounding it (see Nbk. 2 viii 27–ix 44). This fragmentarily-preserved text is generally referred to as “Nebuchadnezzar Cylinder Fragment III, 1” or “[Nebuchadnezzar Cylinder] C031” in scholarly literature.

CATALOGUE

Ex.	Museum Number	Excavation/ Registration No.	Babylon Photo No.	Provenance	Lines Preserved	cpn
1	BM 90908 (formerly BM 12036)	21-1-20,11	—	Probably Babylon, Kasr	i 9‴–26‴, ii 24′–41′	c
2	VA 3219	—	—	As ex. 1	ii 4′–18′	c
3	EŞ —	BE 4851	555	Babylon, Kasr, North Palace, north inner wall, at the lion	i 1′–17′	c
4	B 35 (formerly D 270)	BE 55462	3167	Babylon, Kasr	i 5‴–11‴, ii 18′–26′	c
5	VA Bab 627	BE 20908	557	Babylon, Kasr 24w, South Palace	ii 1′–9′	c
6	B 19 (formerly D 254)	BE 55461	3167	As ex. 4	ii 20′–36′	c
7	B 23 (formerly D 258)	BE 3200	555	Babylon, processional way, at point 3, at the lion	iii 1–8, 1″–9″	c
8	B 24 (formerly D 259)	BE 65449	—	Babylon, Kasr, processional way, west wall	i 1‴–11‴	c
9	B 31 (formerly D 266)	BE 52808	3219	Babylon, Kasr, east, debris	i 6‴–13‴	c
10	VA Bab 613	BE 29821	707	Babylon, Kasr 26i, South Palace, in debris	iii 1′–8′	c
11	B 28 (formerly D 263)	BE 65450	—	Babylon, Kasr, processional way, west wall	ii 6′–20′	c
12	B 38 (formerly D 273)	BE 65448	—	As ex. 11	i 1, 11″–22″	c
13	B 40 (formerly D 275)	BE 57592	3347	Babylon, Kasr 12-13n-p, North Palace	iii 7′–14′	c

COMMENTARY

Although Nebuchadnezzar inscription C031 is now known from thirteen clay cylinder fragments, the last edition of it, in 1912 (Langdon, NBK pp. 192–195 no. 26), only utilized one of those pieces: VA 3219 (ex. 2); BM 90908 (ex. 1) was known to S. Langdon, but he used that object to simply note variants to the fully-preserved Nbk. 2 (East India House), rather than as an exemplar of the same text as VA 3219 (presumably since he did not have access to the original in the British Museum [London] or to K. Bellino's published copy of it). P.-R. Berger (Nbk pp. 306–307), followed by R. Da Riva (GMTR 4 p. 122), assigned two exemplars to this poorly-preserved text: (1) BM 90908 (+) VA 3219; and (2) five unnumbered cylinder fragments from Koldewey's excavations at Babylon. The five excavated pieces referred to by Berger (and Da Riva) might be any of the previously unpublished fragments BE 4851 (EŞ —; ex. 3), BE 55462 (B 35; ex. 4), BE 20908 (VA Bab 627; ex. 5), BE 55461 (B 19; ex. 6), BE 3200 (B 23; ex. 7), BE 65449 (B 24; ex. 8), BE 52808 (B 31; ex. 9), BE 29821 (VA Bab 613; ex. 10), BE 65450 (B 28; ex. 11), BE 65448 (B 38; ex. 12), and BE 57592 (B 40; ex. 13) since all of these fragments duplicate verbatim Nbk. 2 (East India House), although this cannot be proven with absolute certainty given the size of some of the pieces. The non-physical join between BM 90908 (ex. 1) and VA 3219 (ex. 2) is far from certain, especially now that additional cylinder fragments inscribed with exemplars of Nbk. 2 have been identified. Since that hypothetical join cannot be proven, it is best to edit BM 90908 and VA 3219 separately; this follows the editorial practices of the RINBE series.

All thirteen exemplars are assumed to have come from Babylon (Kasr), including exs. 1 and 2. BM 90908 was presented to the British Museum (London) by Sir R.K. Porter in 1821; this piece, which is currently on display in the Enlightenment Gallery has a yellow label with the number "A[ssyrian].R[emains]. C. A49" attached to it. VA 3219 was purchased by the Vorderasiatisches Museum (Berlin). The script of all exemplars is contemporary Neo-Babylonian, like most of Nebuchadnezzar II's cylinder inscriptions. Since the contents of exs. 1, 4, and 6 duplicate one another, as do those of exs. 2 and 5, it is certain that at least three different exemplars of this clay-cylinder version of the "East India House Inscription" are presently known. Note that the width of the columns of exs. 4 and 5 are noticeably narrower than those of exs. 1 and 2. F. Weiershäuser examined exs. 1–2, 5, and 10 from the originals in the British Museum and Vorderasiatisches Museum; G. Frame collated ex. 3 from the fragment in the Eşki Şark Eserleri Müzesi (Istanbul); and N. Heeßel and D. Schwemer examined exs. 4, 6–9, and 11–13 first-hand in Istanbul. Exs. 3–7 and 9–10 had originally been transliterated by J. Novotny from Babylon excavation photographs Bab ph 555, 557, 707, 3167, and 3219. None of the pieces bearing this inscription are complete, therefore the master text and lineation are a conflation of all thirteen exemplars. A score is presented on Oracc and the minor (orthographic) variants are given in the critical apparatus at the back of the book. See also the on-page notes for further details about this inscription.

With regard to the date of composition, see the commentary of Nbk. 2 (East India House). Note that the present text is probably (slightly) earlier in date than the version of the inscription written on large stone tablets.

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2024 Van Buylaere, Babylon Collection pp. 123 and 140–148 no. 52 (exs. 4, 6–9, 11–13, transliteration, study)
2024 Weiershäuser, Studies Maul p. 621 (iii 4´–5´, study)

TEXT

Col. i
1) [^{d}]*⸢na-bi-um-ku-du-úr-ri-ú-ṣu-úr⸣* MAN KÁ.DINGIR.[RA.KI *ru-ba-a na-a-dam*]
Lacuna
1′) [(*x*)] *x* [...]
2′) *⸢a⸣-na šu-⸢te⸣-[šu-úr ni-ši]*
3′) GIŠ.NÍG.GIDRU *i-⸢ša⸣-[ar]-⸢ti⸣ [ú-ša-at-mi-iḫ qá-tu-ú-a]*
4′) *ia-ti ša-a-šu-num ⸢ba-la⸣-[ak aš-te-né-e’-a i-lu-ut-su-un]*
5′) *a-na zi-ki-ir šu-mi-šu-num ka-⸢ab-tu pi⸣-[it-lu-ḫa-ak* DINGIR *ù* ^{d}*iš*$_8$*-tár*]
6′) *a-na* ^{d}AMAR.UTU *be-lí-ia ut-né-en*$_6$ *su-pe-⸢e⸣-[šu aṣ-ba-at-ma]*
7′) *a-ma-ti li-ib-bi iš-te-e’-ù ša-a-⸢šu⸣ [aq-bi-iš]*
8′) *⸢ul⸣-la-nu-uk*$^{?}$*-ka be-lí mi-na-a ba-ši-ma a-na* LUGAL *⸢ša⸣ ta-ra-⸢am⸣-[mu-ma] ta-na-an-bu-ú zi-⸢ki⸣-[ir-šu]*
9′) *ša e-li-ka ṭa-a-bu tu-uš-<te-eš>-ši-ir šu-um-šu ḫa-ar-ra-nim i-⸢ša-ar⸣-[ti] ta-pa-qí-id-⸢su⸣*
10′) *a-na-ku ru-bu-ú ma-gi-ra-ka bi-nu-ti qá-ti-⸢ka⸣*
11′) *⸢at-ta⸣ ta-ba-na-an-ni-ma šar-ru-ti ki-iš-⸢ša-at⸣ ni-ši ta-qí-pa-⸢an⸣-[ni]*
12′) *⸢ki⸣-ma du-um-qu-ka be-lí ša tu-uš-te-<ep>-pi-ru gi-mi-ir-⸢šu-un⸣*
13′) *⸢be-lu⸣-ut-ka ṣi-ir-ti šu-re-e’-im-am-ma pu-lu-úḫ-ti i-lu-⸢ti-ka⸣ šu-ub-ša-a i-na li-ib-bi-⸢ia⸣*
14′) *⸢šu⸣-úr-ka-am-ma ša e-li-ka ṭa-a-bu ša ba-la-ṭi-ia lu te-⸢ep-pe⸣-[eš]*
15′) *⸢šu⸣-ú a-⸢ša⸣-re-du ka-ab-tu* IGI.GÁL.LA DINGIR.DINGIR *ru-bu-ú* ^{d}AMAR.⸢UTU⸣
16′) *⸢un-né⸣-<en>-⸢ni⸣-ia iš-⸢mé⸣-e-ma im-ḫu-ru su-pe-e-a uš-ṭi-ba-⸢am-ma be-lu-ut⸣-[su ṣir-ti]*
17′) [...] (traces) [...]
Lacuna
1″) [...]-*x*
2″) [...]-*ú*
3″) [...]-*x*
4″) [...]
5″) [...]-*x*
6″) [...]-*x*
Lacuna
1‴) ⸢UD.8.KAM UD.11.KAM ^{d}*lugal-dìm-mer-an*⸣-[*ki-a* EN DINGIR *i-ra-am-mu-ú qé-re-eb-šu*]
2‴) ⸢DINGIR.DINGIR⸣ *šu-ut* AN ⸢KI⸣ *pa-al-ḫi-iš ú-ta-aq-⸢qú⸣-[šu ka-am-su iz-za-zu*

i 1) Nebuchadnezzar (II), king of Baby[lon, pious prince],
Lacuna
i 1′–3′) [the god Nabû, overseer of the totality of heaven and earth, allowed my hands to grasp] a j[u]s[t] scepter to le[ad people in the right way].

i 4′–5′) As for me, [I] pra[y] to them (Marduk and Nabû), [I constantly seek out their divinity]. At the mention of their important name(s), [I] re[vere god and goddess (alike)].
i 6′–9′) I prayed to the god Marduk, my lord. [I besought him with] supplica[tions and spoke] to him the words that my heart searched for, (saying): "Without you, my lord, what would exist? As for the king you lo[ve, whose] na[me] you call, (and) the one who is pleasing to you, (it is) you (who) makes his name prosper (and) sends him on the ri[ght] path.

i 10′–14′) I am the prince who is obedient to you, the creation of yo[ur] (own) hand. You are the one who created me and entrusted [me] with kingship of all of the people. [Ac]cording to your good will, my lord, by which you allow all of the[m] (the people) to be fed regularly, make your exalted dominion be merciful towards me and make reverence for yo[ur] divinity exist in m[y] heart. Grant me what is pleasing to you and d[o] that which will give me good physical health."
i 15′–17′) (With regard to) him, the foremost one, the honored one, the wisest of the gods, the prince, the god Mard[uk], he heeded my [su]p[pl]ications and accepted my prayers. He made [his exalted] dominion pleasing to me and [...]
Lacuna
i 1″–6″) (No translation possible)

Lacuna
i 1‴–3‴) [..., in which] the god Lugaldimmera[nkia, the lord of the god(s), takes up residence ...], (on) the eighth day (and on) the eleventh day, (when) the gods of heaven and earth reverently attend [on him, bow

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Lacuna before i 1′ The now-missing contents presumably duplicated Nbk. 2 (East India House) i 4–42.
i 1′ Part of one sign is preserved at the beginning of the line and it is assumed here that this line duplicated Nbk. 2 (East India House) i 43, ^{d}AG *pa-qí-id* KIŠ AN-*e ù* KI "the god Nabû, overseer of the totality of heaven and earth."
i 2″ [...]-*ú*: Based on Nbk. 2 (East India House) ii 18–20, possibly read this line as [*pa-da-nim pe-ḫu-ti a-ša-ar kib-si šu-up-ru-su še-e-pi la i-ba-aš-šu*]-*ú* "[obstructed roads, where access was blocked (and) approach was not possib]le." Note that the Ú sign, the final sign of the line, is written in col. ii 5′ (= ex. 2 [VA 3219] ii 2′).

maḫ-ru-uš-šu]
3‴) ⸢*ši-ma*⸣*-at u*$_4$*-um da-rí-ú-ti ši-ma-at ba-*[*la-ṭi-ia i-ši-im-mu i-na qé-er-bi*]
4‴) BÁRA *šu-ú* BÁRA LUGAL-*ú-ti* BÁRA ^{d}EN.⸢LÍL⸣-[*ú-ti ša* IGI.GÁL DINGIR.DINGIR NUN ^{d}AMAR.UTU]
5‴) ⸢*ša*⸣ LUGAL *ma-aḫ-ri i-na* KÙ.BABBAR *ip-ti-*⸢*qu*⸣ [*pí-ti-iq-šu* KÙ.GI *nam-ri ti-iq-ni*$_7$ *me-lam*]-⸢*mi*?⸣
6‴) [*ú-ša-al-bi-iš-šu*] ⸢*ú*⸣*-nu-ti* ⸢É⸣ *é-sag-íl* KÙ.GI ⸢*ru*⸣-[*uš*]-⸢*ša*⸣*-a*
7‴) [GIŠ.*má-umuš-a ṣa-ri-ri ù* NA$_4$ *ú-za-ʾi-in*] ⸢*ka*⸣*-ak-ka-bi-*⸢*iš ša*⸣*-ma-mi*
8‴) *e-eš-re-e-ti* KÁ.DINGIR.RA.KI *ú-še-piš-*⸢*ma*⸣ *az-nu-*⸢*un*⸣
9‴) *ša é-temen-an-ki i-na a-gur-ri* NA$_4$.⸢ZA⸣.GÌN *el-le-ti* ⸢*ú-ul*⸣*-la-a re-e-*⸢*ša-a-ša*⸣
10‴) *a-na e-pé-šu é-sag-íl na-ša-an-ni li-ib-bi qá-qá-da-a pi-tu-qá-ak*
11‴) *re-ša-a-*⸢*ti* GIŠ.EREN⸣*-ia ša iš-*⸢*tu* KUR.*la-ba-na-nim qí-iš*⸣*-ti el-*⸢*le*⸣-[*tim ub-lam*]
12‴) *a-na ṣú-lu-*⸢*lu*⸣ *é-umuš-a pa-pa-*⸢*ḫa*⸣ ^{d}EN.⸢LÍL⸣*-ú-*⸢*ti-šu aš-te-eʾ-e-ma*⸣ [*i-ta-am* ŠÀ]
13‴) GIŠ.EREN *da-nu*$_4$*-*⸢*tu a-na ṣú-lu-lu*⸣ [*é-umuš-a* KÙ.GI] ⸢*nam-ri ú-ša-al-bi-iš*⸣
14‴) *ši-i-pí ša-ap-la-an* GIŠ.EREN *ṣú-lu-lu* KÙ.GI ⸢*ù*⸣ [*ni-sì*]-⸢*iq-tim*⸣ NA$_4$ *ú-za-ʾi-*⸢*in*⸣
15‴) ⸢*a*⸣*-na e-pé-šu é-sag-íl ud-da-kam ú-sa-*⸢*al*⸣*-la-a* LUGAL DINGIR.DINGIR EN EN.EN
16‴) *bár-sipa*.KI URU ⸢*na-ar*⸣*-mi-šu us-si-im-ma é-zi-da* É *ki-i-nim i-na qé-er-bi-šu ú-še-pi-iš*
17‴) *i-na* KÙ.BABBAR KÙ.GI *ni-sì-iq-*⸢*ti*⸣ NA$_4$.NA$_4$ *e-ra-a* GIŠ.MES.MÁ.KAN.NA GIŠ.EREN *ú-ša-ak-li-il ši-pí-ir-šu*
18‴) GIŠ.EREN *ṣú-lu-lu pa-pa-ḫa-at* ^{d}*na-bi-um* KÙ.GI *ú-ḫa-al-li-ip*
19‴) GIŠ.EREN *ṣú-lu-lu ká-umuš-a ú-ša-al-bi-iš* KÙ.BABBAR *na-am-ru*
20‴) *ri-i-mu ù* GIŠ.⸢IG⸣.MEŠ KÁ *pa-pa-ḫa si-ip-pu ši-ga-ri* GIŠ.DAL GIŠ.GAN.DU$_7$ *ù giš-ká-na-ku ṣa-ri-ri-um-ma*
21‴) GIŠ.EREN ⸢*ṣú*⸣*-lu-lu da-al-ba-na-ti-šu* KÙ.BABBAR *ú-za-ʾi-in*
22‴) *ta-al-la-ak-ti pa-pa-ḫa ù ma-la-ku* É *a-gu-ri eš-ma-re-e du-ʾu* BÁRA *qé-er-bi-šu pi-ti-iq* KÙ.BABBAR
23‴) *ri-i-mu ù* GIŠ.IG.GIŠ.IG KÁ.KÁ *i-na za-ḫa-le-e na-am-ri-iš ú-ba-an-nim*
24‴) ⸢É⸣ *as-mi-iš ú-da-am-mi-iq-ma a-na ta-ab-ra-a-ti lu-le-e uš-ma-*⸢*al*⸣*-lu*
25‴) [GIŠ.*má*]-⸢*íd*⸣*-ḫé-du*$_7$ ⸢*ru-ku-bu ru-bu-ti-šu*

down (and) stand in his presence, in which] they (the gods) determine (for me) a fate of long days (and) a fate of (the preservation of) [my li]fe:

i 4‴–5‴) (with regard to) that dais, the dais of kingship, (and) the dais of supreme po[wer of the wisest of the gods, the prince, the god Marduk, whose structure] a king of the past had ca[st] with silver, [I had it clad with bright gold (and) ornaments (imbued with) brillian]ce.

i 6‴–8‴) [I decorated] the utensils of the temple(s) of Esagil with r[edd]ish gold [(and) Maumuša with *ṣāriru*-gold and stone(s)] (to look) like the stars of the heavens. I had the sanctuaries of Babylon (re)built and I provided for (them).

i 9‴) I raised the superstructure [of Etemenanki using] baked bricks (colored with) shining blue glaze.

i 10‴–12‴) My heart dearly wanted me to (re)build Esagil (and) I was constantly attentive (towards it). I constantly sought out the best of my cedar that I had carried off from Mount Lebanon, the ho[ly forest], to (be) the roof of Eumuša, the cella of his supreme power, and [(my) mind pondered (it)].

i 13‴–14‴) I clad the (beams of) har[d] cedar for the roof of Eumuša with bright [gold]. I decorat[ed] the *šīpu*s below the roof cedar(s) with gold and [prec]ious stone(s).

i 15‴) To (re)build Esagil, I pr[a]yed all day to the king of the gods, the lord of lords (Marduk).

i 16‴–19‴) (With regard to) Borsippa, his beloved city, I properly adorned (it) and had Ezida, the true house, (re)built inside it. I completed its construction with silver, gold, precious stone(s), copper, *musukkannu*-wood, (and) cedar. I had the roof cedar(s) of the cellas of the god Nabû clad with gold (and) had the roof cedar(s) of Kaumuša clad with bright silver.

i 20‴–21‴) I decorated the wild bull(s) in the doors of the gate of the cella, the door-jambs, door bolt(s), crossbeam(s), architrave(s), (and) *giškanakku*(s) with *ṣāriru*-gold and the roof cedar(s) of its *dalbānu*s with silver.

i 22‴–23‴) I resplendently beautified the accessway to the cella and the course to the temple (using) slab(s) of *ešmarû*-metal, the throne platform(s) and daises inside it (with) cast silver, (and) the wild bulls in the doors of (its) gates with *zaḫalû*-metal.

i 24‴) I suitably beautified the temple (Ezida) and filled (it) with splendor to be an object of wonder.

i 25‴–26‴) [(With regard to) Mai]dḫedu, the vehicle

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i 13‴ Ex. 12 adds *ṣi-i-tì ša-di-i e-*⸢*lu*⸣-[*ti*], "originating from the lo[fty] mountains (Lebanon)," after GIŠ.EREN *da-nu*$_4$-⸢*tu*⸣, "har[d] cedar."
i 18‴ *ú-ḫa-al-li-ip* "I clad": Compare Nbk. 2 (East India House) iii 45, which has *ú-ša-al-bi-iš* in lieu of *ú-ḫa-al-li-ip*.
i 24‴ Ex. 1 (BM 90908) does not include Nbk. 2 (East India House) iii 67–70, which have *ša é-ur*$_4$*-me-imin-an-ki i-na a-gur-ri* NA$_4$.ZA.GÌN *el-le-ti ú-ul-la-a re-e-ša-a-ša* "I raised the superstructure of Eurmeiminanki using baked bricks (colored with) shining blue glaze."

GIŠ.MÁ *ma-áš-da-ḫa zag-mu-ku i-si-in-ni*$_7$ *šu-an-na*⸣.KI
26‴) [GIŠ.*ka-re-e-šu za*]-⸢*ra-ti*⸣ [*qé-er-bi-šu ú-ša-al-bi-šu ti-i-ri ša-áš-ši ù* NA$_4$]

Col. ii
Lacuna
1′) [...] (traces) [...]
2′) *ta-am-la-a* ⸢*za-aq-ru ú*⸣-[*ma-al-li-ma i-na* SIG$_4$ NA$_4$.DÚR.MI.NA.BÀN.DA]
3′) *ù* SIG$_4$.ḪI.A NA$_4$ *ši-ti-iq ša-*⸢*di-i a*⸣*-a-i-*⸢*bu-úr*⸣*-ša-bu-um*
4′) *iš-tu ká-*⸢*sikil*⸣-[*la*] ⸢*a*⸣*-di* ⸢^{d}⸣[*iš-tar-sa*]-⸢*ki*⸣*-pa-at-te-e-bi-ša a-na ma-*⸢*aš*⸣-[*da-ḫa i-lu-ti-šu*]
5′) *ú-da-am-mi-*⸢*iq-ma it*⸣*-ti* ⸢*ša a-bi i-pu-šu*⸣ *e-sè-ni-iq-ma ú-*⸢*ba*⸣-[*an-na-a ta-al-la-ak-ti*]
6′) ^{d}*iš-tar-sa-ki-pa-at-te-e-bi-ša ša* ⸢*im*⸣-[*gu-úr-*^{d}EN.LÍL *ù né-mé-et-ti-*^{d}EN.LÍL]
7′) KÁ.GAL.KÁ.GAL *ki-la-al-la-an i-na ta-am-*⸢*le*⸣-[*e su-le-e* KÁ.DINGIR.RA.KI]
8′) *iš-ta-ap-pi-lu né-*[*re-ba-ši-in*]
9′) KÁ.GAL.KÁ.GAL *ši-na-a-tim ad-ke-e-ma mé-ḫe-*⸢*ra*⸣-[*at mé-e i-šid-si-in*]
10′) ⸢*i*⸣*-na ku-up-ri ù a-gu-ri ú-ša-ar-ši-id-ma i-*⸢*na*⸣ [*a-gur-ri* NA$_4$.ZA.GÌN *el-le-tim*]
11′) ⸢*ša*⸣ *ri-i-mu ù* MUŠ.ḪUŠ *ba-nu-ú qé-re-bu-*⸢*uš*⸣-[*ša na-ak-li-iš ú-še-piš*]
12′) GIŠ.EREN *da-nu*$_4$*-tim a-na ṣú-lu-li-ši-na ú-ša-at-*⸢*ri*⸣-[*iṣ* GIŠ.IG.MEŠ GIŠ.EREN *ta-aḫ-lu-up-ti* ZABAR]
13′) *às-ku-up-pi ù nu-ku-še-e pi-ti-iq* ⸢*e*⸣-[*ri-i e-ma* KÁ.KÁ-*ša er-te-et-ti*]
14′) *ri-i-mu e-ri-i e-ek-*⸢*du-tim*⸣ *ù* MUŠ.⸢ḪUŠ⸣ [*še-zu-zu-ti*]
15′) *i-na sì-ip-pe-ši-na* ⸢*uš-zi-iz*⸣*-ma* ⸢KÁ.GAL *ši-na-a-ti*⸣
16′) ⸢*a-na ta-ab-ra*⸣*-a-tim ki-iš-ša-at ni-ši* [*lu-le-e uš-ma-al-lam*]
17′) [*qá*]-⸢*an ta-ḫa-zi a-na*⸣ *im-gu-úr-*⸢^{d}EN⸣.[LÍL BÀD KÁ.DINGIR.RA.KI *la ṭa-ḫe-e*]
18′) [*ša ma*]-⸢*na-ma*⸣ LUGAL *ma-aḫ-*⸢*ri la i-pú-šu* 4 LIM⸣ [KÙŠ *qá-qá-ri i-ta-a-ti* KÁ.DINGIR.RA.KI]
19′) ⸢*né*⸣*-si-iš la ṭa-ḫe-e* BÀD ⸢*da-an*$^{?}$⸣-[*num* BAL.RI ^{d}UTU.È KÁ.DINGIR.RA.KI *ù-šá-as-ḫi-ir*]
20′) *ḫi-ri-su aḫ-re-e-ma ki-bi-ir-*⸢*šu i*⸣-[*na ku-up-ri ù a-gur-ri ak-ṣú-ur-ma*]
21′) ⸢BÀD *da*⸣*-an-num i-na ki-ša-di-*⸢*šu*⸣ [*ša-da-ni-iš ab-nim*]

of his lordliness, the processional barge of the New Year's festival, the festival of Šuanna (Babylon), [I had its *karûs* (and) the *zār*]*atu*-feature(s) [inside it clad with an overlay of gold and stone(s)].

Lacuna

ii 1′–5′) [...] ... [...] I f[illed (Ay-ibūr-šabû) in with] a high(er) infill. Then, I improved Ay-ibūr-šabû, from Kasikil[la] to [Ištar-sā]kipat-tēbîša, [with slabs of breccia] and slabs of stone quarried from the mountain(s) for the proce[ssion of his divinity] and (then) I adjoined (it) to the part that my father had built and beau[tified the accessway].

ii 6′–11′) (With regard to) Ištar-sākipat-tēbîša, both gates of I[mgur-Enlil and Nēmetti-Enlil, their] en[trances became] too low as a res[ult of the raising (of the level) of the street(s) of Babylon]. I removed those gates and (then) secured [their foundation(s)] at the leve[l of the water table] using bitumen and baked brick. [I had (them) skillfully built] usin[g baked bricks (colored with) shining blue glaze] that have (representations of) wild bulls (and) *mušḫuššu*-dragon(s) fashioned upon [them (lit. 'it')].

ii 12′–15′a) I had (beams of) hard cedar stretc[hed (over them)] for their roofs. [At each of its gates, I fitted doors (made) of cedar with a facing of bronze (and)] threshold(s) and *nukuššû*-fittings of cast c[opper]. At their door-jamb(s), I stationed fierce wild bulls of copper and [raging] *mušḫuššu*-drago[ns].

ii 15′b–16′) To be an object of wonder for all of the people, [I filled] those gates [with splendor].

ii 17′–19′) [(So that) no ar]row (during) battle [can come close] to Imgur-En[lil, the wall of Babylon, (I did something) that] no king of the past had done: 4,0[00 cubits distance outside Babylon], far away, (too far away) to approach (lit. "not to approach"), [I surrounded the eastern bank of Babylon with] a fort[ified] wall.

ii 20′–23′) I dug out its moat and [built] its embankment(s) u[sing bitumen and baked brick and] (then), on it[s] embankment, [I built] a fortified wall [like a mountain]. I con[structed its broad gates and fitted

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i 26‴ Based on the distribution of the inscription in exs. 1 (BM 90908) and 7 (B 23; BE 3200), i 26‴ (= ex. 1 i 28′) is tentatively regarded as the last line of col. i. Therefore, in some exemplars of this clay cylinder version of the "East India House Inscription" (Nbk. 2), the contents of the stone tablet would have been divided into three columns as follows: col. i = Nbk. 2 (East India House) i 1–iv 6, col. ii = Nbk. 2 iv 7–vii 24, and col. iii = Nbk. 2 vii 25–x 19.

Lacuna between i 26‴ and ii 1′ The now-missing contents presumably duplicated Nbk. 2 (East India House) iv 7–v 37.

ii 1′ This line might have duplicated Nbk. 2 (East India House) v 38–40.

22′) KÁ.GAL.KÁ.GAL-*šu ša-ad-la-a-tim ú-⌈ra$^?$⌉-[ak-ki-is-ma]*
23′) GIŠ.IG.MEŠ GIŠ.EREN *ta-aḫ-⌈lu-up⌉-[ti* ZABAR *e-er-te-et-ti-ši-na-a-ti]*
24′) *aš-šum a-a-bi la ba-bi-il pa-ni$_7$ i-⌈te⌉-[e* TIN.TIR.KI *la sa-na-qá]*
25′) *mé-e ra-bí-ù-tim ki-ma gi-pí-iš ti-a-ma-ti* MA.⌈DA⌉ *[ú-ša-al-mi-ma]*
26′) *e-bé-er-šu-un ki-ma e-bé-er ti-a-am-ti gal-la-ti [ia-ar-ri ma-ar-ti]*
27′) *⌈bu-tu-uq⌉-ti qé-er-ba-šu-un la šu-⌈ub⌉-ši-i ši-pí-ik e-pe-⌈ru⌉ [áš-ta-ap-pa-ak-šu-nu-tì-ma]*
28′) *ka-a-ri a-gur-ru uš-ta-as-⌈ḫi⌉-[ir-šu-nu-tim]*
29′) *ma-⌈aṣ⌉-ṣa-ar-ti na-ak-⌈li⌉-iš ⌈ú-da⌉-an-ni-in-ma* URU.KI TIN.⌈TIR⌉.[KI *a-na ni-ṣir-ti áš-ku-un]*
30′) *ṭa-a-bu-su-pu-úr-šu* BÀD *bár-sipa*.KI *e-eš-[ši-iš e-pu-uš]*
31′) *ḫi-ri-is-su aḫ-re-e-ma i-na ku-up-ru ù a-gur-ru ak-⌈ṣú⌉-[úr ki-bi-ir-ša]*
32′) ^{d}*na-bi-um-ku-du-úr-ri-ú-ṣu-⌈úr⌉* LUGAL TIN.TIR.KI *ša* ^{d}AMAR.UTU [EN GAL]
33′) *a-na da-am-qá-a-ti* URU-*šu* ⌈TIN.TIR⌉.KI *⌈ib-bu⌉-[šu a-na-ku-ma]*
34′) *é-sag-íl ù é-⌈zi-da⌉ [ki-ma ša-ru-ru* ^{d}UTU-*šu ú-še-pí]*
35′) *e-eš-re-e-ti* ⌈DINGIR⌉ [GAL.GAL *u$_4$-mi-iš ú-na-am-mi-ir]*
36′) *pa-na-ma ul-tu u$_4$-⌈um⌉ [ul-lu-ti a-di pa-le-e* ^{d}AG-IBILA-*ú-ṣu-ur]*
37′) LUGAL TIN.TIR.KI *a-bi ⌈a⌉-[li-di-ia* LUGAL *ma-du-ti a-lik maḫ-ri-ia]*
38′) *ša* DINGIR.DINGIR *a-na ⌈šar⌉-[ru-tim iz-ku-ru zi-ki-ir-šu-un]*
39′) *i-na* URU.MEŠ *ni-iš [i-ni-šu-nu a-ša-ar iš-ta-a-mu* É.GAL.É.GAL *i-te-ep-pu-šu ir-mu-ù šu-ba-at-su-un]*
40′) *bu-ša-a-šu-nu i-⌈na⌉ [qé-er-bi ú-na-ak-ki-mu ú-qá-ri-nu ma-ak-ku-ur-šu-un]*
41′) *[i-na i-si-ni$_7$ zag-mu-ku ta-bé-e* ^{d}EN.LÍL DINGIR.DINGIR ^{d}AMAR.UTU]
Col. iii
1) *[i-ru-bu] a-na ⌈qé⌉-re-eb šu-an-na*.KI
2) *[iš-tu ib]-⌈na-an-ni⌉* ^{d}AMAR.UTU *a-na šar-ru-tim*
3) [^{d}AG *a-pí-il]-⌈šu ki-i⌉-nim ip-qí-du ba-ú-la-⌈a-tu-šu⌉*
4) *[ki-ma na-ap-ša]-⌈ti⌉ a-qá-ar-⌈ti a-ra-mu ba-na-a la-an-šu-un⌉*

them with] doors (made) of cedar with a fac[ing of bronze].

ii 24′–26′) So that no merciless enemy [can come close to] the out[skirts of Babylon, I had] the la[nd surrounded with] a huge expanse of water, like the expanse of the sea, [so that] crossing them was like crossing the roiling sea, [a bitter body of water].

ii 27′–29′) In order to prevent dike breaks arising in them, [I heaped them up] with earthen mounds [and] surrounded [them] on all [sides with] embankments (made) of baked brick. I skillfully reinforced (Babylon's) protection [and (thus) I established] the city of Babyl[on as a fortress].

ii 30′–31′) (With regard to) Ṭābi-supūršu, the wall of Borsippa, [I built (it)] an[ew]. I dug out its moat and con[structed its embankment(s)] using bitumen and baked brick.

ii 32′–35′) Nebuchadnezzar (II), king of Babylon, the one whom the god Marduk, [the great lord], na[med] to (do) good things for his city, Babylon, [am I. I made Esagil and Ezid[a shine forth like the sheen of the god Šamaš. I made] the sanctuaries of the [great] gods [shine like daylight].

ii 36′–40′) In the past, from [distant] day[s until the reign of Nabopolassar], the king of Babylon, my father who en[gendered me, the many kings who came before me] whose [name(s)] the gods [had called] to be k[ing, built palaces] in cities of [their] cho[ice, (in) place(s) that they loved, (and) established their residences (in them). They accumulated] their possessions [inside (them and) heaped up their property].

ii 41′–iii 5) [During the festival of the New Year, (during) the setting out of the Enlil of the gods, the god Marduk, they entered] Šuanna (Babylon). [Since] (the moment) the god Marduk [creat]ed me for kingship (and) [the god Nabû], his true [heir], entrusted his subjects (to me), I have loved their beautiful bod(ies) [as m]y (own) precious [life]. I have made no city more resplendent [than Babylo]n and Borsippa.

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ii 23′ In lieu of GIŠ.IG.MEŠ GIŠ.EREN *ta-aḫ-⌈lu-up⌉-[ti* ZABAR *e-er-te-et-ti-ši-na-a-ti]*, "[I fitted them with] doors (made) of cedar with a fac[ing of bronze]," ex. 4 has [GIŠ.IG.MEŠ GIŠ.EREN *ta-aḫ-lu-up-ti* ZABAR] *às-ku-up-pi ù nu-ku-še-e pí-ti-⌈iq⌉* [URUDU *e-ma* KÁ.KÁ-*šu e-er-te-et-ti*], "[at each of its gates, I fixed doors (made) of cedar with a facing of bronze] (and) threshold(s) and *nukuššû*-fittings of cas[t copper]."

ii 41′–iii 1 Col. iii begins with Nbk. 2 (East India House) vii 25 in ex. 7 (B 23; BE 3200). It is possible that ex. 1 (BM 90908) ii 18′ (= ii 41′ = Nbk. 2 vii 23–24) is the final line of col. ii in that exemplar. If that proves to be the case, it would not be impossible that BM 90908 and B 23 (BE 3200) could belong to one and the same large, three-column cylinder. Since it cannot be proven that col. ii of the cylinder to which BM 90908 belongs ended with Nbk. 2 vii 23–24, one cannot be certain that exs. 1 and 7 originate from the same object. Although a non-physical join is possible, it is best to regard BM 90908 and B 23 (BE 3200) as separate exemplars.

5) [*e-li* KÁ.DINGIR].⸢RA⸣.KI *ù bár-sipa*.KI ⸢*ul ú-ša-pa* URU⸣
6) [*i-na* KÁ.DINGIR.RA].KI URU *ni-iš i-⸢ni-ia⸣ ša a-ra-am-ma*
7) [É.GAL É *ta*]-*⸢ab⸣-ra-a-ti ⸢ni⸣-[šim ma-ar]-⸢ka-su ma-a-ti⸣*
8) *[ku-um-mu] ⸢el-lu⸣ [at-ma-ni$_7$ šar-ru]-⸢ti-ia⸣*
Lacuna
1′) [...] (traces) [...]
2′) *[e-pú-uš]-⸢ma i-na bé-e-ri⸣-šu-nu pí-ti-iq a-⸢gur-ri e-ep⸣-[ti-iq-ma]*
3′) *[i-na re-e]-⸢ši-šu ku-um⸣-mu ra-ba-a a-na šu-ba-at ⸢šar⸣-[ru-ti-ia]*
4′) *[i]-⸢na ku⸣-up-ri ù a-gur-ri ⸢ša-qí-iš e⸣-[pú-uš-ma]*
5′) *⸢it⸣-ti* ⸢É⸣.GAL *a-bi ú-⸢ra⸣-ad-di-⸢ma⸣ [i]-na* ITI *ša-⸢al⸣-[mu i-na* UD ŠE.GA]
6′) *⸢i-ši-id⸣-sa i-na i-ra-at ki-⸢gal⸣-li ú-[ša-ar-ši-id-ma]*
7′) *⸢re-e⸣-ši-ša ú-za-⸢aq-qí-ir ḫu-úr-sa-ni⸣-[iš]*
8′) *[i]-⸢na 15 u$_4$⸣-um ⸢ši-pí-ir-ša⸣ [ú-ša-ak-li-il-ma ú]-⸢ša-pa-a šu-ba-at be-lu-ti⸣*
9′) [GIŠ.EREN *da-nu$_4$-ti ṣi-i-ti ša-di-i*] *⸢e-lu-tim a-šu-ḫu pa-ag-lu-tim⸣*
10′) [*ù* GIŠ.*šu-úr-mé-ni ni-is-qí bé-e-ru-tim*] *⸢a-na ṣú-lu-li-ša ú-ša-at-ri-iṣ⸣*
11′) [GIŠ.IG.GIŠ.IG GIŠ.MES.MÁ.KAN.NA GIŠ].⸢EREN GIŠ.ŠUR.MÌN *ú-ša-a ù ši-in-nu*⸣
12′) *[i-ḫi-iz ka-as-pa ḫu-ra-ṣu ù ta-aḫ-lu-up-ti]* ⸢ZABAR *às-ku-up-pi ù nu-ku-uš-še-e e-ri-i*⸣
13′) [*e-ma* KÁ.KÁ-*ša er-te-et*]-*⸢ti-ma ki-li-li* NA$_4$.ZA.GÌN *re-e-ša⸣-[a-ša ú]-⸢ša-al-mu⸣*
14′) [BÀD *da-an-num i-na ku-up-ri*] *⸢ù a-gur-ri ša⸣-[da-ni-iš ú-ša-às-ḫi-ir-ša]*
Lacuna
1″) [...] (traces) [...]
2″) [...] (traces) [...]
3″) *[i-na qé-er-bi-ša ši-bu]-⸢tu⸣ lu-uk-šu-ud lu-uš-ba-⸢a li⸣-[it-tu-tu]*
4″) [*ša* LUGAL.LUGAL] *⸢ki⸣-ib-ra-a-ti ša ka-la te-né-še-⸢e⸣-[ti]*
5″) *[bi-la-at-su-nu] ⸢ka⸣-bi-⸢it-ti⸣ lu-um-ḫu-ur qé-re-⸢bu-uš⸣-[ša]*
6″) [*iš-tu*] ⸢AN⸣.ÚR *a-di* AN.PA *e-ma* ^{d}UTU *a-ṣu-⸢ú⸣*
7″) *[a-a i-ši] ⸢na⸣-ki-ri ⸢mu-ga⸣-al-⸢li⸣-it a-a ar-ši*
8″) *[li-pu]-⸢ú-a⸣ i-na ⸢qé-er-bi⸣-ša a-na da-⸢ra⸣-a-⸢tim⸣*
9″) *[ṣa-al-ma]-at qá-qá-⸢dam⸣ li-bé-lu*

iii 6–8) [In Babylo]n, the city that I chose, which I love, [(with regard to) the palace, a building (that is) an ob]ject of wonder for the pe[ople, the bo]nd of the land, [a] holy [*kummu*-building, (and) the cella of] my [royal majes]ty,

Lacuna

iii 1′–8′) [I buil]t [...]. I fash[ioned] a baked brick structure between them and, [on top of] it, I b[uilt] to a great height a large *kummu*-building as the residence of my royal [majesty using] bitumen and baked brick. I added (it) to the palace of my father and in a favo[rable] month, [on an auspicious day, I secured] its foundation on the surface (lit. "breast") of the netherworld and raised its superstructure as high as a mount[ain. I completed] it[s] construction [i]n (just) fifteen days [and m]ade the seat of (my) lordly majes[ty] resplendent.

iii 9′–13′) I had [(beams of) hard cedar originating from the] high [mountains (Lebanon)], thi[ck] pines, [and the best selection of cypress] stretched (over it) for its roof. [At each of its gates, I fix]ed [doors (made) of *musukkannu*-wood, ce]dar, cypress, ebony, and ivory [mounted with silver (and) gold and faced with bron]ze, (and) threshold(s) and *nukuššû*-fittings of cast copper. [I su]rroun[ded its] summit with parapets (colored with) blue glaze.

iii 14′) [I surrounded it] like a [mountain with a fortified wall using bitumen] and baked brick.

Lacuna

iii 1″–5″) "[...] ... [...] ... [...] May I reach [the prime of (my) lif]e (and) attain v[ery old age inside it]. May I receive inside [it the] substantial [tribute of kings of the (four) q]uarters (of the world and) all of the peo[ple].

iii 6″–9″) [From the ho]rizon to the zenith, wherever the sun rises, [may I not have] (any) enemies nor acquire (any) troublemaker(s). Inside it, may my [descendant]s rule over [the blac]k-headed (people) forever."

Lacuna between iii 8 and iii 1′ The now-missing contents presumably duplicated Nbk. 2 (East India House) vii 40–viii 48.
Lacuna between iii 14′ and iii 1″ The now-missing contents presumably duplicated Nbk. 2 (East India House) ix 22–65.
iii 1″–2″ These two lines might have duplicated Nbk. 2 (East India House) x 1–5.

37

Two now-joined fragments of a clay cylinder preserve the final parts of an Akkadian inscription of Nebuchadnezzar II, one that probably recorded the construction of a temple for the god Marduk at Babylon, either Esagil or the New Year's temple (Esiskur). The pieces are presumed to have come from a solid, three-column cylinder. This badly damaged and far-from-complete inscription, which is written in contemporary Neo-Babylonian script, is occasionally referred to as "[Nebuchadnezzar] Cylinder C027."

CATALOGUE

Museum Number	Registration Number	Provenance	cpn
BM 33334 + BM 55433	Rm 3,7 + 82-7-4,2	Babylon (BM 33334); purchased from Spartali and Co. (BM 55433)	c

COMMENTARY

The British Museum (London) acquired BM 33334 in 1879 from H. Rassam's excavations at Babylon and purchased BM 55433 (82-7-4,2) in 1882 from Spartali and Co. Both F. Weiershäuser and G. Frame collated the text from the original in London.

Lists of items given as offerings (ii′ 1–16) also appear in a handful of other inscriptions of Nebuchadnezzar II: Nbk. 11 (Prism) iii 3′b–14′ (for the god Nabû and the goddess Nanāya at Borsippa) and iv 1′–5′ (for New Year's festivals); Nbk. 19 (C34) i 16–28 (for the gods of Esagil and Babylon), ii 23b–35 (for Nabû and Nanāya at Borsippa) and iii 7–17 (for *akītu*-festivals); NeKA ii′ 1′–24′ (for Esagil and Ezida); NeKC frgm. 1 1′–10′ (for the god Marduk and the goddess Zarpanītu at Babylon); WBA iv 23–57 (for Marduk and Zarpanītu at Babylon), vi 51–vii 20 (for Nabû and Nanāya at Borsippa), xii 1′–5′ (for Esagil and Ezida); and WBC ii 1′–2* (for Marduk and Zarpanītu at Babylon), iv 1–25 (for Nabû and Nanāya at Borsippa), and vii 4–31 (for Esagil and Ezida).

The text is not sufficiently preserved that a date of composition can be proposed with confidence. On the assumption that its main building account recorded work on Esiskur, Babylon's New Year's temple, it is tentatively suggested here that this inscription was composed earlier than Nbk. 2 (East India House), as well as the Ištar Gate, WBA, and WBC texts, principally because all of those texts mention Nebuchadnezzar's rebuilding of Marduk's *akītu*-house in their prologues. Since Esiskur is not mentioned in the prologues of Nbk. 31 (C33), 32 (C36), C32, C37, and C38, it is possible that the present inscription was composed later than those texts, although this cannot be proven.

Regarding Marduk's New Year's temple, Esiskur was located outside of the inner city, north of the Ištar Gate, at the end of the processional way. Despite the *akītu*-festival's importance, during which the king took Marduk's hand to confirm or renew his position as king, this temple is first mentioned by its Sumerian ceremonial name in inscriptions of Nebuchadnezzar, one of its only two certainly-known builders; Ashurbanipal (r. 668–ca. 631) is the only other ruler who is known with certainty to have worked on this building. Because it was not inside Babylon, Esiskur was not mentioned among the forty-three temples named in Tablet IV of Tintir = Babylon. This temple has not yet been positively identified in the archaeological record. It has been tentatively proposed that it might have been located in the area of the Large Parthian building excavated by German archaeologists under the direction of J. Schmidt (1967–72), in the area now-referred to as the "Eastern Tell." This building was ca. 230 m north of the unexcavated stretch of the processional way. Due to high groundwater, building levels earlier than the Parthian Period could not be explored, so it is not possible to confirm whether or not Esiskur might have been located under the ruins of this Parthian building. For further details, see, for example, George, House Most High p. 142 no. 993; and Pedersén, Babylon, pp. 200 and 267–268.

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TEXT

Col. i′

Lacuna

1′) [...] *x*
2′) [... ^{d}]⸢AMAR⸣.UTU$^{?}$
3′) [...] *x* DU
4′) [...]-*mu*$^{?}$
5′) [...] *x*
6′) [...] *x*
7′) [...] *x*

Lacuna

i′ 1′–7′) [... *Mard*]*uk* [...] ... [...]

Five lines missing

13′) [...] *x*

Five lines missing

i′ 13′) [...]

Lacuna

1″) [...] *x*
2″) [...] *x*
3″) [...] *x*
4″) [...] *x*

Lacuna

i′ 1″–4″) (No translation possible)

Lacuna

Lacuna

Col. ii′

1) *i-⸢si-iḫ nu-ú-nu⸣ ap-si-i iṣ-ṣu-úr ša-mé-e* NUNUZ *lu-úr-mu*
2) *nu-ú-nu x x x* DAM MI NIŠ *ir-ti el-le-tim*
3) *ú-šu-um-mu ⸢pe-lu⸣-ú sì-ma-at ap-pa-ri*
4) *ar-qá de-šu-ti ⸢la-la⸣-a mu-sa-re-e*
5) *in-bi ru-uš-šu-ti šu-mu-⸢úḫ⸣ ṣi-ip-pa-a-tim*
6) ZÚ.LUM.MA *as-né-e ú-ri-ib-⸢ti⸣ mu-un-zi-qú*
7) *bi-il-la-at ⸢da⸣-mi-iq-ti* LÀL BABBAR Ì.⸢NUN⸣.NA *mu-ut-ta-⸢qú⸣*
8) *ši-iz-bi ú-lu ša-am-⸢nim⸣*
9) *da-aš-pa si-ra-aš-ši ka-ar-ra-*[*nam*] ⸢*ù*$^{?}$⸣ *ka-ra-nam ⸢el*$^{?}$⸣-[*lu*$^{?}$]
10) *ṭù-úḫ-dam ru-uš-ša-a* ḪÉ.GÁL-*lam ⸢su-ul-lu⸣-nim du-mu-⸢uq ma-ti⸣-*[*ta-an*]
11) *ti-bi-ik si-ra-aš la ni-bi ⸢ma-miš i-na⸣ ka-ra-⸢na⸣*
12) *i-na nu-úḫ-ši ù* ⸢ḪÉ⸣.GÁL-*lam <i-na>*
13) *li-ib-bi* ^{d}AMAR.UTU EN *ra-bi-⸢ù⸣ i-lu ba-ni-⸢ia⸣*
14) *ù* ^{d}*na-bi-um* IBILA-*šu ki-⸢i⸣-nim na-ra-am šar-ru-ti-ia*
15) *i-na qé-re-eb á-ki-it* GAL-[*ú*$^{?}$] *⸢ri⸣-ši-iš uš-pa-ar-ki-ma*
16) *pu-úḫ-ri ša-ak-nam ša* DINGIR GAL.⸢GAL *uš*⸣*-pa-ar-zi-iḫ-ma*

ii′ 1–16) string(s) of fish from the *apsû*, bird(s) of the heavens, egg(s), pomegranate(s), fish, ... (with) bright breasts, *ušummu*-rodent(s), egg(s) — the best thing(s) from the marshes — bountiful vegetables — the delights of gardens — red-gold fruits — the bounty of orchards — dates, Dilmun dates, dried fig(s), raisin(s), the finest beer wort, white honey, ghee, confectioneries, milk, the finest oil, sweet beer (and) wine, as well as *p*[*ure*] wine, red-gold abundance, a cornucopia of produce, the best of all l[ands], beer libations without number, (and) wine [as if (it were)] wat[er], in abundance and prosperity, I joyfully ... [in] the heart(s) of the god Marduk, the great lord, the god who created me, and the god Nabû, his true heir, the one who loves my royal majesty, inside the gra[nd] *akītu*(-house), and (thereby) made the organized assembly of the great gods (more) abundant (therein).

17) É *⸢i⸣-na* É *da-ke* ḪÉ.GÁL-[*lam*$^{?}$] *⸢ú⸣-ša-al-li-im-ma*
18) *li-ib-bi* ^{d}*i-gi*$_{4}$*-gi*$_{4}$ *ù* ⸢^{d}⸣[*a*]-*⸢nun-na-ki <a>-na⸣ ḫi-da-a-ti at-ta-⸢al-lu⸣*
19) DINGIR GAL.GAL ^{d}*i-gi*$_{4}$-⸢*gi*$_{4}$ *ù*⸣ ^{d}*a-nun-na-ki*
20) *x x ⸢ti*$^{?}$⸣ *x x x x x x x x x x* MA$^{?}$ *ir-mu-ú*

ii′ 17–25) (With regard to that) temple, the temple ... *of abund*[*ance*], I completed (it) and (thereby) ... the hearts of the Igīgū and Anunnakū gods with joy. The great gods, the Igīgū and Anunnakū gods, ... who take up residence inside the *akītu*(-house) [...] *who received*

qé-re-eb á-ki-it
21) [...] *x x x x x x-ru* LUGAL *ša* AN KI-*tim im-ḫu-ru-ú-ma*
22) [...] *i-ri-šu da-a-tim*
23) [...] *da-⸢rí⸣-a-tim i-ri-šu x-du-ú-x*
24) [...] *x ⸢ik$^{?}$-ta-na-ar$^{?}$-ra⸣-bu a-na šar-ru-ti-ia*
25) [*x x x*] *⸢ta x x x ri x⸣ šu-a-ti du-um-qí-ia*

[...] ..., the king of heaven and earth, and [...] they rejoiced ... [...] they rejoiced [...] eternity, ... [...] ... they constantly blessed me being king [...] ... good thing(s) about me.

26) $^{\mathrm{d}}$AMAR.UTU EN ⸢IGI.GÁL DINGIR⸣.DINGIR *ru-bu-ù mu-uš-ta-ar-ḫa*
27) *a-na x [x x] ⸢x⸣-x-ú-ti ša* É *ḫi-da-a-ti-ka*
28) *šu-ba-⸢at ta⸣-ap-šu-úḫ-ti-ka ḫa-di-iš i-na e-re-bi-ka*
29) *li-pí-it qá-ti-ia a-na da-mi-iq-ti ki-ni-iš na-ap-li-is-ma*
30) *ba-la-ṭam ⸢da⸣-rí-a še-bé-⸢e li⸣-it-tu-ú-ti*
31) *⸢šu-um-qu-ut⸣ za-ʾi-i-ri-[ia ka$^{?}$-ša$^{?}$]-⸢ad$^{?}$⸣* MA.DA *a-a-bi*
32) *⸢ku⸣-un* GIŠ.⸢GU.ZA⸣ *ù la-ba-⸢ar pa⸣-le-e a-na ši-ri-ik-ti šu-⸢úr⸣-[kam]*

ii′ 26–32) O Marduk, (my) lord, wisest of the gods, proud prince, when you joyfully enter [...] ... of the temple of your joy, your dwelling of rest, steadfastly look upon my handiwork with pleasure and gran[t me] a long life, the attainment of very old age, the cutting down of [my] foes, [*the conque*]*st* of the land(s) of my enemies, a firmly-secured throne, and a long-lasting reign!

33) _[i]-⸢na⸣ zag*-mu-ku re-eš ša-at-tim i-sì-ni$_7$ ta-ar-ba-a-ti-⸢ka⸣_
34) *i-na á-ki-it* É *qé-re-e-ti-ka ra-ba-a-⸢ti⸣*
35) *⸢e⸣-nu-ma $^{\mathrm{d}}$i-⸢gi$_4$-gi$_4$ ù⸣ $^{\mathrm{d}}$a-nun-na-ki ina pu-ka i-na qé-re-e-⸢ti⸣*
36) *⸢i-na pu-uḫ-ru ša-ak⸣-nam ša* DINGIR GAL.GAL
37) *⸢a⸣-na ia-⸢ti⸣* $^{\mathrm{d}}$⸢AG⸣*-ku-dúr-ri-ú-ṣu-úr ru-bu-ù ma-gi-ri-⸢ka⸣*
38) *⸢ik⸣-ri-bi da-mi-iq-tim ku-úr-bu*
39) *⸢i⸣-na qé-re-e-ti á-ki-it a-ta-al-⸢lu⸣-ku ma-ḫa-ri-⸢ka⸣*
40) *⸢lu⸣-la-ab-bi-ir a-di še-bé-e li-it-tu-ú-ti*
41) *⸢a⸣-na-ku lu-ú* GÌR.NÍTA *ṣa-bi-it si-is-si-ik-ti-ka el-⸢le-tim⸣*
42) *⸢a⸣-na u$_4$-um da-ru-ú-tim*

ii′ 33–42) [Du]ring the New Year’s festival, (at) the beginning of the year, your magnificent festival, in the *akītu*(-house), the temple of your great banquets, when the Igīgū and Anunnakū gods (assemble) at your command, during banquets, during assembled gathering(s) of the great gods, bless me, Nebuchadnezzar (II), the prince who is obedient to you, with a blessing of good word(s) so that I may grow old, until the attainment of very old age, walking in your presence during banquets (in the) *akītu*(-house). May I be the governor who grasps your holy hem for eternity.

38–56

There are numerous clay cylinders that were unearthed (and subsequently photographed) during R. Koldewey’s excavations at Babylon (1899–1917) that have not been previously published or have been just recently published by the Deutsche Forschungsgemeinschaft-funded project The Cuneiform Documents in the Babylon Collection of the Istanbul Archaeological Museums (Eski Şark Eserleri Müzesi), directed by N. Heeßel and D. Schwemer. This material, which was distributed between the Vorderasiatisches Museum (Berlin) and the Eşki Şark Eserleri Müzesi of the Arkeoloji Müzeleri (Istanbul), includes duplicates of already-known inscriptions (Nbk. 12–37 and a few texts to be edited in RINBE 1/2) and hitherto unknown inscriptions. Moreover, one new text in the British Museum (London) is included here; that piece was worked on by G. Frame in 1990. Nineteen new texts of Nebuchadnezzar II commemorating his building activities at Babylon are included in the present volume. Texts recording his construction projects at Borsippa, Kish, and Sippar, however, will be presented in RINBE 1/2. For the reader's convenience, a concordance of the unpublished cylinders edited as Nbk. 38–56 is included below.

CONCORDANCE OF UNPUBLISHED CYLINDER INSCRIPTIONS

Nbk. No.	Museum Number	Excavation Number	Babylon Photo No.
38	VA Bab 608	BE 20907	557
39	B 44 (formerly D 279)	BE 31343	986
40	B 36 (formerly D 271)	BE 25266	558
41	B 43 (formerly D 278)	BE 56903	3347
42.1	B 5 (formerly D 240)	BE 65447	—
42.2	VA Bab 607	BE 30104	707
43	VA Bab 618	BE 20912	557
44	BM 78954	—	—
45	VA Bab 623	BE 17262	557
46	VA Bab 1922	BE 14819	—
47	B 12 (formerly D 247)	BE 66814	—
48	B 32 (formerly D 267)	BE 66564	—
49	VA Bab 611	BE 43333	—
50	B 4 (formerly D 237)	BE 30907	984, 986
51.1	EŞ 96x6	BE 23530	555
51.1*	B 55 (formerly D 290)	BE 56221	3219
52	VA Bab 621	BE 18569	557
53	B 41 (formerly D 276)	BE 66106	—
54	B 21 (formerly D 256)	BE 12234	558
55	VA Bab 622	BE 19070	557
56	B 18 (formerly D 253)	BE 23531	558

As mentioned above, additional cylinders discovered at Babylon will be edited in RINBE 1/2, with the texts from Borsippa, Kish, and Sippar, and as 1000-number texts. Although many of the inscriptions provisionally regarded as uncertain attribution might ultimately prove to be Nebuchadnezzar texts, they are edited with the 1000-numbers since their association with Nebuchadnezzar, rather than to some other Neo-Babylonian king, could not be confidently confirmed at the present time, principally due to their poor states of preservation. A catalogue of those cylinder fragments is provided here for the convenience of the reader.

UNPUBLISHED CYLINDER INSCRIPTIONS TO APPEAR IN RINBE 1/2

Museum Number	Excavation Number	Babylon Photo No.	RINBE 1/2 Placement
B 10 (formerly D 244)	BE 32498	1143	Borsippa
B 26 (formerly D 261)	BE 26286	559	Kish
B 45 (formerly D 280)	BE 32670	1302	Borsippa
B 49 (formerly D 284)	BE 33408	1301	1000 no.
B 50 (formerly D 285)	BE 56111	3219	1000 no.
B 51 (formerly D 286)	BE 51195	3219	1000 no.
B 56 (formerly D 291)	BE 62069	—	1000 no.
EŞ 4785	BE 19943	555	1000 no.
VA Bab 605	BE 21196	556	Borsippa

VA Bab 612	BE 18570	556	1000 no.
VA Bab 626	—	—	1000 no.
VA Bab 635	BE 33699	1301	1000 no.
VA Bab 1975	BE 46728	2691	Sippar
VA 8410	BE 43352	2478g–m	Sippar
VA 17341	BE 67032	—	1000 no.
VA 17342	BE 46984	—	1000 no.
VA 17343	BE 31388	—	1000 no.
VAT 17143	BE 67284	—	1000 no.
VAT 17142 + VAT 17171	BE 67178	—	1000 no.
—	BE 4589	559	1000 no.
— (cast: VAA 518)	BE 26546	—	1000 no.
—	BE 29582	709	1000 no.
—	BE 29710	707	1000 no.
—	BE 50946	3024–26	1000 no.

38

This Akkadian inscription of Nebuchadnezzar II, which is written in contemporary Neo-Babylonian script, is known from a small fragment of a two-column clay cylinder found at Babylon. Little of the text survives today, but part of the inscription in col. i records the king's work on the city's embankment walls. The main building report in col. ii is not sufficiently preserved to be able to identify which construction project it describes.

CATALOGUE

Museum Number	Excavation Number	Babylon Photo No.	Provenance	cpn
VA Bab 608	BE 20907	557	Babylon, Kasr 24w, street after rain	c

TEXT

Col. i
Lacuna
1′) [...] (traces)
2′) [*ba-bi-lam*.KI *ma*]-⸢*ḫa*⸣-*za-šu ṣi-i*-⸢*ri*⸣
3′) [*šu-ba-at*] *na-ra-mi-šu*
4′) [*mu-ṣe-e*$^{?}$ *me-e-šú*$^{?}$] *uš-te-te-ši-ir*
5′) [*ḫi-ri-su aḫ-re-e-ma*] *ki-bi-ir-šu i*-⸢*na ku-up*⸣-*ri*
6′) [*ù a-gur-ri*] ⸢*ak*⸣-*ṣú-úr-ma*
7′) [*i-na ku-up-ri*] *ù*$^{?}$ *a-gur*$^{?}$-*ri*
8′) [...] *x x nim*
Lacuna

Lacuna
i 1′) [...] ...
i 2′–8′) [(With regard to) Babylon], his (Marduk's) exalted [cult] center, his beloved [residence], I put [*the appropriate drainage openings*] (for it) in place. [I dug out its moat and] constructed its embankment(s) using bitumen [and baked brick. Then, using bitumen] *and baked brick*, [...] ...

Lacuna

Col. ii
Lacuna
1′) *qá-ta-a-šu ki*-⸢*ni*⸣-[*iš* ...]
2′) *i-na pa-an mé-e iš*-[...]
3′) *e-li-ši-na x x x ir ri x* [...]

Lacuna
ii 1′–4′a) his hands [...] steadfastly [...] on the surface of the water [...] ... over them [...] (using) bitumen and baked brick.

4′) ESIR.UD.DU.A ⸢ù SIG$_4$.AL.ÙR.RA⸣ [...]
5′) *iš-ša-ak-*⸢*ku ṣi*$^?$⸣-[*i-ri* ...]
6′) *a-ra-ad-ka* [...]
7′) *x* [...]
Lacuna

ii 4′b–7′) [...] the *ex*[*alted*] ruler, [...] your servant [...]
Lacuna

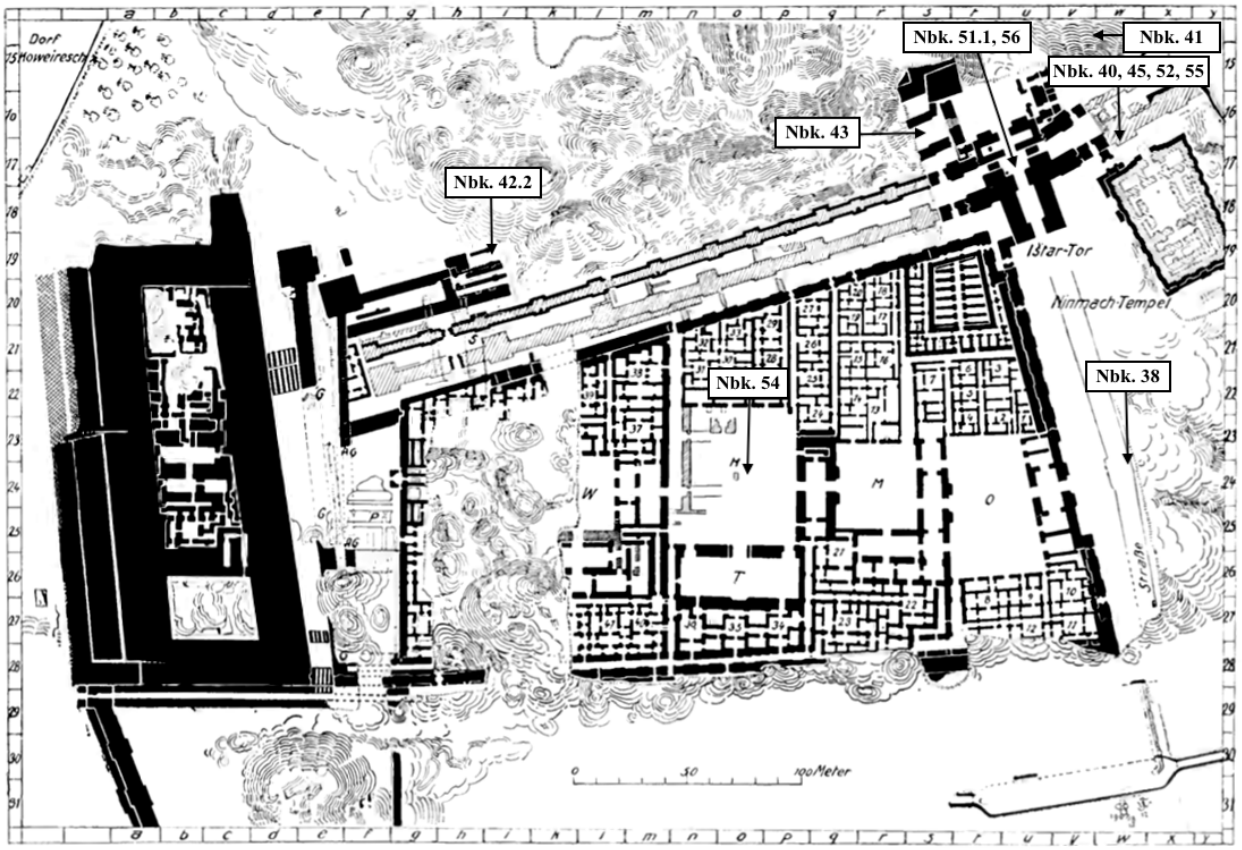
Dorf Showeiresch
Nbk. 51.1, 56
Nbk. 41
Nbk. 40, 45, 52, 55
Nbk. 43
Nbk. 42.2
Ištar-Tor
Ninmach-Tempel
Nbk. 54
Nbk. 38
Strasse
0 50 100 Meter

Figure 27. Annotated plan of the Kasr, especially the South Palace, showing the general find spots of clay cylinders with previously unpublished inscriptions of Nebuchadnezzar II. Adapted from Koldewey, WEB^5 fig. 256.

39

A fragment of a two-column clay cylinder preserves part of an Akkadian inscription of Nebuchadnezzar II that is written in contemporary Neo-Babylonian script. The contents of col. i duplicate Nbk. 15 (C26) i 9–15, which record the construction of Babylon’s new outer city wall, but the traces in col. ii deviate from that text and break off immediately before the inscription’s main building report. This previously unpublished text was collated by D. Schwemer.

CATALOGUE

Museum Number	Excavation Number	Babylon Photo No.	Provenance	cpn
B 44 (formerly D 279)	BE 31343	986	Babylon, Merkes	c

BIBLIOGRAPHY

2024 Heeßel and Schwemer, Babylon Collection (copy [Schwemer], study)
2024 Van Buylaere, Babylon Collection pp. 123 and 165–167 no. 62 (transliteration, study)

TEXT

Col. i
Lacuna
1′) [MA.DA].⸢MA.DA⸣ [*kà-la-ši-na*]
2′) ⸢*ša*⸣ ^{d}AMAR.UTU [*be-lí*]
3′) RE.É.UM-*si-na ia-ti* [*i-dì-nam*]
4′) ⸢*i-na*⸣ *ku-ul-la-at ma-ti-ta-an*
5′) *gi-mi-ir ka-al da-ad-mi*
6′) ⸢URU.KI⸣ KÁ.DINGIR.RA.KI
7′) ⸢*a-na ni*⸣-*ṣi-ir-tum aš*-⸢*ku*⸣-*un*
8′) ⸢*aš-šum*⸣ [*ma*]-⸢*aṣ-ṣa-ar*⸣-*tì*
9′) [*é*]-⸢*sag-íl*⸣ *du-un*-⸢*nu-nim*⸣
10′) [*le-em-num ù ša*]-⸢*ag-gi-šu*⸣
Lacuna
Col. ii
Lacuna
1′) (traces) [...]
2′) (traces) [...]
3′) (traces) [...]
4′) (traces) [...]
5′) *x x* [*x*] *x* [...]
6′) *x x x* [...]
7′) [*x*] *x x* [...]
8′) *x x ú* [...]
9′) ⸢*ì-nu*⸣-*um* [^{d}AMAR.UTU ...]
Lacuna

Lacuna
i 1′–7′) I established the city of Babylon as a fortress, [...], in the totality of all lands (and) every single inhabited settlement, [all of the la]nds whose shepherdship the god Marduk, [my lord, had given] to me.

i 8′–10′) In order to strengthen [the pro]tection of Esagil (so that) [no evil-doer or mur]derer

Lacuna

Lacuna
ii 1′–8′) (No translation possible)

ii 9′) When [the god Marduk ...]
Lacuna

40

This fragment of a multi-column clay cylinder bears an Akkadian inscription recording Nebuchadnezzar II's work on Babylon's inner city walls Imgur-Enlil and Nēmetti-Enlil, the processional street Ay-ibūr-šabû, and the Ištar Gate Ištar-sākipat-tēbîša. D. Schwemer collated this previously unpublished text.

CATALOGUE

Museum Number	Excavation Number	Babylon Photo No.	Provenance	cpn
B 36 (formerly D 271)	BE 25266	558	Babylon, Kasr 16w, Ištar Gate	c

BIBLIOGRAPHY

2024	Heeßel and Schwemer, Babylon Collection (copy [Schwemer], study)
2024	Van Buylaere, Babylon Collection pp. 123 and 152–153 no. 55 (edition, study)

TEXT

Col. i′
Lacuna
1′) (traces) [...]
2′) ⸢*e*⸣*-li te-me-*⸢*en-ni-šu ú*⸣-[*ki-in-ma* ...]
3′) *ḫi-ri-su i-ḫi-ru-ú-ma ka-a-ri* [*i-na ku-up-ri ù a-gur-ri*]
4′) URU.KI *a-na ki-*⸢*da*$_4$⸣*-a-*⸢*nim*⸣ [*ú-ša-al-mu-ù*]
5′) *ia-*⸢*ti*⸣ *a-pí-il-šu re-eš-ta-a-*[*am na-ra-am li-ib-bi-šu*]
6′) *im-gu-úr-*^{d}EN.LÍL *ù né-mé-et-ti-*^{d}[EN.LÍL BÀD.BÀD GAL.GAL *ú-ša-ak-li-il*]
7′) *a-a-*⸢*i-bu-úr-ša-bu-um*⸣ *su-*[*le-e* KÁ.DINGIR.RA.KI ...]
8′) *a-na ma-aš-da-ḫa* EN *ra-bí-im* ^{d}[AMAR.UTU ...]
9′) *ša* ^{d}*iš*$_8$*-tár-sa-ki-pa-at-te-*⸢*e-bi*⸣-[*ša* ...]
10′) *ia-ti e-em-qá* ⸢*mu*⸣-[*ut-né-en-nu-ù* ...]
11′) [^{d}*iš*$_8$]-⸢*tár*⸣*-sa-ki-pa-at-te-*⸢*e*⸣-[*bi-ša* ...]
Lacuna

Lacuna

i′ 1′–4′) ... [... that] he (Nabopolassar) [had firmly placed ...] on its (original) foundation [and ...]; that he dug its moat; and [that he had] the city [surrounded] on the outside with an embankment [using bitumen and baked bricks] —

i′ 5′–6′) As for me, his first-bo[rn] son, [the beloved of his heart, I completed] Imgur-Enlil and Nēmetti-[Enlil, the great walls (of Babylon)].

i′ 7′–9′) (With regard to) Ay-ibūr-šabû, the str[eet of Babylon, ...], for the procession of the great lord, [the god Marduk, ...] of Ištar-sākipat-tēb[îša ...].

i′ 10′–11′) As for me, the wise one and p[ious one ..., ... Išta]r-sākipat-tē[bîša ...]

Lacuna

41

This fragment of a multi-column clay cylinder preserves part of an Akkadian inscription of Nebuchadnezzar II that commemorates his construction and decoration of the Ištar Gate at Babylon; the script is contemporary Neo-Babylonian. D. Schwemer collated this previously unpublished text.

CATALOGUE

Museum Number	Excavation Number	Babylon Photo No.	Provenance	cpn
B 43 (formerly D 278)	BE 56903	3347	Babylon, Kasr 14-15v-w, processional way, east bastion	c

BIBLIOGRAPHY

2024	Heeßel and Schwemer, Babylon Collection (copy [Schwemer], study)
2024	Van Buylaere, Babylon Collection pp. 123 and 157–158 no. 57 (edition, study)

TEXT

Col. i′
Lacuna
1′) [...] *x x x* [...]
2′) [...] ⸢*ri*⸣-*i-mu ù* ⸢MUŠ⸣.[ḪUŠ ...]
3′) [...] ⸢^{d}⸣*iš*$_8$*-tár-sa-ki-pa-at-te-*⸢*e*⸣-[*bi-ša* ...]
4′) [...] *ši-ṭi-ir šu-um ša a-*⸢*bi*$^?$⸣ [*a-li-di-ia*$^?$ ...]
5′) [...] ⸢*te*⸣-*me-en-ši-na** *la-*⸢*bi*⸣-[*ri a-ḫi-iṭ ab-re-e-ma* (...)]
6′) [...] ⸢*mé*⸣-*ḫe-ra-at* ⸢*ki-gal-li i*$^?$⸣-[...]
7′) [...] ⸢*ḫur-ša*⸣-*ni-iš ú-*⸢*ša*⸣-[*às-ḫi-ir-šu*$^?$ ...]
8′) [... *i-na a-gur*]-⸢*ri* NA$_4$.ZA.GÌN⸣ *e-*⸢*el*⸣-[*le-tim* ...]
9′) [...] *x x* [...]
Lacuna

Lacuna
i′ 1′–9′) [...] wild bulls and *muš*[*ḫuššu*-dragons ...] Ištar-sākipat-tē[bîša ...] an inscription bearing the name of *my f*[*ather who engendered me* ... I examined (and) checked] their origi[nal] foundation(s) [and (then) ...] opposite the socle(s) [...] I *sur*[*rounded it* like a mou]ntain [*with* a ... I had (it) skillfully built using baked bric]ks (colored with) shin[ing] blue glaze. [...] ... [...]
Lacuna

42

Parts of the second half of an Akkadian inscription of Nebuchadnezzar II recording his work on the Ištar Gate at Babylon are known from two clay cylinder fragments, both originating from R. Koldewey's excavations at Babylon. The text, when complete, would have been inscribed over two columns. The script of both exemplars of this previously unpublished inscription is contemporary Neo-Babylonian.

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41 i′ 4′ References to Nabopolassar working on the Ištar Gate and Nebuchadnezzar II's workmen finding foundation documents (presumably clay cylinders) in that gate's structure are also found in Nbk. 24 (C012) i′ 14′ and 21′ and Nbk. 43 (VA Bab 618) i′ 6′. At this time, no inscription of Nabopolassar specifically recording his work on Ištar-sākipat-tēbîša is known.

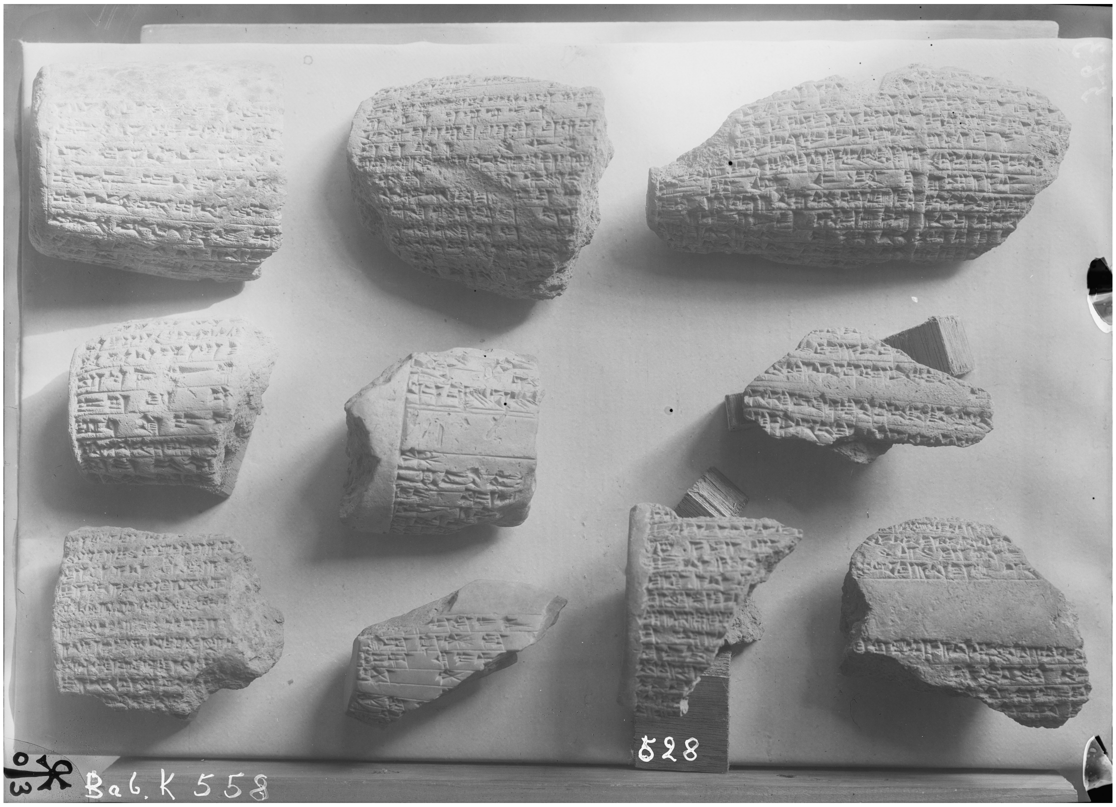

Figure 28. Bab ph 558, which shows fragments of ten clay cylinder, including those with Nbk. 18 ex. 1, Nbk. 21 ex. 7, Nbk. 30 ex. 3, Nbk. 41, Nbk. 54, and Nbk. 56. © Staatliche Museen zu Berlin, Vorderasiatisches Museum, Deutsche Orient-Gesellschaft. Photo: Robert Koldewey, 1904.

CATALOGUE

Ex.	Museum Number	Excavation Number	Babylon Photo No.	Provenance	Lines Preserved	cpn
1	B 5 (formerly D 240)	BE 65447	—	Babylon, Kasr, processional way, west wall	ii 1–9, 20′–30′	c
2	VA Bab 607	BE 30104	Bab ph 707	Babylon, Kasr 19h, city wall, in debris	ii 1′–24′	c

COMMENTARY

Ex. 2 (VA Bab 607) was examined by F. Weiershäuser in the Vorderasiatisches Museum (Berlin), while ex. 1 (B 5) was collated by D. Schwemer in the Eşki Şark Eserleri Müzesi (Istanbul). The two pieces are tentatively edited together since both seem to have a text whose main building report was identical: it recorded the installation of statues of wild bulls and *mušḫuššu*-dragons in the Ištar Gate. B 5 i′ 1′–4′ overlap with VA Bab 607 i′ 20′–23′. That description is only known from these two pieces and, therefore, these fragments are provisionally regarded as two different exemplars of one and the same text. Of course, this cannot be proven since col. i is not preserved in both pieces. Because neither exemplar is fully preserved, the edition is a composite of both exemplars: the master text is ex. 1 in ii 1–9, 20′–30′ and ex. 2 in ii 1′–19′. A partial score (ii 20′–23′) is presented on Oracc and the minor (orthographic) variants are given at the back of the book.

BIBLIOGRAPHY

2024 Heeßel and Schwemer, Babylon Collection (ex. 1, copy [Schwemer], study)
2024 Van Buylaere, Babylon Collection pp. 123–124 and 178–180 no. 69 (ex. 1, edition, study)

TEXT

Col. i
Completely missing

Completely missing

Col. ii
1) [*bi-il-tum*] *ka-bi-*⸢*it*⸣*-ti*
2) [*i-gi-sa-a*] *šu-um-mu-*⸢*ḫu*⸣
3) [*bi-ši-ti*] *ma-ti-ta-*⸢*an*⸣
4) [*ḫi-iṣ-bi*] ⸢*ka*⸣*-la da-ad-mu*
5) [^{d}EN ^{d}AMAR.UTU *be-lí ia*]-⸢*a*⸣*-ti i-qí-pa-an-ni*
6) [*a-na ma-ḫar* ^{d}AMAR.UTU] ⸢*be*⸣*-lí ra-bí-ù*
7) [DINGIR.MEŠ *ba*]*-ni-ia*
8) [*ù* ^{d}*na-bi-um*] ⸢IBILA⸣*-šu ki-i-nim*
9) [*na-ram šar*]-⸢*ru*⸣*-ti-*⸢*ia*⸣

ii 1–9) [The divine lord, the god Marduk, my lord], entrusted [m]e with [...], substantial [tribute], lavish [gifts, produce of] all of the lands, [(and) yield of the al]l of the inhabited settlements [and, into the presence of the god Marduk], the great lord, [the god who crea]ted me, [and the god Nabû], his exalted [he]ir, [the one who loves m]y [royal maje]sty,

Lacuna
1ʹ) [...]*-šu*
2ʹ) [...] *x* KÁ.GAL-^{d}*iš-ta-ar*
3ʹ) [...] *x-ri i-ga-ar-šu i-qú-up-ma*
4ʹ) [...] SIG$_{4}$.ḪI.A *ad-ke-e-ma*
5ʹ) [*... e-li te-me-en*]-⸢*ni*⸣*-šu* <<*šu*>> *ú-ki-in-ma*
6ʹ) [...] ⸢*ul*⸣*-la-a re-e-ša-a-šu*

Lacuna

ii 1ʹ–7ʹa) [...] *its/his* [...] the gate of the goddess Ištar [...] ... its wall(s) collapsed [...] I removed (its sundried) bricks and I firmly placed [... on] its [(original) foundati]on(s). [...] I raised its superstructure [...].

7ʹ) [*...* ^{d}*iš*$_{8}$*-tár-sa-ki-pa*]-⸢*at*⸣*-te-e-bi-šu*
8ʹ) [*ša im-gur-*^{d}EN.LÍL *ù né-mé*]-⸢*et*⸣*-ti-*^{d}EN.LÍL
9ʹ) [KÁ.GAL.MEŠ *ki-la*]*-al-la-an*
10ʹ) [KÁ.GAL *né-re-bi ma-às-na*]-⸢*aq*⸣*-ti* DINGIR.DINGIR
11ʹ) [KÁ.GAL KÁ.DINGIR.RA.KI] ⸢*ša*⸣*-di-il-ti*
12ʹ) [*i-na a-gur-ri* NA$_{4}$.ZA.GÌN *e-el*]*-le-ti*
13ʹ) [...] *x qé-er-bu-*⸢*uš-ša*⸣

ii 7ʹb–14ʹa) [(With regard to) Ištar-sākipa]t-tēbîša, both gates of [Imgur-Enlil and Nēmet]ti-Enlil, [the entrance gate to the place where] the gods are [check]ed, [the b]road [gate of Babylon, I ... I had ... using baked bricks (colored with) shin]ing [blue glaze ...] upon them (lit. "it").

14ʹ) [...]*-x ša is tug má*
15ʹ) [...]*-x-ti*
16ʹ) [(...) *a-na ṣú-lu-li-ša ú-ša*]*-at-ri-iṣ*
17ʹ) [GIŠ.IG.GIŠ.IG GIŠ.EREN *ta-aḫ-lu-up*]-⸢*ti*⸣ ZABAR
18ʹ) [(...) *er-te*]-⸢*et*⸣*-ti-ši-na-a-ti*
19ʹ) [AM.MEŠ URUDU *e-ek-du-tum ù* MUŠ.ḪUŠ] ⸢*še*⸣*-zu-zu-tim*
20ʹ) [*ša meš-re-e-ti pu-ug-gu*]-⸢*lu šu-uk*⸣*-bu-tu mi-na-a-tim*
21ʹ) [...] *ka-ar-pa-sà qá-ra-na-šu-un*
22ʹ) [...] ⸢*ú*⸣*-uš-zi-*⸢*iz*⸣

ii 14ʹb–22ʹ) [I had ...] ... [...] ... [st]retched out [for its roof. I fit]ted each of them (the gates) [with doors (made) of cedar with a fac]ing of bronze. I stationed [fierce wild bulls of copper and] raging [*mušḫuššu*-dragons, (all) with powerf]ul [limbs (and)] heavily-made bodies [...] ... [...].

23ʹ) [EN ^{d}AMAR.UTU *be-lí ra-bi-ù*] ⸢*li*⸣*-pí-it qá-ti-ia a-na da-*⸢*mi*⸣*-*[*iq*]-⸢*tim*⸣
24ʹ) [*ḫa-di-iš nap-li-is-ma ba-la*]*-ṭam da-*⸢*rí*⸣*-a a-di*

ii 23ʹ–30ʹ) [O lord Marduk, great lord, look upon] my [ha]ndiwork with fa[vo]r [and pleasure and grant me] a lo[ng li]fe until the attainment of very old

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ii 7ʹb-9ʹ Compare, for example, Nbk. 2 (East India House) v 54–57 and Nbk. 36 (C031) ii 6ʹ-7ʹ.

ii 20ʹ Compare WBC vi 21–22, which has a description of the dog figurines that Nebuchadnezzar II had set up in a gateway of Esabad, the temple of the goddess Gula at Babylon.

ii 21ʹ *karpassa qaranāšun* is otherwise unattested in the extant corpus of Neo-Babylonian royal inscriptions.

ii 23ʹ The restorations at the beginning of the line are based on Nbk. 44 (BM 78954) iiʹ 2ʹ.

ii 24ʹb–27ʹa Compare Nbk. 44 (BM 78954) iiʹ 4ʹ–6ʹ, which have [*ba*]*-la-ṭu da-rí-a še-bé-e li-it-tu-tu ku-un-nu* GIŠ.GU.ZA *la-ba-*⸢*ri*⸣ [*pa-le-e šu*]*-um-qú-tu na-ki-ri ka-ša-dam* MA.DA *a-a-*[*bi a*]*-na ši-ri-ik-tim šu-úr-ka-am*, "grant me a long life, the attainment of very old age, a firmly-secured throne, a long-lasting reign, [the cut]ting down of the enemy, (and) the conquest of ene[my] land(s)."

še-bé-e li-it-tu-ú-ti
25′) [LUGAL-*ú-tu*$^{?}$ *la*] ⌜*ša*⌝*-na-an* [*ku*]-⌜*su*⌝*-ú da-mi-iq-ti šu-úr-šu-du*
26′) [*šu-um-qú*]-⌜*tu*⌝ *na-ki-ri ka-ša-dam* ⌜MA.DA⌝ *a-a-bi*
27′) [*a-na ši-ri-ik-tim šu-úr-ka-am a*]-⌜*na*⌝ *da-rí-a-tim i-na qí-bi-ti-ka ki-it-ti ša la šu-pel*
28′) [*i-pa-at ki-ib-ra-a-ti*] ⌜*bi*⌝*-ši-ti ma-ti-ta-an*
29′) [*er-bi ša-di-i*] ⌜*ḫi*⌝*-iṣ-bi ka-al da-ad-mu*
30′) [*x* KÁ.GAL.KÁ.GAL KÁ.DINGIR.RA.KI] ⌜*lu*⌝*-še-ri-ba a-na ma-aḫ-ri-ka*

age, [*kingship* without r]ival, a firmly-secured throne of good fortune, [the cutting dow]n of the enemy, (and) the conquest of enemy lan[d(s)], forever. By your true command, which cannot be overturned, may I bring [the luxuriance of the (four) quarters (of the world), the yi]eld of all of the lands, [the income of *the mountains*, (and) the we]alth of the all of the inhabited settlements [*through* the city gates of Babylon], into your presence.

43

This badly-preserved Akkadian inscription of Nebuchadnezzar II is known from a fragment of a multi-column clay cylinder that was discovered during R. Koldewey's excavations at Babylon. The extant text, which is written in contemporary Neo-Babylonian script, records the king's work on Imgur-Enlil and Nēmetti-Enlil, the inner city walls of Babylon, together with the rebuilding of the Ištar Gate.

CATALOGUE

Museum Number	Excavation Number	Babylon Photo No.	Provenance	cpn
VA Bab 618	BE 20912	557	Babylon, Kasr 16s, Ištar Gate	c

TEXT

Col. i′
Lacuna
1′) [...] *x x* [...]
2′) [...] *x x ša a x x* [...]
3′) [...] *mé-ḫe-ra-at mé-e i-ši-id-sì-in* ⌜*i-na ku-up-ru ù a-gu-úr*⌝-[*ru ú-šar-ši-id-ma*]
4′) [...] ⌜*i-na a-gur*⌝*-ri* NA$_4$.ZA.GÌN *el-le-ti ša ri-i-mu* ⌜*ù*⌝ [MUŠ.ḪUŠ ...]
5′) [...] ⌜KÁ.GAL.KÁ⌝.GAL *ki-la-al-la-an na-*⌜*am*⌝*-ri-iš ú-še-pí-ši-*[*na-ši-im*]
6′) [... *ši*]-⌜*ṭi*⌝*-ir šu-um ša a-bi a-li-di-ia ša i-na* [...]
7′) [... ^{d}]⌜*iš*$_8$*-tár*⌝*-sa-ki-pa-at-te-e-bi-ša i-na*

Lacuna
i′ 1′–5′) [...] ... [...] ... [... I secured] their foundation(s) at the level of the water table using bitumen and baked bri[ck. ...] using baked bricks (colored with) shining blue glaze that have (representations of) wild bulls and *mušḫuššu*-dragon(s) [fashioned upon them ...] both gates, I made (them) appear resplendently for them.

i′ 6′–8′) [... an insc]ription bearing the name of my father who engendered me, that in [...] Ištar-sākipat-

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42 ii 25′ The more commonly used phrase in Neo-Babylonian inscriptions is *kūn kussî* "a firmly-secured throne."
42 ii 27′ *i-na qí-bi-ti-ka ki-it-ti ša la šu-pel* "By your true command, which cannot be overturned": Compare Nbk. 44 (BM 78954) ii′ 7′, which has [*i*]*-na a-ma-*⌜*ti*⌝*-ka ṣi-ir-ti* ⌜*ša*⌝ *la na-ka-ri*, "By your exalted word, which cannot be altered."
42 ii 28′–30′ The restorations at the beginning of the line are based on Nbk. 44 (BM 78954) ii′ 8′–10′ since those lines duplicate this damaged passage. Compare Nbk. 56 (B 18) i′ 3′–5′, which have ⌜*bi*⌝*-ši-ti ma-ti-ta-an* SA.⌜TU⌝.[UM ...] *ḫi-ṣi-ib ta-*⌜*ma*⌝-[*a-ti lu*]-⌜*še*⌝*-ri-ba a-na ma-aḫ-ri-*[*ka*], "[May I b]ring [the yie]ld of all of the lands (and) mounta[ins, ...], (and) the wealth of the se[as] into [your] presence."
43 i′ 6′ References to Nabopolassar working on the Ištar Gate and Nebuchadnezzar II's workmen finding foundation documents (presumably clay cylinders) in that gate's structure are also mentioned in Nbk. 24 (C012) i′ 14′ and 21′ and Nbk. 41 (B 43) i′ 4′.

⸢*ku-up*⸣*-ri ù a-gur-ri* [...]
8′) [...] *x di um za-aq-ru ú-ul-la-a* [...]
9′) [...]*-sì-na* GIŠ.SAG.KUL LÁL *ša x*
10′) [... GIŠ.EREN] ⸢*da*⸣*-nu*$_4$*-tim ṣi-i-ti ša-di-i* [*e-lu-ti*]
11′) [...] *x x x-a-tim ta x x x* [...]
12′) [... *ri-i-mu*] ⸢*e*⸣*-ri-*⸢*i e-ek*⸣*-du-*⸢*tim ù*⸣ MUŠ.⸢ḪUŠ⸣ [*še-zu-zu-ú-tim*]
13′) [...] *ri ti*$^?$ *la*$^?$ *x x x x x* URUDU *e-ep-*⸢*ti*⸣*-*[*iq-ma* ...]
14′) [...] *x na-am-ru x x x x x x* [...]
15′) [... KÁ].⸢GAL⸣.KÁ.GAL *ki-la-al-la-an a-*⸢*na x*⸣ [...]
16′) [...] (traces) [...]
Lacuna

tēbîša using bitumen and baked brick [...] ... [...] I raised (it) high [...].
i′ 9′–16′) [...] *sikkūru šāqilu* lock(s), that [... I ... (beams of)] hard [cedar] originating from the [high] mountains (Lebanon) [...] ... [...] fierce [wild bulls] of copper and [raging] *mušḫuššu*-[dragons ...] ... of cast copper I fashi[oned ...] bright ... [...] both [g]ates for [...]

Lacuna

44

Part of an Akkadian inscription of Nebuchadnezzar II written in contemporary Neo-Babylonian script is preserved on a fragment of a multi-column clay cylinder acquired by the British Museum (London) from Sir E.A.T. Wallis Budge in 1889. The piece, based on its contents, is assumed to have come from Babylon, not Sippar (as stated by E. Leichty), since it describes work on part of a city gate at Babylon, possibly the Ištar Gate, whose rebuilding is also described in several other inscriptions of this king, including Nbk. 42 (B 5/VA Bab 607).

CATALOGUE

Museum Number	Registration Number	Provenance	cpn
BM 78954	Bu 89-4-26,249	Probably Babylon	c

COMMENTARY

BM 78954 was collated by G. Frame in the British Museum (London), in June 1990. The edition presented in this volume is based on his unpublished transliteration. The attribution of this inscription to Nebuchadnezzar II is based on parallels with Nbk. 42 (B 5/VA Bab 607), a text of this Neo-Babylonian king commemorating the rebuilding of the Ištar Gate at Babylon. Compare ii′ 2′–10′ of the present text to Nbk. 42 ii 24′–30′; compare also Nbk. 56 (B 18) i′ 3′–5′.

BIBLIOGRAPHY

1988 Leichty, Sippar 3 p. 177 (study)

TEXT

Col. i′
1) [...]-⸢*tu*$^{?}$⸣
2) [...]-⸢*bi*⸣
3) [...] *x*
Lacuna
Col. ii′
1) *a-na gi-ib-bi* KÁ.GAL *li-ib-bi pi-it-lu-uḫ-ma ra-ši gi-li-it-ti*
2) *a-na e-pé-šu gi-ib-bi ù ta-ra-ṣi* GIŠ.GAN.DU$_7$ ^{d}UTU ^{d}IŠKUR *ù* ^{d}AMAR.UTU *ina* ⸢*ta*⸣-[*x*-(*x*)]
3) [(*x*)] *x x x* (*x*) *x x x* DINGIR GAL.GAL *an-nim ki-i-nim i-ta-nap-pa-*⸢*lu-in*$^{?}$⸣-[*ni*$^{?}$]
4) (traces) [...]
Lacuna
1′) *lu-le-e* [*uš-ma-al-lam* ...]
2′) ⸢EN⸣ ^{d}AMAR.UTU *be-lí ra-bi-ù* ⸢*li-pí*⸣-[*it qá-ti-ia*]
3′) ⸢*i*⸣*-na da-mi-iq-tim ḫa-di-iš na-ap-*⸢*li*⸣-[*is-ma*]
4′) [*ba*]*-la-ṭu da-rí-a še-bé-e li-it-tu-tu ku-un-nu* GIŠ.GU.ZA *la-ba-*⸢*ri*⸣ [*pa-le-e*]
5′) [*šu*]*-um-qú-tu na-ki-ri ka-ša-dam* MA.DA *a-a-*[*bi*]
6′) [*a*]*-na ši-ri-ik-tim šu-úr-ka-am*
7′) [*i*]*-na a-ma-*⸢*ti*⸣*-ka ṣi-ir-ti* ⸢*ša*⸣ *la na-ka-ri*
8′) ⸢*i*⸣*-pa-at* ⸢*ki*⸣-[*ib*]-⸢*ra*⸣*-a-ti bi-ši-ti* ⸢*ma-ti*⸣*-ta-an*
9′) ⸢*er*⸣*-bi ša-*⸢*di*$^{?}$⸣-[*i*] ⸢*ḫi*⸣*-iṣ-bi ka-la* ⸢*da-ad*⸣*-mu*
10′) *x* KÁ.⸢GAL.KÁ⸣.GAL ⸢KÁ⸣.DINGIR.RA.KI *lu-še-ri-ba a-na ma-aḫ-ri-*⸢*ka*⸣

i′ 1–3) (No translation possible)

Lacuna

ii′ 1–4) My heart was afraid (and) became terrified about the ... of the city gate. Regarding the construction of the ... and the stretching out of the architrave, ... the gods Šamaš, Adad, and Marduk. [...] the great gods always answered *m*[*e*] with a firm 'yes.' ... [...]

Lacuna

ii′ 1′) [I filled it with] splendor [...].

ii′ 2′–6′) [O lor]d Marduk, great lord, lo[ok] upon [my] hand[iwork] with favor and pleasure [and] grant me a long life, the attainment of very old age, a firmly-secured throne, a long-lasting reign, [the cut]ting down of the enemy, (and) the conquest of ene[my] land(s).

ii′ 7′–10′) By your exalted word, which cannot be altered, may I bring the luxuriance of the (four) qu[ar]ters (of the world), the yield of a[l]l of the lands, [the in]come of *the mount*[*ains*], (and) the wealth of the all of the in[habited sett]lements *through* the city gates of Babylon, into yo[ur] presence.

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ii′ 1 *gi-ib-bi* "...": This Akkadian word, as far as the authors are aware, is otherwise unattested, certainly in the corpus of Neo-Babylonian and Neo-Assyrian royal inscriptions. From context, it is clear that it is an architectural term connected with gateways. *li-ib-bi pi-it-lu-uḫ-ma ra-ši gi-li-it-ti* "my heart was afraid (and) became terrified": Nebuchadnezzar II states that he also became frightened because of the unsuitability of the emplacement of Eḫursagsikila, the temple of the goddess Ninkarrak/Gula; see Nbk. 31 (C33) iii 15–17. See the on-page note to those lines for kings reporting that they were anxious regarding the renovation of temples.
ii′ 3 *an-nim ki-i-nim* "firm 'yes'": At least three other inscriptions of Nebuchadnezzar II report that he received a positive response to a query addressed to the gods through expisticy: Nbk. 31 (C33) iii 29; C31 ii 18; and WBC vii 63.
ii′ 4′–6′ Compare Nbk. 42 (B 5/VA Bab 607) ii 24′b–27′a, which have [*ba-la*]*-ṭam da-*⸢*rí*⸣*-a a-di še-bé-e li-it-tu-ú-ti* [LUGAL*-ú-tu*$^{?}$ *la*] ⸢*ša*⸣*-na-an* [*ku*]-⸢*su*⸣*-ú da-mi-iq-ti šu-úr-šu-du* [*šu-um-qú*]-⸢*tu*⸣ *na-ki-ri ka-ša-dam* ⸢MA.DA⸣ *a-a-bi* [*a-na ši-ri-ik-tim šu-úr-ka-am a*]-⸢*na*⸣ *da-rí-a-tim*, "[grant me] a lo[ng li]fe until the attainment of very old age, [*kingship* without r]ival, a firmly-secured throne of good fortune, [the cutting dow]n of the enemy, (and) the conquest of enemy lan[d(s)], forever."
ii′ 7′ [*i*]*-na a-ma-*⸢*ti*⸣*-ka ṣi-ir-ti* ⸢*ša*⸣ *la na-ka-ri* "By your exalted word, which cannot be altered": Compare Nbk. 42 (B 5/VA Bab 607) ii 27′, which has *i-na qí-bi-ti-ka ki-it-ti ša la šu-pel* "By your true command, which cannot be overturned."
ii′ 8′–10′ This passage is also attested in Nbk. 42 (B 5/VA Bab 607) ii 28′–30′. Compare Nbk. 56 (B 18) i′ 3′–5′, which have ⸢*bi*⸣*-ši-ti ma-ti-ta-an* SA.⸢TU⸣.[UM ...] *ḫi-ṣi-ib ta-*⸢*ma*⸣-[*a-ti lu*]-⸢*še*⸣*-ri-ba a-na ma-aḫ-ri-*[*ka*], "[May I b]ring [the yie]ld of all of the lands (and) mounta[ins, ...], (and) the wealth of the se[as] into [your] presence."

45

This small fragment from a two-column clay cylinder, which was discovered at Babylon, is inscribed with an Akkadian inscription of Nebuchadnezzar II; the script is contemporary Neo-Babylonian. The text, as far as it is extant, is similar to Nbk. 27 (C41) and mentions the king's work on Etemenanki, the ziggurat of the god Marduk at Babylon.

CATALOGUE

Museum Number	Excavation Number	Babylon Photo No.	Provenance	cpn
VA Bab 623	BE 17262	557	Babylon, Kasr 16-17w, Ištar Gate	c

COMMENTARY

As far as it is preserved, this text parallels two other inscriptions of Nebuchadnezzar II: for col. i′ 1′–3′, compare Nbk. 27 (C41) ii 9–18 and, for col. i′ 4′–7′, compare Nbk. 23 (C35) i 38–43 (which describes work on Etemenanki, the ziggurat of Babylon, and Eurmeiminanki, the ziggurat of Borsippa). The restorations are generally based on the two aforementioned inscriptions. It is clear from the extant text (as well as the script), that this inscription, like the following text (Nbk. 46), was composed earlier than Nbk. 27 (C41) and 28 (CTMMA 4 170), both of whose main building reports were significantly longer than the one included in this text. This inscription, however, might have been earlier than the Nbk. 46 (VA Bab 1922), which was written on three-column cylinders, although this cannot be proven.

TEXT

Col. i′

Lacuna

1′) [*i-ga-ru-ša er-be*]-⸢*et*⸣-*ti* [*a-na ki-da-a-ni* (*i-na ku-up-ri u a-gur-ri*)]

2′) [30] ⸢KÙŠ⸣ *ú-za-aq-qí-ru-ma* ⸢*la*⸣ [*ú-ul-lu-ù re-e-ši-ša*]

3′) [*é*]-⸢*temen*⸣-*an-ki a-na ú-ul-li-i re-e-ši-ša ša*-⸢*ma*⸣-[*mi a-na ši-it-nu-nim qá-ta-am aš-ku-un*]

4′) [*é-temen*]-⸢*an*⸣-*ki pí-ti-iq-ša ka-la-mu i-na* ⸢*ku*⸣-[*up-ri u a-gur-ri*]

5′) [*e-pu*]-⸢*uš*⸣ *ú-ša-ak-li-il-ma* [...]

6′) [*ki-iṣ-ṣi*] ⸢*el-lu*⸣ *ma-aš-ta-kám ta-ak-né-e* ⸢*i*⸣-[*na a-gur-ri* NA$_4$.ZA.GÌN *el-le-tim*]

7′) [*i-na re*]-⸢*e*⸣-*ši-ša na-am*-⸢*ri*⸣-[*iš e-pú-uš* (...)]

8′) [...] (traces) [...]

Lacuna

Lacuna

i′ 1′–3′) [whose (Etemenanki's) fo]ur [walls] he (Nabopolassar) had raised [thirty] cubits [on the outside using bitumen and baked brick], but [whose superstructure he had not raised up (to its summit), I set to work] raising [the superstructure of Eteme]nanki to have (its summit) [rival the] hea[vens].

i′ 4′–8′) [(With regard to) Etemena]nki, I built and completed its entire structure using bit[umen and baked brick] and (then) [... On] its [sum]mit, [I] resplendent[ly built a] holy [shrine], a well-adorned bedroom, us[ing baked bricks (colored with) shining blue glaze. ...] ... [...]

Lacuna

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i′ 5′ Possibly restore *e-eš-ši-iš ab-ni-ma*, "I built (it) anew," at the end of the line.

i′ 6′–7′ This passage is very similar to Nbk. 23 (C35) i 42–43, although those lines record work on two ziggurats, Etemenanki and Eurmeiminanki. The restorations are based on that text. Compare Nbk. 27 (C41) iv 4–9, which have *ki-iṣ-ṣi-im e*-[*el-lu*] *ma-aš-ta*-⸢*ak*⸣ [*ta-ak-né-e*] *ki-ma u*$_4$*-mi ul-lu-ú*-[*tim*] *a-na* ^{d}AMAR.UTU *be-lí*-⸢*ia*⸣ *i-na re-e-ši-šu na-ak-li-iš e-pu-uš*, "For the god Marduk, my lord, I skillfully built a h[oly] shrine, a [well-adorned] bedroom, as (it was in) distant days, on its summit."

46

This Akkadian inscription of Nebuchadnezzar II, which is a shorter version of Nbk. 27 (C41) and which is written in contemporary Neo-Babylonian script, is known only from a fragment of a three-column clay cylinder from Babylon. The text commemorates Nebuchadnezzar's work on Etemenanki, the ziggurat of Babylon, a project that was initiated when his father Nabopolassar was king. As far as the text is preserved, this inscription duplicates (with deviation) the contents of Nbk. 27 cols. ii and iv. Because the present text is shorter, it is assumed that it was composed before Nbk. 27, an inscription not only written over four columns of text, but also in archaizing Neo-Babylonian script.

CATALOGUE

Museum Number	Excavation Number	Babylon Photo No.	Provenance	cpn
VA Bab 1922	BE 14819	—	Babylon, Ishin Aswad L27, Ninurta Temple, courtyard, north, upper level	c

COMMENTARY

P.-R. Berger (NbK pp. 295–297) and R. Da Riva (GMTR 4 p. 121) regarded VA Bab 1922 (BE 14819) as an exemplar of Nbk. 27 (C41). Because the inscription on this fragment was written in contemporary Neo-Babylonian script, rather than in an archaizing Neo-Babylonian script, and since this text appears to be shorter than the C41 text, as is clear from the distribution of the preserved contents, which is distributed over three columns (instead of four), the authors of the present volume have tentatively edited VA Bab 1922 separately from the better-known C41 inscription; compare also Nbk. 28 (CTMMA 4 170), which is also edited independently from Nbk. 27. This inscription is assumed to have been composed earlier in Nebuchadnezzar II's reign than Nbk. 27 (C41), although this cannot yet be proven conclusively give this text's incomplete state of preservation. However, it is likely to have been written sometime after Nbk. 45 (VA Bab 623) had been composed; see the commentary of that text for details.

As far as the inscription is preserved, it generally duplicates Nbk. 27 (C41) ii 6–16a and iv 19–37; i′ 10′–15′, however, deviate from that text. The restorations are based on that text.

BIBLIOGRAPHY

1973 Berger, NbK pp. 295–297 Nbk. Zyl. IV, 1 no. 4 (study)

2008 Da Riva, GMTR 4 p. 121 sub C41 no. 4 (study)

TEXT

Col. i′

Lacuna

1′) *[à-ša-ar-ša ul-li-lu]-⸢ma⸣*
2′) *[in i-ra-at ki-gal]-⸢lam⸣*
3′) *[ú-ki-in-nu te-me-en]-⸢ša⸣*
4′) *[i-ga-ru-ša er]-⸢bé-et⸣-ti*
5′) *[a-na ki-da]-a-nim*

Lacuna

i′ 1′–9′) [whose emplacement he (Nabopolassar) had had purified a]nd whose (Etemenanki's) [foundation(s) he had firmly placed on the surface (lit. "breast") of the netherw]orld, [whose f]our [walls he had r]aised [thirty cubits on the out]side [using bitu]men [and

6′) [*i-na* ESIR].⸢UD⸣.DU.A
7′) [*ù* SIG$_4$.AL].ÙR.RA
8′) [30 KÙŠ *ú*]-⸢*za*⸣-*aq*-⸢*qí-ir*$_4$*-ma*⸣
9′) [*la ú-ul-lu-ù re*]-⸢*e*⸣-*ši*-⸢*ša*⸣
10′) [...] *re-e-x*-(*x*)
11′) [...] *x* UD
12′) [...] *x*
13′) [...] *x-a-tim*
14′) [...] *x e*
15′) [...] *x*
Lacuna
Col. ii′
Lacuna
1′) [*li-iš-li-im-ma giš*]-⸢*ta-ag*⸣-[*ga-a-a*]
2′) [*li*]-⸢*iš*⸣-*ta*-⸢*ak*⸣-[*li-il*]
3′) [*li*]-⸢*pí*⸣-*it qá*-⸢*ti*⸣-[*ia*]
4′) ⸢*mi*⸣-*im-mu-ú e*-⸢*te*⸣-[*ep-pu-šu*]
5′) *li-ku*-⸢*un*⸣-[*ma*]
6′) ⸢*li*⸣-*bu-úr ga-du ú*-⸢*ul*⸣-[*la*]
7′) *ki-ma* SIG$_4$.SIG$_4$ *é*-[*temen-an-ki*]
8′) *ku-un-nam a-na ṣi*-⸢*a-tim*⸣
9′) SUḪUŠ GIŠ.GU.ZA *šar-ru-ti*-⸢*ia*⸣
10′) *šu-úr-ši*-⸢*id*⸣
11′) *a-na u*$_4$*-um re-e-qú-ú*-⸢*tim*⸣
12′) *é-temen-an*-⸢*ki*⸣
13′) *a-na* ⸢^{d}⸣*na-bi-um-ku-du-úr-ri-ú-ṣu-úr*
14′) ⸢LUGAL *mu-ud-di*⸣-*ši-ka ku-úr*-⸢*ba*⸣
15′) *e-nu*-[*ma*]
16′) *i-na qí*-⸢*bí-it*⸣ [^{d}AMAR.UTU]
17′) ⸢*ú*⸣-*ša-ak*-⸢*la*⸣-[*lu*]
18′) ⸢*ši-pí*⸣-*ir*$_4$-⸢*ka*⸣
19′) [É] ⸢*a-na* ^{d}AMAR⸣.UTU ⸢*be*⸣-[*lí-ia*]
20′) [*da-mi-iq-tim ti-iz*]-⸢*ka*⸣-[*ar*]
Lacuna

baked] brick, [but whose sup]erstructure [he had not raised up (to its summit)],

i′ 10′–15′) (No translation possible)

Lacuna

Lacuna

ii′ 1′–11′) [may my] *gištag*[*gû*-offering(s)] be perfectly exec[uted, may my] handiw[ork be co]mple[ted, may e]verything that I have bu[ilt] end[ure and] stay in good repair fore[ver]. Like the bricks of E[temenanki], which are firmly in place for eternity, firmly secu[re] the foundation(s) of m[y] throne until the distant fut[ure].

ii′ 12′–20′) O Etemenank[i], pray for me, Nebuchadnezzar (II), the king who renovated you. Whe[n] I comple[te] yo[ur] construction by the command[s of the god Marduk, O house, sp]ea[k favorably] (about me) to the god Marduk, m[y lord].

Lacuna

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i 10′–15′ These lines should duplicate Nbk. 27 (C41) ii 15–21, which read *é-temen-an-ki a-na ú-ul-li-im re-e-ši-ša ša-ma-mi a-na ši-it-nu-nim qá-ta*-⸢*am*⸣ *aš-ku-un-ma ni-ši-im ra-ap-ša-a-tim ša* ^{d}AMAR.UTU *be-lí ia-ti i-qí-pa-an-ni*, "I set to work raising the superstructure of Etemenanki to have (its summit) rival the heavens. I mustered the widespread people whom the god Marduk, my lord, had entrusted to me." This, however, cannot be confirmed from the signs visible on the cylinder. Compare also Nbk. 45 (VA Bab 623) i′ 4′–7′.

ii′ 6′ The word order in Nbk. 27 (C41) iv 23 is *ga-du ul-la li-bu-úr-ma*.

ii′ 7′–11′ This passage is duplicated verbatim in Npl. 6 (C31) iii 42–45. Compare Nbk. 27 (C41) iv 25–29, which have *ki-ma é-temen-an-ki ku-un-nu a-na ṣa-a-ti ku-us-si šar-ru-ti-ia šu-úr-ši-id a-na u*$_4$*-mi da-rí-ú-ti*, "Firmly establish the throne of my royal majesty like Etemenanki for eternity (and) secure (it) forever."

ii′ 17′ ⸢*ú*⸣-*ša-ak*-⸢*la*⸣-[*lu*] "(Whe[n]) I comple[te]": The use of present/durative, rather than the preterite, as in Nbk. 27 (C41) iv 34 (*ú-ša-ak-li-lu*), might point at this text being composed early in Etemenanki's construction; in which case the tense should not be regarded as a scribal error.

Lacuna after ii′ 20′ Assuming that this text and Nbk. 27 (C41) ended in an identical fashion, then the final four lines of the inscription might have been as following: *ma-aḫ-ri-ka a-ta-al-lu-ku lu-uš-bi še-bé-e li-it-tu-ti li-pu-ú-a a-na da-rí-a-tim ṣa-al-ma-at qá-qá-di li-bé-e-lu* "May I be sated with walking in your presence (until) the attainment of very old age (and) may my descendants rule over the black-headed (people) forever." See Nbk. 27 iv 38–41.

47

A fragment of a two-column clay cylinder preserves part of an Akkadian inscription of Nebuchadnezzar II written in contemporary Neo-Babylonian script. Like Nbk. 29 (C21) and 30 (C39), this text commemorates the rebuilding of Emaḫ, the temple of the goddess Ninmaḫ in the Ka-dingirra district of Babylon.

CATALOGUE

Museum Number	Excavation Number	Babylon Photo No.	Provenance	cpn
B 12 (formerly D 247)	BE 66814	—	Babylon, Kasr 12q, North Palace, ca. +4.00 m	c

COMMENTARY

Like Nbk. 29 (C21), this text is inscribed on a two-column clay cylinder(s); both inscriptions are written in contemporary Neo-Babylonian script. Compare Nbk. 30 (C39), which is written on three-column clay cylinders and in an archaizing script. The present text is assumed to have been composed between Nbk. 29 and Nbk. 30 since it combines elements of both inscriptions. Its preserved contents have more in common with the latter, principally since it includes more epithets of the goddess Ninmaḫ than the former (although it does exclude the epithet *ša qí-bí-sà ṣi-ir-tim i-gi*$_{4}$*-gu la i-in-nu-ú* "the one whose exalted command the Igīgū gods do not change") and since the concluding address seem to be more or less identical. Like the C21 inscription, this text appears to have begun with Nebuchadnezzar II's name and titulary; the C39 inscription, however, began with an opening dedication to the goddess Ninmaḫ.

The text, as far as it is preserved, duplicates Nbk. 30 (C39) i 1–10, 15–18, and iii 18–31. The restorations are based on that inscription. For the reading of the name as Ninmaḫ, rather than as Bēlet-ilī, see the commentary of Nbk. 29. This text, which has not been previously published before, was collated from the original by D. Schwemer.

BIBLIOGRAPHY

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TEXT

Col. i
Lacuna
1′) *[a-na* ^{d}*nin]-⸢maḫ⸣*
2′) *[ru-ba-tim ṣi-ir]-⸢tim⸣*
3′) *[ba-ni-a-at a-wi-lu]-⸢ti⸣*

Lacuna
i 1′–13′) [for the goddess Ninma]ḫ, [exalt]ed [princess, creator of humankin]d, [que]en of the [gr]eat mountains, [the one] befitting a shining [tia]ra, [the one who

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Lacuna before i 1′ Since i 1′ is beside ii 2′ (according to D. Schwemer's copy) and since ii 14′ is probably the final line of the inscription, the now-missing text before i 1′ must have included Nebuchadnezzar II's name and titulary; compare Nbk. 29 (C21) i 1–5. Possibly restore *ì-nu-mi-šu*, "at that time," immediately before i 1′; compare, Nbk. 30 (C39) ii 30–33, which have *ì-nu-mi-šu a-na* ^{d}*nin-maḫ be-el-ti ra-im-ti-ia*, "At that time, for the goddess Ninmaḫ, the lady who loves me."

i 1′–10′ Compare Ninmaḫ's epithets in the main building reports of Nbk. 29 (C21) i 9–11 and Nbk. 30 (C39) ii 31–33. The composer(s) of the later C39 text moved the titulary of Emaḫ's divine owner from the main building report to the opening dedication; compare Nbk. 30 i 1–18 and see the on-page note to i 7′ below.

4′) [*šar*]-⸢*ra-at*⸣ *ša-di-i*
5′) ⸢*ra*⸣-*bí-ù-tim*
6′) [*sì*]-*ma-a-at*
7′) [*me-a*]-⸢*am*⸣-*mi el-lim*
8′) [*a-ši*]-*ba-at é-maḫ*
9′) [*be*]-⸢*el*⸣-*ti ra-bí-tim*
10′) [*be*]-⸢*el*⸣-*ti-ia*
11′) [*é*?]-*maḫ*
12′) [...] *x*
13′) [...]

re]sides in Emaḫ, great [la]dy, my [la]dy, [*E*]*maḫ*, [...] ... [...]

Col. ii
Lacuna
1′) ⸢*šu*⸣-[*úr-ki-im*]
2′) *ul*-⸢*ṣa-am*⸣
3′) *ḫi-du-ti*
4′) *ù na-wa-ri-im*
5′) *lu-úr-ša*-⸢*am*⸣
6′) *na-an-na-ba*-⸢*am*⸣
7′) *li-iš-ta*-⸢*an*⸣-[*di-lu*]
8′) *li-ku*-⸢*nu*⸣-[*um*]
9′) *pe-er-ʾu*-⸢*ú*⸣-[*a*]
10′) *in ṭú-ub-ba-a-ti*
11′) *in qé-er*$_4$*-bi-it*
12′) *ni-ši-ia*
13′) ⸢*šu-te*⸣-*ši-ra*-⸢*am*⸣
14′) [*ta*]-⸢*li*⸣-[*it-tim*]

Lacuna

ii 1′–14′) g[rant me joy] so that I may acquire happiness and a bright (countenance). May (my) progeny incr[ease (and)] m[y] descendants endure in a friendly manner. Gran[t easy] ch[ildbirth] in the womb of my people.

48

Part of this Akkadian inscription of Nebuchadnezzar II is known from a fragment of a multi-column clay cylinder discovered during R. Koldewey's excavations at Babylon (Amran); the script is contemporary Neo-Babylonian. The text, as far as it is intact, preserves the very end of the prologue and the beginning of the main building report, which most likely describes the rebuilding of Eḫursagsikila, the temple of the goddess Ninkarrak (Gula) located in the sacred Eridu district of East Babylon. This inscription, unlike Nbk. 31 (C33), states that the temple's wall collapsed not only because it was old, but also because it was made of (sundried) bricks.

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47 i 7′ The longer (and later) Nbk. 30 (C39) i 11–14 adds *ša qí-bí-sà ṣi-ir-tim i-gi*$_4$*-gu la i-in-nu-ú*, "the one whose exalted command the Igīgū gods do not change," after this line.

47 i 11′ Compare Nbk. 30 (C39) ii 30–iii 1, which places *é-maḫ* after *ì-nu-mi-šu* and the dedication to the goddess Ninmaḫ.

47 i 12′ Possibly read this line as [É? *ta-ap-šu-úḫ*?]-⸢*ti*⸣ "[*the house of res*]*t*"; compare Nbk. 30 (C39) iii 2–3, which has É *ta-ap-šu-úḫ-ti-ša*, "the house of her rest."

CATALOGUE

Museum Number	Excavation Number	Babylon Photo No.	Provenance	cpn
B 32 (formerly D 267)	BE 66564	—	Babylon, Amran	c

COMMENTARY

D. Schwemer collated the original in the Eşki Şark Eserleri Müzesi (Istanbul) and the edition presented here is based on his hand-drawn facsimile of B 32.

The present text appears to record Nebuchadnezzar II's rebuilding of Eḫursagsikila, an accomplishment of the king also recorded in Nbk. 31 (C33) iii 5–37. Although one cannot be absolutely certain, this inscription might be earlier in date than Nbk. 31. This is based on the presumably-shorter prologue, which likely only stated that Nebuchadnezzar decorated Esagil and completed and adorned Ezida, and the less-verbose description of the work on Ninkarrak's temple. For further information about the date of the C33 text and on Eḫursagsikila, see the commentary of Nbk. 31.

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TEXT

Col. i′

Lacuna

1′) [*ki-ma ši-ṭe-er*]*-tì ša-ma-mi ú-*⸢*ba-an-nim*⸣

2′) [*e-eš-re-e*]-⸢*ti*⸣ DINGIR GAL.GAL *ú-na-am-mi-ir*$_4$ *ki-ma u*$_4$*-um*

3′) [*ì-nu-mi-šu a*]-⸢*na*⸣ ^{d}*nin-kar-ra-ak-a be-el-ti-ia*

4′) [*é-ḫur-sag-sikil-la*$^?$] ⸢É⸣*-sà ša el-lu šu-ba-at ta-ap-šu-úḫ-ti-ša*

5′) [*ša* LUGAL *ma-aḫ*]-⸢*ri*⸣ *i-na* SIG$_4$.ḪI.A *ib-ši-mu ši-ki-in-ša*

6′) [*la-ba-ri-iš il*]-⸢*lik*⸣*-ma i-qú-pu i-ga-*⸢*ru*⸣*-ša*

Lacuna

i′ 1′) I decorated (Ezida) as beautifully [as the sta]rs (lit. "[writin]gs") of the heavens.

i′ 2′) I made [the sanctuaries] of the great gods shine like daylight.

i′ 3′–8′) [At that time, f]or the goddess Ninkarrak, my lady, [(with regard to) *Eḫursagsikila*], her temple that is holy (and) her dwelling of rest, whose structure [a king of the pas]t had created with (sundried) brick(s), [it had becom]e [old] and its wall(s) collapsed: I strove [to build (it) using bitu]men and baked bri[ck]. The

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i′ 1′ This passage probably deals with the completion and decoration of Ezida, the temple of the god Nabû at Borsippa. If not, then it would report on decorating Ezida together with Esagil, the god Marduk's temple at Babylon.

i′ 3′–12′ Although Babylon is not specifically named in this inscription's main building report, this passage appears to have recorded Nebuchadnezzar II's rebuilding of Eḫursagsikila, the temple of the goddess Gula/Ninkarrak in East Babylon, rather than Eulla or Etila, her temples at Sippar and Borsippa respectively. This is evident from the fact that there are stronger similarities between i′ 3′–12′ and Nbk. 31 (C33) iii 5–37 than with C211 (Eulla) ii 1–26, C37 (Eulla) iii 13–51, and C023 (Etila) ii 10–22. Moreover, the impressions given by these three texts is that both Eulla and Etila had been in ruins long before Nebuchadnezzar became king, so that they were buried under the earth. Since the present inscription records that the walls of Ninkarrak's temple collapsed, it is likely to have concerned a different building, possibly Eḫursagsikila, which is regularly mentioned in the prologues of Nebuchadnezzar's inscriptions and whose earlier stages of rebuilding are recorded in the main building report of Nbk. 31 (C33). Of course, this proposed identification is not as firm as one could hope for since Nbk. 31 iii 9–10 also states that that temple had turned into ruins. Note, however, that B 32 comes from Amran, which corresponds to where one expects to find Eḫursagsikila, a building that according to Tintir = Babylon Tablet IV (George, BTT pp. 57–62) is located in the Eridu district of East Babylon. For further information about Eḫursagsikila, see the on-page note to Nbk. 2 (East India House) iv 38–43 and the commentary of Nbk. 31 (C33).

i′ 3′ *be-el-ti-ia* "my lady": Compare Nbk. 31 (C33) iii 6–8, which have *be-el-ti ra-a*ʾ*-im-ti-*⸢*ia*⸣ *na-ṣi-ra-at na-pí-iš-ti-*⸢*ia mu-ša*⸣*-al-li-ma-at pé-ré-*ʾ*i-*⸢*ia*⸣, "the lady who loves me, safeguards my life, (and) preserves the well-being of my descendants."

7′) [*e-pé-šu ku*]-⸢*up*⸣-*ru ù a-gur-ru aš-te-ʾe-e-šu-ma* 8′) [*a-na e-pé-ši-ša*] ⸢^{d}⸣AMAR.UTU *ú-ša-ad-ka-an-ni li-ib-bi*	god Marduk prompted me [to build it].
9′) [*i-ga-ru-ša bi*]-⸢*ši*⸣-*tì* ⸢SIG$_4$$^{?}$⸣ *ad-ke-e-ma* 10′) [*te-me-en-ša la-bí-ri*] ⸢*a*⸣-*ḫ̮i-iṭ ab-re-e-ma* 11′) [... *ina*] ⸢*ki*⸣-*gal-lum re-eš-ti-*⸢*i*⸣ 12′) [... *te-me-en-ša*] ⸢*ú-ša*⸣-*ar-*[*ši-id*]	i′ 9′–12′) I removed [its wall, (merely) a mold]ing of (*sundried*) *brick*(*s*), and (then) I examined (and) checked [its original foundation(s)] and I secured [its foundation on the] primordial [ne]therworld, [...].
Lacuna	Lacuna

49

A fragment of a multi-column clay cylinder discovered at Babylon preserves part of an Akkadian inscription of a Neo-Babylonian king, almost certainly Nebuchadnezzar II. The text, which is written in contemporary Neo-Babylonian script, commemorates the restoration of Eḫ̮ursagsikila (the temple of the goddess Ninkarrak) or Esabad (the temple of the goddess Gula) at Babylon. Given the object's recorded provenance (Amran), the main building report of this inscription more likely described work on the former, since it was located in the Eridu district of East Babylon and since other inscriptions recording the rebuilding of Eḫ̮ursagsikila are presently known (see Nbk. 31 [C33] and 48 [B 32]); Esabad was situated in the Tuba district of West Babylon so it is less likely that the present text records that temple's rebuilding. If the association with Eḫ̮ursagsikila proves correct, then this inscription provides one new detail about its construction: it was roofed with beams of pine.

CATALOGUE

Museum Number	Excavation Number	Babylon Photo No.	Provenance	cpn
VA Bab 611	BE 43333	—	Babylon, Amran 21-22o, pit 28, +21 m	p

COMMENTARY

Contrary to the statement made about VA Bab 611 in Weiershäuser and Novotny, RINBE 2 (p. 14), the inscription preserved on this cylinder fragment should be regarded as a certain text of Nebuchadnezzar II. This assessment is based on a closer evaluation of the extant contents, which seem to very closely match other known inscriptions of this Neo-Babylonian king. See the on-page notes for further details. At the present time, given its poor state of preservation, it is uncertain if the present text and the previous text (Nbk. 48 [B 32]) belong to one and the same inscription or if they are parts of two different inscriptions. Because the matter cannot be decided with certainty, it is best to edit the inscriptions

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48 i′ 7′ [*e-pé-šu ku*]-⸢*up*⸣-*ru ù a-gur-ru aš-te-ʾe-e-šu-ma* "I strove [to build (it) using bitu]men and baked bri[ck]": Compare Nbk. 31 (C33) iii 18–21, which have *i-ga-ar* É *šu-a-ti a-na du-un-nu-nim e-pé-šu* ESIR.UD.DU.A *ù* SIG$_4$.AL.⸢ÙR⸣.[RA] É *ša a-na a-ša-ba* ^{d}*nin-kar-ra-*⸢*ak*⸣-[*a*] *ú-us-su-um aš-te-e*ʾ-⸢*ú*⸣, "I strove to reinforce the wall of that temple, to build (it) using bitumen and baked bri[ck], (and) to make (that) temple suitable as a residence of the goddess Ninkarrak." The wall mentioned here might be the one that is said to have collapsed in i′ 6′ of the present text.
48 i′ 10′ [*te-me-en-ša la-bí-ri*] ⸢*a*⸣-*ḫ̮i-iṭ ab-re-e-ma* "I examined (and) checked [its original foundation(s)]": According to Nbk. 31 (C33) iii 12, Nebuchadnezzar II also examined the foundations of Eḫ̮ursagsikila. He is reported to have done the same with Eulla, the Ninkarrak temple at Sippar; see C37 iii 37.

written on B 32 and VA Bab 611 separately; this follows RINBE editorial practices. J. Novotny collated VA Bab 611 from high-resolution photographs kindly provided by R. Da Riva.

Although the name of the temple whose rebuilding is described in the main building report is no longer preserved, as only part of two lines of it survive (i´ 1–2), it is likely that that passage commemorated Nebuchadnezzar's work on Eḫursagsikila, rather than that on Esabad. This is tentatively based on the fact that VA Bab 611 was found within Amran, whose location corresponds with the southern half of the Eridu district, where Eḫursagsikila is said to have been located, and because other inscription describing the rebuilding of that temple are known; see Nbk. 31 (C33) and 48 (B 32). For further information, see the commentary of Nbk. 31.

BIBLIOGRAPHY

2020 Weiershäuser and Novotny, RINBE 2 p. 14 (study)

TEXT

Col. i´
1) [GIŠ.*a-šu*]-⌜*ḫu*⌝ *ši-ḫu-ú-tim ṣí-it ki-in-ne-e ra-*⌜*bí*⌝-[*ú-tim*]
2) [(...)] *a-na* ⌜*ṣú-lu*⌝-[*li-šu*]
Lacuna
1´) ⌜*ba*$^{?}$⌝-[*la-ṭam da-rí-a*]
2´) *a-di še-*[*bé-e li-it-tu-ú-ti*]
3´) *a-na ši-*⌜*ri*⌝-[*ik-tim šu-úr-ki-im*]
4´) *i-na qí-bí-ti-*⌜*ki*⌝ [*dam-qá-tu-ú-a*$^{?}$]
5´) *li-iš-ša-ak*$^{?}$-[*na ša-ap-tu-uk-ki*]
6´) *li-ku-nu pe-*⌜*er*⌝-[*ʾu-ú-a*]
7´) *a-a ta-ḫa-za mu-úr-ṣú li-x* [...]
8´) *i-na qá-ti-ki x* [...]
9´) *šu-up-ši-ḫi-šu ki*$^{?}$*-ib-bi* [...]
10´) *ma-ḫa-ar* ^{d}*nin-urta ḫa-aʾ-i-*⌜*ri*$^{?}$⌝ [*na-ar-mi-ki*$^{?}$]
11´) *e-ep-še-tu-ú-a šu-um-gi-ri qí-*⌜*bí*⌝-[*im du-um-qú-ú-a*]

i´ 1–2) [I had (beams of)] tall [pin]e grown in the gre[at] mountains [stretched (over it)] for [its] ro[of].

Lacuna

i´ 1´–7´) gra[nt me] a [long] l[ife] until the attai[nment of very old age]. By your command, may [good things about me] be se[t upon your lips], may [my] desc[endants] endure, (and) *may there not be war*, illness, ..., [(and) ...].

i´ 8´–11´) By your hand [...] soothe him ... [...]. Make my deeds find acceptance in the presence of the god Ninurta, [*your beloved*] husband, (and) sa[y good thing(s) about me (to him)].

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i´ 1–2 Compare C210 ii 11–13, which has GIŠ.*a-šu-ḫu pa-ag-lu-ú-tim ṣí-i-ti ki-in-ne-e ra-bí-ú-tim a-na ṣú-lu-li-šu ú-ša-at-ri-iṣ*, "I had (beams of) thick pine grown in the great mountains stretched (over it) for its roof." The present text has *ši-ḫu-ú-tim* ("tall") in lieu of *pa-ag-lu-ú-tim* ("thick"); this adjective is also used for *ašūḫu* in WBA v 47, as well as in one inscription of Nabonidus (Weiershäuser and Novotny, RINBE 2 p. 122 Nbn. 24 [Ebabbar Cylinder] ii 3). The translation assumes that *ú-ša-at-ri-iṣ* ("I had stretched") appeared in the text, presumably at the beginning of the now-missing line i´ 3.
i´ 1´–3´ Compare a longer version of this passage in Nbk. 42 (B 5/VA Bab 607) ii 24´b–28´a: [*ba-la*]-*ṭam da-*⌜*rí*⌝-*a a-di še-bé-e li-it-tu-ú-ti* [LUGAL-*ú-tu*$^{?}$ *la*] ⌜*ša*⌝-*na-an* [*ku*]-⌜*su*⌝-*ú da-mi-iq-ti šu-úr-šu-du*$_4$ [*šu-um-qú*]-⌜*tu*⌝ *na-ki-ri ka-ša-dam* ⌜MA.DA⌝ *a-a-bi* [*a-na ši-rik-ti šur-kam a*]-⌜*na*⌝ *da-rí-a-tim*, "[grant me] a lo[ng li]fe until the attainment of very old age, [*kingship* without r]ival, a firmly-secured throne of good fortune, [the cutting dow]n of the enemy, the conquest of enemy lan[d(s)], forever." The phrase *adi šebê littūti* is attested in three other inscriptions of Nebuchadnezzar II — Nbk. 37 (C027) ii´ 40: Nbk. 42 ii´ 24´; and Nbk. 51 (EŞ 96x6/B 55) iii 38 — as well as one inscription of Nabonidus (Weiershäuser and Novotny, RINBE 2 Nbn. 26 [Ebabbar/Ekurra Cylinder] ii 23).
i´ 6´ *i-ku-nu pe-*⌜*er*⌝-[*ʾu-ú-a*] "may [my] desc[endants] endure": Compare, for example, Nbk. 30 (C39) iii 25–27, which have *li-ku-nu-um pe-er-ʾu-ú-a i-na ṭú-ub-ba-a-tim*, "may my descendants endure in a friendly manner."
i´ 10´ [*na-ar-mi-ki*$^{?}$] "[*your beloved*]": The proposed restoration is based on C310 iii 30.
i´ 11´ *e-ep-še-tu-ú-a šu-um-gi-ri qí-*⌜*bí*⌝-[*im du-um-qú-ú-a*] "Make my deeds find acceptance (and) sa[y good thing(s) about me]": This is also attested in C212 ii 25–26; C211 ii 34; C37 iii 59; and C310 iii 31–33.

50

This badly-damaged Akkadian inscription of Nebuchadnezzar II is known from a fragment of the second column of a two-column clay cylinder found at Babylon during R. Koldewey's excavations. The text, which is written in contemporary Neo-Babylonian script, was commissioned in order to commemorate Nebuchadnezzar's work on Ekitušgarza, the temple of the goddess Ištar as Bēlet-Eanna at Babylon.

CATALOGUE

Museum Number	Excavation Number	Babylon Photo No.	Provenance	cpn
B 4 (formerly D 237)	BE 30907	984, 986	Babylon, Babil, purchased	c

COMMENTARY

Work on Ekitušgarza, the temple of the goddess Bēlet-Eanna, is recorded/mentioned in several other inscriptions of Nebuchadnezzar II. See, for example, Nbk. 2 (East India House) iv 44–48, Nbk. 31 (C33) ii 6–11, and Nbk. 32 (C36) ii 41–44. According to Tintir = Babylon Tablet IV (George, BTT pp. 57–62), this still-to-be-discovered temple was one of the three religious buildings in the Tuba district of West Babylon. Nebuchadnezzar's texts state that it was located "in a corner of the city wall of Babylon" (Akk. *ina tubqāt dūr bābili*), on the western bank. For further information, see George, BTT pp. 330–331. Because this temple of Ištar (in her manifestation as the "Lady of Eanna") is mentioned in the prologues of Nbk. 2 (East India House), 31 (C33), 32 (C36), C32, C37, C38, NeKC, WBA, and WBC, the present text is assumed to have been composed before those inscriptions.

F. Weiershäuser examined the inscription from Babylon excavation photographs Bab ph 984 and 986. Improvements to the edition were made possible through D. Schwemer's firsthand examination of the cylinder fragment in the Eşki Şark Eserleri Müzesi (Istanbul).

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2024 Van Buylaere, Babylon Collection pp. 123 and 175–176 no. 66 (edition, study)

TEXT

Col. i
Completely missing
Col. ii
1) [... *ú*]-⸢*ša*⸣-*ak-li-il*
2) [...] *x* DINGIR GAL.GAL
3) [... *uš*]-⸢*te*$^{?}$⸣-*te-ši-ir*
4) [*ì-nu-mi*]-⸢*šu*⸣ *a-na* ^{d}NIN-*é-an-na*
5) [*ru-ba*]-⸢*a*⸣-*ti ṣí-ir*$_{4}$-*tim*
6) [*be*]-⸢*el*⸣-*ti ra-ʾi-im-ti-ia*

Completely missing

ii 1–3) [... I c]ompleted [... I p]ut [... of] the great god(s) in order.

ii 4–12) [At that tim]e, for the goddess Bēlet-Eanna, the exalted [prin]cess, [the la]dy who loves me, I built [an]ew Ekitušgarza, her temple [that is in a c]orner

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ii 2 Possibly restore the beginning of the line as [(*e*)-*eš-re-e*$^{?}$]-⸢*ti*$^{?}$⸣, "[*the sanctuaries*] *of*."

7) ⸢*é*⸣-*ki-tuš-garza* É-sa
8) [*ša*] ⸢*tu*⸣-*ub-qá-at* BÀD
9) ⸢BAL⸣.RI ^{d}UTU.ŠÚ.A
10) [*ša qé*]-⸢*re*⸣-*eb ba-bi-lam*.KI
11) [*ki-ma*] *la-bí-ri-im-ma*
12) [*e-eš*]-⸢*ši*⸣-*iš e-pú-uš*
13) [^{d}NIN]-⸢*é*⸣-*an-na be-el-ti ṣi-ir-ti*
14) [*ep-še*]-⸢*tu-ú-a*⸣ *a-na da-mi-iq-ti*
15) [*ḫa-di*]-⸢*iš*⸣ *na-ap*-⸢*li-si-ma*⸣
16) [*ba-la-ṭa*$_{4}$] *u*$_{4}$-*mi*-⸢*im*⸣
17) [*re*]-⸢*e*⸣-*qú-tim*
18) [*ša-na-a*]-*ti da-rí-a-tim*
19) [...]-⸢*tim*$^{?}$⸣ *x x x*
20) [...] *x*
21) [...]-*šú*$^{?}$
22) [*li-iš-ša*]-⸢*ak-nu*⸣
23) [*ša-ap-tu*]-⸢*uk-ki*⸣
24) [*i-na ma-ḫa*]-⸢*ar*⸣ ^{d}AMAR.UTU
25) [LUGAL *ša-mé-e*] ⸢*ù*⸣ *er-ṣé-tim*
26) [...] *x-mi-ki*
27) [...] *x-a-a*

of the city wall, [(on) the] western [ba]nk, [ins]ide Babylon, [as (it had been)] in ancient times.

ii 13–27) [O Bēlet]-Eanna, exalted lady, look with favor and [plea]sure upon my [deed]s [and grant me a life] of long days (and) an eternity [of yea]rs [...] ... [...] ... [...] ... [... be set] upon your [li]p(s). [In the prese]nce of the god Marduk, [king of heaven an]d earth, [...] ... [...] ...

51

This Akkadian inscription of Nebuchadnezzar II is known from a damaged and difficult-to-read three-column cylinder found at Babylon; the first column is completely broken away. A second exemplar of that same text might be preserved on a small cylinder fragment that also comes from Babylon. The script in both cases is contemporary Neo-Babylonian. The text is not sufficiently preserved to be able to determine which construction project of the king at Babylon the text's main building report describes.

CATALOGUE

Ex.	Museum Number	Excavation Number	Babylon Photo No.	Provenance	cpn
1	EŞ 96x6	BE 23530	555, 3609	Babylon, Kasr 17u, Ištar Gate, debris over the gate	c

CATALOGUE OF UNCERTAIN EXEMPLARS

Ex.	Museum Number	Excavation Number	Babylon Photo No.	Provenance	cpn
1*	B 55 (formerly D 290)	BE 56221	3219	Babylon, Kasr 13-14o-p, North Palace	c

COMMENTARY

G. Frame collated ex. 1 (EŞ 96x6) in the Eşki Şark Eserleri Müzesi (Istanbul) and D. Schwemer examined ex. 1* (B 55) in that same collection. F. Weiershäuser made improvements on Frame's provisional transliteration from photographs provided by R. Da Riva. Because little of ex. 1* remains, it is uncertain if it is a duplicate of ex. 1 or if it is an inscription whose concluding lines are identical to the text preserved on that damaged cylinder. Rather than edit B 55 as a separate text, the authors have tentatively decided to edit it together with the better-preserved EŞ 96x6. Because it cannot be proven that ex. 1* is an actual duplicate of ex. 1, it is catalogued here as an uncertain exemplar. Despite its poor condition, ex. 1 is the master text, even in the lines paralleled by ex. 1*. A partial score (iii 33–42) is presented on Oracc and the minor (orthographic) variants are given in the critical apparatus at the back of the book.

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2024 Heeßel and Schwemer, Babylon Collection (ex. 1*, copy [Schwemer], study)
2024 Van Buylaere, Babylon Collection pp. 124 and 181–182 no. 71 (ex. 1*, edition, study)

TEXT

Col. i
Completely missing
Col. ii
1) [... *ba*]-⸢*bi*⸣-*lam*.KI
2) [...] *x-nim*
3) [...] (traces)
4) [...] (traces)
5) [...] (traces)
6) [...] (traces)
7) [...] (traces)
8) [...] (traces)
9) [...] (traces)
10) [...] (traces)
11) [...] (traces)
Lacuna
1′) [...] *x* [...]
2′) [...] *x x-ši-šu*
3′) [...] *x x*-DI/KI
4′) [...] ⸢*é*⸣-*sag-íl*
5′) [...]-*ar* ZA.GÌN.NA
6′) [...] *x* BA/MA *a ra x tim*
7′) [...] *x-ia ba-bi-lam*.KI
8′) [...] *x x x x x-an*
9′) [...] *x* EN EN.EN

Completely missing

ii 1) [...] Babylon
ii 2–11) (No translation possible)

Lacuna
ii 1′–9′) [...] ... [...] ... [...] ... [...] Esagil [...] of lapis lazuli [...] ... [...] Babylon [...] ... [...], the lord of lords.

10′) [^{d}*na-bi*]-⸢*um-ku*⸣-*du-úr-ri*-⸢*ú-ṣu*⸣-*úr*
11′) [*re-e-ši*] *pa-li-iḫ-ka*
12′) ⸢*bi*⸣-*nu-ti* ⸢*qá*⸣-*ti*-⸢*ka*⸣ *a-na-ku*
13′) [...]-*a-ti x x ba-bi-lam*.KI
14′) [...]-*e gi-na-a mu-ši ù ú-ri*
Col. iii
1) *i-na a-ma-ti-ka ki-it-ti*
2) ⸢*ša la*⸣ *i-šu-ú na-ka*-⸢*ri*⸣
3) ⸢*li*⸣-*ri*-⸢*ku*⸣ *u*$_4$-*mu-ú*-⸢*a*⸣
4) *li-mé-e-da ša-na-a-tu-ú*-[*a*]
5) *lu-ta-ad-di-su*$^{?}$ *a-na du-rí* ⸢*da*⸣-[*rí*]
6) ⸢*lu*⸣-*uš-ba-a li-it-tu*-⸢*ú*⸣-[*ti*]
7) *x-x ku-un-ni*$_7$ GIŠ.GU.ZA ⸢*lu*⸣-[...]
8) *sa*$^{?}$ *x pa-na-x* [...]
9) *dam*$^{?}$ *x da x* [...]
10) [...] *a-na* [...]
11) [...] *x x* [...]
12) [...] *ra-am* [...]
13) [...] ^{d}AMAR.UTU LUGAL AN-*e*
14) [*ù* KI-*tim* ...]-*x ni*-⸢*iš*$^{?}$⸣
15) [...] *x ú x*
16) [...]-*ka-a-ri*$^{?}$
17) [...] (traces)
18) [...] ⸢*ta*⸣-*am*$^{?}$-*ši-il-x*
19) [...] (traces)
20) [...] *x li-it-tu-ú-tim*
21) [...] *x-ri-x-šu ša-at-tim*
22) [...] (traces) *ma-a-tim*
23) [...] (traces) *a*
24) [...]-*tim*$^{?}$ ^{d}AMAR.UTU
25) [...] *x x na-ma-ri*
26) [...] *ù*$^{?}$ *a ad a x*
27) [...] *ù ta-a-a-x*
28) [*x*]-*x-it* KI-⸢*tim*⸣
29) *i-na ni-iš i-ni-ka ka-ab-ba-a-tim*
30) *a-na li-pí-it qá-ti-ia šu*-⸢*qú-ru*⸣
31) *ḫa-di-iš na-ap-li*-⸢*is*⸣-[*ma*]
32) *da-am-qá-a-tu*-⸢*ú*⸣-[*a*]
33) *li-iš-ta-ak-na ša-ap-tu*-[*uk-ka*]
34) *ki-ma ša i-na gi-mi-ir li*-⸢*ib*⸣-[*bi-ia*]
35) a-ra*-mu *pu-lu-úḫ-ti i*-[*lu-ti-ka*]
36) *aš-te*-⸢*né-e’-ù bé-lu*⸣-[*ut-ka*]
37) *a-na*-⸢*ku*⸣ *lu-uš-du-ud sè-er*$_4$-*da-a*-[*ka*]
38) *a-di še-bé-e li-it-tu-ú*-[*ti*]
39) ⸢*zi-ki-ir šar*⸣-*ru-ú-ti-ia i-na aḫ-ra*-⸢*a*⸣-[*tim*]
40) ⸢*li-in-na-ba*⸣ *i-na da*-⸢*am*⸣-*qá-a*-[*ti*]
41) ⸢*li-pu*⸣-*ú-a a-na da-rí-a*-⸢*tim*⸣
42) *ṣa-al-ma-at qá-qá*-⸢*dam*⸣ *li-bé*-⸢*e-lu*⸣

ii 10′–12′) [Nebu]chadnezzar (II), [the servant] who reveres you, [the c]reation of your (own) hands, am I.

ii 13′–iii 7) [...] ..., Babylon, [...] constantly night and day. By your reliable word, which cannot be altered, may my days be long (and) my years be many. May I ... for eternity. May I attain a very old age, a firmly-secured throne ... [...]

iii 8–12) (No translation possible)

iii 13–14) [...] the god Marduk, the king of heaven [and earth, ...] ...

iii 15–28) (No translation possible)

iii 29–36) with your *venerable* glance, look with favor and pleasure upon my precious handiwork [and] may good things about [me] be set upon [your] lip[s]. Because I love worshiping your div[inity] with all of my he[art], I constantly seek out your lordly [majesty].

iii 37–42) May I tow [your] chariot pole until I become satisfied with extreme old a[ge], may the mention of my kingship be invoked with fav[or] in the futu[re], (any) may my offspring rule the black-hea[ded (people)] forever.

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ii 10′–12′ These lines duplicate Nbk. 14 (C213/C200) ii 12–14.
iii 29 *ka-ab-ba-a-tim* “*venerable*”: This is probably a mistake for *ka-ab-ta-a-tim*.
iii 34–36 This passage is a longer version of Nbk. 23 (C35) iii 39–40.
iii 35 a-ra*-mu “I love”: The RA is written more like a TA sign than a RA sign.

52

The beginning of an Akkadian inscription of Nebuchadnezzar II is preserved on a small fragment of a two-column clay cylinder discovered at Babylon. As is often in this period, the script is contemporary Neo-Babylonian. The extant text contains only the king's titulary. The precise arrangement of the titles and epithets is not otherwise attested in other inscriptions of Nebuchadnezzar.

CATALOGUE

Museum Number	Excavation Number	Babylon Photo No.	Provenance	cpn
VA Bab 621	BE 18569	557	Babylon, Kasr 16-17w, Ištar Gate	c

TEXT

Col. i	
Lacuna	Lacuna
1′) [*x x* (*x*)] ⸢*it*⸣-*pé*-⸢*šu*$^{?}$⸣ *x* [...] 2′) ⸢*ù*⸣ ^{d}*na-bi-um a*-⸢*pí*⸣-[*il-šu* ...] 3′) ÉNSI *ṣi-i-ri ba-bi-il i*-⸢*gi*⸣-[*se-e ra-bí-ù-tim*] 4′) *ša-ak-ka-na-ku la a-ne-ḫa-am ša x* [...] 5′) *u*$_{4}$*-mi-ša-am* [*ti-iṣ-mu-ru-ú-ma*] 6′) *a-na za-na-an é-sag-íl* ⸢*ù*⸣ [*é-zi-da* ...] 7′) ⸢*re*⸣-*é-a-um ki-i-nim mu-uš-te-ši*-⸢*ir*⸣ [*aš-ra-a-ti* ^{d}*na-bi-um*] 8′) [*e*]-⸢*em-qá*⸣ *mu-ut-né-en-nu-ù za-ni-in* [*é-sag-íl ù é-zi-da*] 9′) [IBILA] ⸢SAG⸣.KAL *ša* ^{d}*na-bi-um*-⸢IBILA⸣-[*ú-ṣu-úr* LUGAL KÁ.DINGIR.RA.KI *a-na-ku*]	i 1′–9′) [the ...] (and) capable one, [...] and the god Nabû, [his true] he[ir, ...], the exalted ruler who brings [great] gi[fts], the indefatigable governor who [... (and) who is] every day [mindful] to provide for Esagil and [Ezida ...], the true shepherd who ensures that [the sanctuaries of the god Nabû] are looked after correctly, the wise (and) pious one who provides for [Esagil and Ezida, the fore]most [heir] of Nabopo[lassar, king of Babylon, am I].
10′) [*ì-nu-ma*] ^{d}AMAR.UTU EN GAL *re-eš šar-ru*-[*ti-ia ú-ul-lu-ma*] 11′) [^{d}*na-bi*]-⸢*um*⸣ *pa-qí-id ki*-⸢*iš*⸣-[*ša-at ša-mé-e ù er-ṣe-tim*]	i 10′–11′) [When] the god Marduk, the great lord, [elevated] me to be ki[ng ..., the god Nab]û, overseer of the to[tality of heaven and earth],
Lacuna	Lacuna
Col. ii	
Completely missing	Completely missing

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i 1′ Following i 2 of the C211 text from Sippar, one could very tentatively reconstruct this line as *e-er-šu it-pé-šu na-ra-am* ^{d}AMAR.UTU, "the wise (and) capable one, favorite of the god Marduk."

i 2′ After *a*-⸢*pí*⸣-[*il-šu*], "[his] he[ir]," probably restore *ki-i-nim* ("true"). Compare, for example, Nbk. 2 (East India House) i 33; and Nbk. 32 (C36) iii 26.

53

This small and badly damaged fragment of a multi-column clay cylinder preserves a small part of an Akkadian inscription of Nebuchadnezzar II that is written in contemporary Neo-Babylonian script. The text, which has not been previously published, is not sufficiently preserved to know which building activity of the king the inscription commemorated. The text was collated by D. Schwemer.

CATALOGUE

Museum Number	Excavation Number	Babylon Photo No.	Provenance	cpn
B 41 (formerly D 276)	BE 66106	—	Babylon, Babil C	c

BIBLIOGRAPHY

2024 Heeßel and Schwemer, Babylon Collection (copy [Schwemer], study)

2024 Van Buylaere, Babylon Collection pp. 124 and 182–183 no. 72 (edition, study)

TEXT

Col. i′

1) [... *a-na*] ⸢^{d}⸣AMAR.UTU *be-lí*-⸢*ia*⸣ [(...)]

2) [...] ⸢*uš*$^{?}$ *bu um*$^{?}$⸣ *mu x* [(...)]

3) [*ba-bi-lam*].⸢KI *ma-ḫa-za-šu*⸣ [*ṣi-i-ri*]

4) [URU.KI] ⸢*ta-na-da*⸣-[*a-tu-šu*]

5) [*x x ú*$^{?}$]-⸢*ná*$^{?}$*-a-tu-šu*⸣ *x* [...]

6) [...] *x* ⸢*šu ú*⸣ [...]

7) [...] *x* ⸢*ì-lí*⸣ *x* [...]

Lacuna

1′) [...] *x* [...]

2′) [...]-*e-šu x* [...]

3′) [...] ⸢*ri-ik-sa*⸣-*a-tu x* [...]

4′) [...] ⸢*li-ib-ba-am*⸣ *ia*-⸢*ti*⸣ [...]

Col. ii′

Completely missing

i′ 1–2) [... to] the god Marduk, my lord, [...] ... [(...)].

i′ 3–5) [(With regard to) Babylon], his (Marduk's) [exalted] cult center, [a city] worthy of [his] pra[ise, ...] its [*eq*]*uipment* [...]

i′ 6–7) (No translation possible)

Lacuna

i′ 1′–2′) (No translation possible)

i′ 3′–4′) [... the st]ructure [...] (my) heart. As for me, [...]

Completely missing

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i′ 3-4 [*ba-bi-lam*].⸢KI *ma-ḫa-za-šu*⸣ [*ṣi-i-ri* URU.KI] ⸢*ta-na-da*⸣-[*a-tu-šu*] "[(With regard to) Babylon], his (Marduk's) [exalted] cult center, [a city] worthy of [his] pra[ise]": This wording is also attested in Nbk. 31 (C33) i 16; and C32 i 15.

i′ 5 [*ú*$^{?}$]-⸢*ná*$^{?}$*-a-tu-šu*⸣ "its [*eq*]*uipment*": The reading of the line is tentative as there are very few words in the Nebuchadnezzar corpus with the sign combination *-a-tu-šu*. Three possibilities are *ú-na-a-tu-šu* ("its equipment"), *i-ta-a-tu-šu* ("its side"), and *ši-id-da-a-tu-šu* ("its hold"); compare WBC iii 2–4, which describe the decoration of the god Marduk's ceremonial boat Maumuša. Note that the first partially preserved sign in this line is not the NA sign. The traces could be tentatively read as *-ná-*, a sign not otherwise attested in Nebuchadnezzar's inscriptions.

54

A fragment of a multi-column clay cylinder preserves a small portion of an Akkadian inscription of Nebuchadnezzar II that is written in contemporary Neo-Babylonian script. The preserved text commemorates this king's work on Esagil at Babylon and Ezida at Borsippa, together with the ziggurats Etemenanki and Eurmeiminanki. Based on other inscriptions, it is clear that this passage comes from the text's prologue.

CATALOGUE

Museum Number	Excavation Number	Babylon Photo No.	Provenance	cpn
B 21 (formerly D 256)	BE 12234	558	Babylon, Kasr 24p, South Palace, main courtyard	c

COMMENTARY

F. Weiershäuser collated the inscription from the excavation photograph (Bab ph 558). Improvements were made from N. Heeßel's firsthand examination of the original in the Eşki Şark Eserleri Müzesi (Istanbul). The inscription, as far as it is preserved, duplicates three inscriptions from Babylon: col. i 1′–10′ duplicate Nbk. 12 (C27) i 19–ii 2 and Nbk. 21 (C013/C016/C025) i 11–16, while col. i 11′–15′ parallel Nbk. 23 (C35) i 38–43. Based on these parallels, it is assumed that the inscription preserved on the multi-column cylinder (perhaps one with two columns) from which B 21 originates was composed after Nbk. 12 and 21 and before Nbk. 23. Although the main building report is no longer preserved, it might have commemorated the construction of one of the two new palaces at Babylon built by Nebuchadnezzar II, either the North Palace or Summer Palace. Of course, given the lack of firm evidence, this is mere speculation.

BIBLIOGRAPHY

2024 Heeßel and Schwemer, Babylon Collection (copy [Schwemer], study)
2024 Van Buylaere, Babylon Collection pp. 123 and 162–163 no. 60 (edition, study)

TEXT

Col. i
Lacuna
1′) [*a*]-⌜*na-ku a*⌝-*na* ᵈAMAR.UTU *be-lí-*[*ia ka-a-a-na-ak la ba-aṭ-la-ak*]
2′) ⌜*ša*⌝ *e-li-šu ṭa-a-bi ud-da-kam* ⌜*la*?⌝ [*na-pa-ar-ka-a*]
3′) *i-ta-mi li-*⌜*ib*⌝-[*ba-am*]
4′) *i-na* KÙ.BABBAR ⌜KÙ.GI *ni*⌝-*sì-iq-tì* NA$_4$

Lacuna
i 1′–3′) [I] myself [am constantly present (and) unfailing] towards the god Marduk, [my] lord, (and) all day, without [ceasing], (my) mi[nd] pondered things that were pleasing to him.

i 4′–8′) I provided Esagil with silver, gold, precious

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i 1′–3′ The contents of these lines are also known from Nbk. 12 (C27) i 19–23; and Nbk. 21 (C013/C016/C025) ii 11–12.

i 4′–9′ These passages recording Nebuchadnezzar II's decoration of Esagil at Babylon and the completion and adornment of Ezida at Borsippa are also attested in Nbk. 12 (C27) i 24–ii 2; and Nbk. 21 (C013/C016/C025) i 13–16. Compare Nbk. 23 (C35) i 28–36, which has KÙ.BABBAR KÙ.GI *ni-sì-iq-ti* NA$_4$ *mi-im-ma šu-um-šu šu-qú-ru šu-un-du-lu* ḪÉ.GAL-*lam ru-uš-ša-a bi-ši-ti ša-di-i ḫi-iṣ-bi ta-ma-a-tim ip-ti ka-bi-it-ti i-gi-sa-a šu-um-mu-ḫu a-na* URU-*ia ba-bi-lam*.KI *a-na ma-aḫ-ri-šu-un ú-še-ri-im-ma i-na é-sag-íl* É.GAL *na-ra-am be-lu-ti-šu aš-ta-ak-ka-an zi-in-na-a-ti é-umuš-a pa-pa-ḫa*

šu-qú-ru-ú-⸢*tim*⸣
5′) *e-ra-a* GIŠ.MES.MÁ.KAN.NA GIŠ.[EREN]
6′) *mi-im-ma šu-um-šu šu-qú-ru šu-un-du-*[*lam*]
7′) *la ba-ša-a ḫ̮i-ši-iḫ̮-*⸢*tim*⸣
8′) *é-sag-íl* ⸢*az-nu-un-ma*⸣ *ša-aš-ši-iš ú-ša-pa-a ša-ru-*⸢*ru*⸣-[*ú-šu*]
9′) ⸢*é*⸣*-zi-da* [*ú*]*-ša-ak-li-*⸢*il*⸣-[*ma*]
10′) [*ki*]-⸢*ma*⸣ *ši-ṭe-er-ti ša-*⸢*ma-mi*⸣ *ú-ba-an-*[*nim*]

11′) [*é*]-⸢*temen*⸣*-an-ki zi-qú-ra-at* KÁ.DINGIR.⸢RA⸣.[KI]
12′) [*é-ur*$_4$*-me*]-⸢*imin*⸣*-an-ki zi-qú-ra-at* ⸢*bár-sipa*⸣.[KI]
13′) [*pí*]-⸢*ti*⸣*-iq-ši-na ka-la-*⸢*mu*⸣ *i-na ku-*⸢*up-ri*⸣ [*ù a-gur-ri*]
14′) [*e*]-⸢*pú*⸣*-uš* ⸢*ú*⸣*-ša-ak-*[*li-il-ma ki-iṣ-ṣi el-lu ma-aš-ta-ku ta-ak-né-e*]
15′) [*i-na a*]-⸢*gur*⸣*-ri* NA$_4$.ZA.GÌN ⸢*el-le*⸣-[*tim i-na re-e-ša-a-ši-na na-am-ri-iš e-pú-uš*]
16′) [...] (traces) [...]
Lacuna
Col. ii
Completely missing

(and) valuable stone(s), copper, *musukkannu*-wood, [cedar], (and) an abunda[nce] of anything that is valuable, leaving nothing (else) to be desired, and made [its] shee[n] shine forth like the sun.

i 9′–10′) [I] completed Ezida [and] decorated (it) as beautiful[lly a]s the stars (lit. “writings”) of the heavens.
i 11′–15′) [(With regard to) E]temenanki, the ziggurat of Babylon, (and) [Eurme]iminanki, the ziggurat of Borsippa, [I b]uilt (and) comp[leted] their entire [st]ructure(s) using bitumen [and baked brick, and (then), on their summits, I resplendently built a holy shrine, a well-adorned bedroom, using ba]ked bricks (colored with) shin[ing] blue glaze.

i 16′) [...] ... [...]
Lacuna

Completely missing

55

This inscription of Nebuchadnezzar II is known from a small clay cylinder fragment discovered at Babylon. Like many other texts of his, the script is contemporary Neo-Babylonian. The preserved text appears to come from the prologue and it seems to describe work on Eumuša, the god Marduk’s cella in Esagil at Babylon, as well as the completion of Ezida, the temple of the god Nabû at Borsippa.

CATALOGUE

Museum Number	Excavation Number	Babylon Photo No.	Provenance	cpn
VA Bab 622	BE 19070	557	Babylon, Kasr 16-17w, Ištar Gate	c

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^{d}EN.LÍL DINGIR.DINGIR ^{d}AMAR.UTU KÙ.GI *na-am-ru ša-al-la-ri-iš aš-ta-ak-ka-an é-zi-da e-pú-uš ú-ša-ak-li-il-ma i-na* KÙ.BABBAR KÙ.GI *ù ni-sì-iq-ti* NA$_4$ *ú-za-ʾi-in*, “I had silver, gold, precious stones, an abundance of anything that is valuable, red-gold produce, the yield of the mountains, the wealth of the seas, substantial tribute, lavish gift(s) brought into my city, Babylon, into their (the gods’) presence, and I constantly provisioned Esagil, the palace beloved by his lordly majesty. I put bright gold (on the walls of) Eumuša, the cella of the Enlil of the gods, the god Marduk, as if (it was) *šallaru*-plaster. I (re)built and completed Ezida, and (then) I decorated (it) with gold, silver, and precious stones. I had the sanctuaries of Babylon and Borsippa built (and) I provided (for them).”

54 i 11′–15′ This passage recording Nebuchadnezzar II’s work on the ziggurats Etemenanki and Eurmeinimanki is also attested in Nbk. 23 (C35) i 38–43.

TEXT

Col. i′

Lacuna

1′) [...] *x ub-*⸢*la-am*⸣-[*ma* ...]

2′) [...] *x-na-ši-x* [...]

3′) [...] ⸢*e*⸣*-pé-šu ad mé-e ku-um-*⸢*ma*⸣ [...]

4′) [...] *x ut-né-en-šu-um-ma* [...]

5′) [...] *x iš-ma-a qá-*⸢*ba*⸣*-a x* [...]

6′) [... *ša-mé-e ù*] *er-ṣe-tim* É ^{d}⸢EN⸣.LÍL-*ú-ti-*⸢*šu*⸣ [...]

7′) [... *e*]*-ra-a* GIŠ.MES.MÁ.KAN.NA GIŠ.⸢EREN⸣ [...]

8′) [(...) *u*$_{4}$*-mi-iš ú-na-am*]-⸢*mi*⸣*-ir-ma ú-*⸢*ša*⸣*-pa-a* *ša-ru-ru-ú-*⸢*ša*⸣ [...]

9′) [... *é-zi-da*$^{?}$] ⸢*e*$^{?}$*-pú*$^{?}$*-uš*$^{?}$⸣ *ú-ša-ak-li-il-ma* [...]

10′) [...] *x x* ⸢*ṣu*⸣ *ir* [...]

Lacuna

Lacuna

i′ 1′–5a′) [...] I s[et (my mind) and ...] ... [...] to build ... the cella [...] I prayed to him (Marduk) and [...] he listened to *my words* [...].

i′ 5′b–9′a) [... of heaven and] earth, the temple of hi[s] supreme power [... co]pper, *musukkannu*-wood, cedar, [... I made (it) shi]ne [like daylight] and made its sheen shine forth. [...].

i′ 9′b–10′) I (*re*)*built* (*and*) completed [*Ezida*], and (then) [...] ... [...]

Lacuna

56

A tiny fragment of a multi-column clay cylinder bears a small portion of an Akkadian inscription of Nebuchadnezzar II that is written in contemporary Neo-Babylonian script. The extant text mentions craftsmen skillfully building a structure. Unfortunately, the inscription is not sufficiently preserved to be able to identify which building is being described. N. Heeßel collated the original inscription in Istanbul.

CATALOGUE

Museum Number	Excavation Number	Babylon Photo No.	Provenance	cpn
B 18 (formerly D 253)	BE 23531	558	Babylon, Kasr 17u, Ištar Gate, debris over south gate	c

BIBLIOGRAPHY

2024 Heeßel and Schwemer, Babylon Collection (copy [Heeßel], study)

2024 Van Buylaere, Babylon Collection pp. 124 and 180–181 no. 70 (edition)

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55 i′ 1′ *ub-*⸢*la-am*⸣-[*ma*] “I s[et (my mind) and]”: *ublamma* is attested in inscriptions of Nebuchadnezzar II and Nabonidus (r. 555–539), but the writing of the word as *ub-la-am-ma* is attested only in Nebuchadnezzar’s texts; see Nbk. 23 (C35) iii 13; and Nbk. 32 (C36) iii 40; it is written as *ub-lam-ma* in Nabonidus’ inscriptions.

55 i′ 4′–5′ *ut-né-en-šu-um-ma* “I prayed to him”: This written form is attested in C31 ii 8. Compare C31 ii 8–13, which have *ut-né-en-šu-um-ma* ^{d}UTU *be-lí ra-bí-ù ni-iš qá-ti-ia im-ḫu-úr-ma iš-ma-a* ⸢*su*⸣*-pé-e-a a-na e-pé-eš* É *šu-a-ti*, “I prayed to him and the god Šamaš, the great lord, accepted my supplications and listen to my prayers.” Based on this parallel, perhaps restore *ni-iš qá-ti-ia im-ḫu-úr-ma* at the beginning of line 5′; the traces of the sign before *iš-ma-a* match the end of the MA sign.

TEXT

Col. i′

1) [...] *x-ru-ú* UM.ME.A *na-ak-li-iš ab*-[*nim*$^{?}$]
2) [...] *x e-el-le*-⸢*tim*⸣ [...]
3) [*ša-aš-ši-iš*$^{?}$ *ú-ša-pa-a*$^{?}$] ⸢*ša*⸣-*ru-ru-ú-ša*
4) [...]-*ru-uš*-⸢*ša*⸣
5) [*i-ga-ru-ša*$^{?}$ *bi-ši-ti*$^{?}$ SIG$_{4}$$^{?}$].⸢ḪI⸣.A *ad-ke*-⸢*e*⸣-[*ma*]

Lacuna

1′) [...] (traces) [...]
2′) [^{d}AG-*ku-du*]-⸢*úr*⸣-*ri-ú-ṣu-úr lu*-[*ú*$^{?}$ *za-ni-in*$^{?}$]
3′) ⸢*bi*⸣-*ši-ti ma-ti-ta-an* SA.⸢TU⸣.[UM]
4′) [...] *ḫi-ṣi-ib ta*-⸢*ma*⸣-[*a-ti*]
5′) [*lu*]-⸢*še*⸣-*ri-ba a-na ma-aḫ-ri*-[*ka*]

i′ 1–4) I skillfully *b*[*uilt* ...] ... of (my) craftsmen. [...] shining [... *I made*] its sheen [*shine forth like the sun*. ...] its [...] ...

i′ 5) I removed [*its wall*, (*merely*) *a molding of* (*sundried*) *brick*]*s*, [and (then)]

Lacuna

i′ 1′–5′) [...] ... [...] so that [(I), Nebuchad]nezzar (II), may be [*the provider*. May I b]ring [the yie]ld of all of the lands (and) mounta[ins, ...], (and) the wealth of the se[as] into [your] presence.

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i′ 1 UM.ME.A "craftsmen": *ummiānu*, written as UM.ME.A, is attested in Npl. 6 (C31) ii 17 and Weiershäuser and Novotny, RINBE 2 p. 122 Nbn. 24 (Ebabbar Cylinder) i 36. In both of those instances the word follows DUMU.MEŠ.

i′ 3 The tentative restorations are based on Nbk. 12 (C27) i 29 and Nbk. 21 (C013/C016/C025) i 15.

i′ 4 No restoration is suggested in the transliteration since the only currently-attested combination of the RU, UŠ, and ŠA signs in the Neo-Babylonian inscription corpus is *ru-uš-ša-a*, "reddish-gold." One could tentatively suggest [*ú-te-er*$^{?}$ *aš*]-*ru-uš-ša*, "[*I restor*]*ed it*"; *ú-te-er aš-ru-uš-šu*, *ú-te-er aš-ru-uš-šu-un*, and "*ú-te-er aš-ru-uš-ši-in* are attested in Neo-Babylonian inscriptions.

i′ 5 The tentative proposed reading is based on Nbk. 2 (East India House) vii 57–58 and Nbk. 23 (C35) ii 12. Note that both passages deal with work on the South Palace, so it is possible that this text also records work on that royal residence at Babylon.

i′ 3′–5′ Compare Nbk. 42 (B 5/VA Bab 607) ii 28′–30′ and Nbk. 44 (BM 78954) ii′ 8′–10′, which, when combined, have ⸢*i*⸣-*pa-at* ⸢*ki*⸣-[*ib*]-⸢*ra*⸣-*a-ti bi-ši-ti ma-ti-ta-an* ⸢*er*⸣-*bi ša*-⸢*di*$^{?}$⸣-[*i*] ⸢*ḫi*⸣-*iṣ-bi ka-la da-ad-mu x* KÁ.⸢GAL.KÁ⸣.GAL ⸢KÁ⸣.DINGIR.RA.KI *lu-še-ri-ba a-na ma-aḫ-ri-ka*, "may I bring the luxuriance of the (four) qu[ar]ters (of the world), the yield of all of the lands, [the in]come of *the mount*[*ains*], (and) the wealth of the all of the inhabited settlements *through* the city gates of Babylon, into your presence."

Minor Variants and Comments

Nabopolassar No. 1

1.5 [^{d}]⸢*na-bi-<um>*-IBILA-*ú-ṣu*⸣-[*úr*] for ^{d}*na-bi-um*-IBILA-*ú-ṣu-úr*. **2**.2 *ba-bi-lim*.KI for KÁ.DINGIR.RA.KI. **4**.2 *u* for *ù*. **7**.2 *ba-bi-lim*.KI for KÁ.DINGIR.RA.KI. **19**.2 *da-mi-iq-ti* for *da-mi-iq-ta*.

Nabopolassar No. 2

3.2 *a-na-ku* for *ana-ku*. **7**.2–3 *ša* for *šá*. **11**.5 *mit-ḫa-riš* for *mi-it-ḫa-ri-iš*.

Nabopolassar No. 6

i 10.2 MA.DA-*šu-me-ra-am* for MA.DA-*šu-me-rí-im*. **i 12**.1 omits *qá-at*. **i 18**.2 DINGIR.DINGIR for DINGIR. **i 21**.2 [*ša*]*r*-⸢*ru*⸣-[*ti-ia*] for *šar-ru*$_{4}$*-ti-ia*. **i 29**.2 *zi-iq-qú-<ra>-at* for *zi-iq-qú-ra-at*. **i 36**.2 *be*-⸢*el*⸣ for *be-lam*. i 38.1 AM.SU for AM.SI.

ii 2.2 *ú-sa-a*[*p-ti-i*]*q* for *ú-ša-ap-ti-iq*. **ii 3**.2 *sa-we-e* for *sa-me-e*. **ii 15**.2 *ra-bí-ù* for *ra-bí-im*. **ii 20**.2 [*ú-ma*]*-an-di-da* for *ú-ma-an-di-id*. **ii 29**.2 [DING]IR.DINGIR GAL.G[AL] for DINGIR GAL.GAL. **ii 31**.2 KA.KÙ.GÁL-*ú*-⸢*tu*⸣ for KA.KÙ.GÁL-*ú-te*. **ii 33**.2 [*š*]*a-a*-⸢*tim*⸣ for *ša-a-te*. **ii 36**.2 ⸢TEMEN⸣-*en*-⸢*šu*⸣ for *te-me-en-ša*. **ii 37**.2 *ti-à*-⸢*am-ta*⸣ for *ti-à-am-te*. **ii 38**.2 ⸢*uš*⸣-*ši*-⸢*šu*⸣ for *uš-ši-ša*. **ii 39**.2 *ú-ma-aṣ-ṣi-im* for *ú-wa-aṣ-ṣi-im*. **ii 50**.2 *ú*-⸢*ka*⸣-*an-ni-su* for *ú-ka-an-ni-iš*. **ii 51**.2 *lu-ba*-⸢*ra*⸣ for *lu-ba-ra-am*.

iii 1.2 ⸢*lu*⸣ for *lu-ú*. **iii 4**.2 ⸢*lu*⸣ for *lu-ú*. **iii 5**.2 ⸢*tu*⸣-*up-ši*-⸢*ka*⸣-*a-t*[*i*]*m* for *tu-up-ši-ka-a-te*. **iii 7**.2 ^{d}*na*-⸢*bi*⸣-*um*-⸢*ku*⸣-*du-úr-ri*-⸢*ú*⸣-*ṣu*-⸢*úr*⸣ for ^{d}*na-bi-um-ku-du-úr-ra-ú-ṣu-úr*. **iii 8**.2 *bu*-⸢*uk*⸣-*ra* for *bu-uk-ra-am*. **iii 13**.2 *ú-ša*-⸢*az-bi-il*⸣ for *ú-ša-az-bil*. **iii 14**.2 ^{d}*na-bi-um-šu-<ma-am>*-⸢*li*⸣-*ši*-⸢*ir*⸣ for ^{d}*na-bi-um-šu-ma-am-li-ši-ir*. **iii 16**.2 *lìb*-⸢*bi-ia*⸣ for ŠÀ-*ia*. **iii 26**.2 *ri-si-a-tim* for *ri-si-a-te*. **iii 27**.2 *e-pu-uš-ma* for *e-pú-uš-ma*. **iii 29** Ex. 2 has an erasure in *ú-ul-lu-im*. **iii 31**.2 *ki-ma* for *ki-i*. **iii 32**.2 *ta-ab-ra-a-tim* for *ta-ab-ri-a-tim*. **iii 35**.1 omits *dam-qá-a-ti*. **iii 38**.2 ⸢*it-ta-ak-ka-ra*⸣ for *ut-ta-ak-ka-ra*. **iii 45**.2 *re-e-qú-tim* for *re-e-qú-te*. **iii 53**.2 *da*-⸢*mi-iq*⸣-*tim* for *da-mi-iq-ta-am*. **iii 54**.2 *ti-iz*-⸢*ka*⸣-*ar*-⸢*am*⸣ for *ti-iz-ka-ar*.

Nabopolassar No. 7

3 Ex. 5 has an erasured between *-me-* and *-tum* in ^{d}*taš-me-tum*. **3**.5 *na-ra-am* for *na-ram*. **4**.6 *mé-eṣ-ḫe-ru-ti-ía* for *mé-eṣ-ḫe-ru-ti-ia*. **5**.6 ⸢*aš*⸣-*rat* for *à-aš-ra-at*. **5**.6 ^{d}AG for ^{d}*na-bi-um*. **5**.6 *u* for *ù*. **6**.6 *par-ṣi-šú-nu* for *pa-ar-ṣi-šu-nu*. **6**.6 *u* for *ù*. **6**.6 *šul*-⸢*lu*⸣-*mu* for *šu-ul-lu-mu*. **7**.6 *kit-ti* for *ki-it-ti*. **7**.6 *u* for *ù*. **7**.6 *mi-ša-ri* for *mi-ša-ri-am*. **7**.6 GEŠTU.II-[*a*]-*a* for *uz-na-a-a*. **8**.6 ŠÀ for *lìb-bi*. **8**.6 *šá* for *ša*. **8**.6 AN for *ša-me-e*. **8**.6 *u* for *ù*. **8**.6 [KI$^{?}$] for *er-ṣe-tim*. **9**.6 *šá* for *ša*. **9**.6 *ta-ka-lat* for *ta-ka-la-at*. **9**.6 UN.MEŠ for *ni-ši-im*. **10**.6 *ṣa-aḫ-ri* for *ṣa-aḫ-ri-im*. **10**.6 *šá* for *ša* (in both instances). **10**.6 *ina* for *i-na*. **10**.6 UN.ME for *ni-ši-im*. **11**.6 *ina* for *i-na*. **11**.6 SA[G-*tim*] for *re-še-e-tim*. **12**.6 KUR for *ma-a-ti*. **12**.6 *u* for *ù*. **12**.6 UN.ME for *ni-ši-im*. **13**.6 *ú-šá-lik* for *ú-ša-li-ik*. **13**.6 SIG$_{5}$ for *du-un-qu*. **20**.5 *ga-áš-ra-a*-⸢*te*⸣ for *ga-áš-ra-a-ti*. **39**.5 MU.SAR-*e-ka* for *mu-šar-re-e-ka*.

Nabopolassar No. 8

1.3 ^{d}AG-IBILA-ÙRU for ^{d}MUATI-A-ÙRU. **2**.3 *bi-bi-i-lu* for KÁ.DIŠ.DIŠ.KI. **3**.1 *ba-bi-<<lu>-i-lu* for *ba-bi-i-lu*. 4.3 *qí-bi* for *qí-ba*.

Nabopolassar No. 10

2.1 adds erroneously *ú-ṣur* after ^{d}AG-IBILA-*ú-ṣur*.

Nabopolassar No. 11

1.4, 8 KÁ.DINGIR.MEŠ for KÁ.DINGIR.RA.KI. **2**.4, 7, 9 *qá-at* for ŠU.II. 5.7, 9 EN-*šú* for *be*-⸢*lí*⸣-*šú*.

Nabopolassar No. 12

4.6 EN-*šú* for EN-*šu*.

Nabopolassar No. 14

i 8.1 *ka-bi-it-<ti>* for *ka-bi-it-ti*. **i 9**.5 ⸢*ú*⸣-*ma-ʾi-ra-an-ni* for *ú-ma-ʾi-i-ra-an-ni*.
i 13.5 ⸢*ù*⸣ for *u*. **i 14**.5 ÍD.BURANUN.KI for ÍD.BURANUN.

ii 4.5 ÍD.BURANUN.KI for ÍD.BURANUN. **ii 11**.2–3, 5 *ù* for *u*.

Nebuchadnezzar II No. 2

i 8.2 ⸢*a-la-ak-ti*⸣ for *a-lak-ti*. **i 12**.2 ⸢*zi-in-na-a*⸣-*tim* for *zi-in-na-a-ti*. **i 16**.2 ⸢*ba*⸣-*ar*-⸢*sí*⸣-*pà*.KI for *bar-sí-pa*.KI. **i 17**.2 ⸢*iš*⸣-*te-né-eʾ*-⸢*ù*⸣ for *iš-te-né-eʾ-ú*. **i 18**.2 ⸢*mu-ut-né-en*⸣-*nu-ù* for *mu-ut-né-en-nu-ú*. **i 23**.2 *be*-⸢*lum*⸣ for EN, ⸢*i*⸣-*lum* for DINGIR, and *ba-nu*-⸢*ú*⸣-*a* for DÙ-*ú-a*. **i 28**.2 *aš-te-né*-⸢*eʾ*⸣-*e* for *aš-te-né-e*. **i 38**.2 *pu-lu-uḫ-ti* for *pu-luḫ-ti*. **i 41**.2 *re-e-šu* for *re-e-ši* and *ú-ul-lu-ma* for *ul-lu-ma*. **i 42**.2 *be-lu-ut* for *be-lu-ti*, *ni*-⸢*šì*⸣ for *ni-ši*, and *i-qí-pa-an-ni* for *i-qí-pa-an-nim*. **i 44**.2 *ni-šim* for *ni-ši*. **i 51**.2 *ut-né*-⸢*en*$_{6}$⸣ for *ut-né-en*. **i 57**.2 [*ta-na*]-*am-bu-ú* for *ta-na-am-bu-ù*. **i 59**.2 [*tu-uš*]-*te-eš-še*$_{20}$*-er* for *tu-uš-te-eš-še-er* and *šu-um*-MA for *šu-um-šu*. **i 60**.2 *i-šar-ti* for *i-šar-tú*. **i 61**.2 *ru-bu-ú* for *ru-bu-ù*. **i 70**.2 ⸢*pu-lu-úḫ*⸣-*ti* for *pu-lu-uḫ-ti*. **i 72**.2 *šu-úr-kam-ma* for *šu-ur-kam-ma*.

ii 11.2 *bé*-⸢*lu-ut-su*⸣ for *be-lu-ut-su*. **ii 14**.2 *né-su-ti* for *né-su-ú-ti*. **ii 15**.2 ⸢*ti-a*⸣-*am-tim* for *ti-a-am-ti*. **ii 16**.2 ⸢*ti-a-am-tim*⸣ for *ti-a-am-ti*. **ii 17**.2 ⸢*áš-ṭu-ti*⸣ for *áš-ṭu-tim*. **ii 19**.2 ⸢*ki-ib-su*⸣ for *kib-si*. **ii 25**.2 *ak-ma-am* for *ak-mi*. **ii 27**.2 ⸢*ni*⸣-*šì* for *ni-šim*. **ii 29**.2 *ú-še-es-sì* for *ú-še-es-si*. **ii 30**.2 *ni*-⸢*siq*⸣-*ti* for *ni-si-iq*. **ii 40**.2 *in* for *i-na*. **ii 42**.2 *áš-tak*-[*kan*] for *aš-ták-kan*. **ii 48**.2 *ga-aṣ-ṣa* for IM.BABBAR and *it-ta-a* for ESIR. **ii 50**.2 *iš-di* for SUḪUŠ. **ii 53**.2 ^{d}UTU-*šu* for ^{d}UTU-*ši*. **ii 54**.2 *du*$_{6}$-⸢*kù*⸣-*ki-nam-tar-tar*-⸢*re*⸣-*e*-⸢*dè*⸣ for *du*$_{6}$*-kù-ki-nam-tar-tar-e-dè*.

iii 14.2 *ú-še-pí*-⸢*iš*⸣ for *ú-še-piš*. **iii 23**.2 ⸢*ub-la*⸣ for *ub-lam*. **iii 29**.2 ⸢*ú*⸣-*ša-al-bi-iš* for *ú-ša-al-biš*. **iii 36**.2 ⸢BÁR.SIPA.KI⸣ for *bar-sí-pa*.KI. **iii 54**.2 *tal-la-ak-ti* for *ta-al-la-ak-ti*.

iv 11.2 ⸢*ka*⸣-*ma-at* for *ka-ma-a-ti*. **iv 20**.2 ⸢*pa-qa*⸣-*da* for *pa-qá-da*$_{4}$ and *ka-la* for *ka-al*. **iv 41**.2 *ba-bi*-⸢*lam*⸣.[KI] for KÁ.DINGIR.RA.KI. **iv 43**.2 *e-pu-uš* for *ab-nim*. **iv 47**.2 *tu-ub-qí* for *tu-ub-qá-<at>*. **iv 49**.2 *mu-ša-ab-bi*-⸢*ir*⸣ for *mu-šab-bi-ir*. **iv 51**.2 *i-na* for *in*. **iv 53**.2 ⸢UZU-*ia*⸣ for *ši-ri-ia*. **iv 55** *e-eš-re-e-ti-ša*: ex. 2 has traces of a sign between *-ti-* and - *ša*. **iv 57**.2 ⸢*mu*⸣-*ša-az*-⸢*nin*⸣ for *mu-ša-az-ni-in*. **iv 65**.2 ⸢*e-pú-uš*⸣ for *e-pu-uš*.

v 2.2 [*da*]-⸢*nu*$_{4}$*-tim*⸣ for *da-nu*$_{4}$*-ti*. **v 6**.2 ⸢*i-pú-šu*⸣-[*ma*] for *i-pu-šu-ma*. **v 7**.2 ⸢*a-gu-úr-ri*⸣ for *a-gur-ri*. **v 11**.2 ⸢*si-it*⸣-*ta-a*-⸢*tim*⸣ for *si-it-ta-a-ti*. **v 12** Ex. 1 has an erased KÙ sign between *du*$_{6}$- and -*kù*. **v 12–13**.2 [*du*$_{6}$*-kù-ki-na*]*m*-⸢*tar*⸣-*tar-e*-⸢*dè*⸣ for *du*$_{6}$*-kù-ki-nam-tar-*

tar-re-e-dè. **v 15**.2 [*a-a-i*]-⸢*úr-ša-bu-um*⸣ for *a-a-i-bur-ša-bu-um*. **v 17** _ká-sikil*_: ex. 1 had *ká*-NIN and ex. 2 has É-NIN. **v 20**.2 [*ta*]-⸢*al*⸣-*la*-⸢*ak-ti*⸣ for *ta-al-lak-ti*. **v 22**.2 ⸢*lìb-bi-šu*⸣ for ŠÀ-*šu*. **v 28**.2 ⸢*da-nu*$_4$⸣-*tim* for *da-nu*$_4$-*ti*. **v 37**.2 *ú*-⸢*ša*⸣-*ás-ḫi*-⸢*ir*⸣ for *ú-ša-as-ḫi-ir*. **v 41**.2 *zaq*-⸢*ru*⸣ for *za-aq-ru*. **v 44**.2 *ša-di*-⸢*i*⸣ for KUR-*i*. **v 47** Ex. 2 omits the divine determinative in ^{d}*iš*$_8$-*tár-sa-ki-pa-at-te-e-bi-ša*.

vi 19 *ši-na-a-ti*: ex. 1 has *ši-na*-ZA-*ti*.

vii 15.1 _iz*-ku-ru_: The IZ sign has an erased vertical wedge near the beginning of the two horizontal wedges.

ix 46.2 ⸢*áš*⸣-*ši* for *aš-ši*. **ix 48**.2 NUN for *ru*-⸢*bu*⸣-*ú* and *muš-ta-ar*-⸢*ḫa*⸣ for *mu-uš-ta-ar-ḫa*. **ix 58**.2 ⸢*pu-lu-úḫ-ti*⸣ for *pu-lu-uḫ-ti*. **ix 59**.2 ⸢*áš*⸣-*te-né*-⸢*e*ʾ-*ú*⸣ for *áš-te-né-e*ʾ-*ù*. **ix 63**.2 *lib*-⸢*bi*⸣-[*ka*] for *li-ib-bi-ka*. **ix 64**.2 ⸢GÌR⸣.NÍTA for *ša-ak-ka-na-ak-ku* and ⸢*it-pe*⸣-[*šu*] for *it-pé-šu*. **ix 65**.2 ⸢*za*⸣-*ni*-⸢*nam*⸣ for *za-ni-na* and KI.ŠU.⸢PEŠ⸣-[*ka*] for *ma-ḫa-zi-ka*; ex. 2 also omits *ka-la*.

x 10.2 ⸢*ka-al*⸣ for *ka-la*. **x 12**.2 ⸢*lu-um-ḫur*⸣ for *lu-um-ḫu-úr* and ⸢*qer-bu*⸣-[*uš-ša*] for *qé-er-bu-uš-ša*. **x 17**.2 ⸢*in*⸣ for *i-na* and ⸢*qer-bi*⸣-[*ša*] for *qé-er-bi-ša*.

Nebuchadnezzar II No. 5

1 ^{d}⸢AG-*ku-dúr*⸣-*ru-ú*-⸢*ṣur*⸣: ex. 1 has [^{d}]⸢AG⸣-[*ku*]-⸢*dúr-ri-ú-ṣu-úr*⸣; exs. 3 and 4 have ^{d}AG-⸢*ku-dúr-ri*⸣-[*ú-ṣur*] and ⸢^{d}⸣AG-⸢*ku*⸣-[*dúr*]-⸢*ri*⸣-[*ú*]-⸢*ṣur*⸣ respectively; ex. 6 has [^{d}]⸢AG-*ku-dúr*⸣-*ri-ú*-⸢*ṣu*⸣-*ur*. **1**.1 ⸢KÁ.DINGIR.RA⸣.KI for TIN.TIR.KI. **2**.1 AG-IBILA-ÙRU: ex. 1 has ^{d}AG-IBILA-*ú-ṣu-úr*; exs. 6 and 10 have ^{d}AG-IBILA-*ú-ṣur* and [^{d}AG-IBILA-*ú-ṣ*]*ur* respectively. **3** *su*-⸢*le*⸣-*e*: exs. 1, 4 and 6 have *su-lu-ù*; ex. 2 has ⸢*su-lu-ù*⸣. **3**.6 KÁ.DINGIR.RA.KI for *ba-bi-lu*.KI. **3** *ša-da-ḫa*: ex. 2 has ⸢*šá-da*⸣-[*ḫa*]; ex. 4 has *šá-da*-⸢*ḫa*⸣. **5**.1 *u*-⸢*ban*⸣-*na-a* for *ú-ban-na-a*; ex. 3 has *u*-⸢*ba*⸣-[*an-na-a*]. **5**.2, 4, 6–8, 10 respectively ⸢*tal*⸣-*lak*-⸢*ti*⸣, *tal-lak-ti*, [*tal*]-*lak-ti*, and *tal-lak-ti*, *tal*-⸢*lak*⸣-*ti*, and [*tal*]-⸢*lak*⸣-*ti* for *tal-la-ak-ti*. **6**.3, 6 EN* and EN respectively for *be-lí*. **6**.4 *šu-ur-kam* for *šur-kam*.

Nebuchadnezzar II No. 7

3.2 ⸢*su*⸣-*lu-ù* for *su-le-e*; ex. 5 appears to have ⸢*su*⸣-*l*[*u*$^{?}$-*ù*$^{?}$]. **4**.10 [*i*]-*na* for *ina*. **5**.3 EN for *be-lí*.

Nebuchadnezzar II No. 8

1.1, 3 have TIN.TIR.[KI] and KÁ.⸢DINGIR⸣.[RA.KI] respectively for *ba*-⸢*bi*⸣-[*lu*]. **2**.1, 3 respectively have KÁ.DINGIR.RA.KI and KÁ.⸢DINGIR⸣.[RA.KI] for *ba-bi-lu*.

Nebuchadnezzar II No. 11

iv 21′.1* ⸢*ú*⸣-*pa-aḫ*-⸢*ḫi*⸣-*ir*$_4$ for *ú-pa-aḫ-ḫi-ir*. **iv 22′**.1* *aš-ta*-⸢<*ap*>-*pa-ak*⸣-*šu* for *aš-ta-ap-pa-ak-šu*.

v 9′.1* *qá*-⸢*ta*⸣ for [*qá-ta*]-*am*. **v 12′**.1* *lu-uš-ba*-⸢*am*⸣ for *lu-uš-bi*. **v 14′**.1* *ši*-⸢*bu*$^{?}$-*tu*$^{?}$⸣ for ⸢*ši-bu-ú-ti*⸣.

Nebuchadnezzar II No. 12

i 15.8 ⸢EN⸣ GAL for *be-lí ra-bí-ù*. **i 24**.8 ⸢*šu*⸣-*qú-ru*-⸢*tim*⸣ for *šu-qú-ru-ú-tim*.

ii 2.6 *ši-ṭè-er*$_4$-*tì* for *ši-ṭè-er-tì*. **ii 14** Ex. 1 has an erasure between *iš-tu* and GÚ.

Nebuchadnezzar II No. 13

i 1.18 ^{d}AG-*ku-dúr*-[*ri-ú-ṣu-úr*] for ^{d}*na-bi-um-ku-du-úr-ri-ú*-⸢*ṣu*⸣-*úr*. **i 2**.10, 18 LUGAL for *šar*. **i 3**.1–3, 17 ⸢*za-nin*⸣ for *za-ni-in*.
i 5.10, 18 LUGAL for *šar*. i **6**.10, 17 *ma-áṣ-ṣa-ar-ti* for *ma-aṣ-ṣa-ar-ti*. **i 8**.10 *ša*-RID-*gi-šum* for *ša-ag-gi-šum*. **i 9**.7, 13–15 *sa-na-qí* for *sa-na-qá*. **i 10**.10 *im-gur*-NE for *im-gur*-^{d}EN.LÍL. **i 12**.13–15 *maḫ-ri* for *ma-aḫ-ri*. **i 15**.10 KAL <<*x*>> BA.AL.RI for *da-núm* BA.LA.RI. **i 16** *ú-ša-às-ḫi-ir*$_4$: ex. 5 has *ú-ša-às-ḫi-ra*, ex. 7 has *ú-ša-às-ḫi*-⸢*ir*⸣, ex. 10 has ⸢*ú-ša-às-ḫi-ra*$^{?}$⸣, and ex. 13 has *ú-ša-às-ḫi-ir*. **i 18**.5 *me-e* for *mé-e*. **i 20**.1–3 *ka-ri* for *ka-ar*; exs. 10, 13–15 have *ka-ar-ri*. **i 20** Ex. 2 has traces of a sign between *ka-ri* and *a-bi-im*. **i 22**.10 KAL for *da-núm*. **i 24**.10 <ESIR>.[U]D.DU.A for ESIR.UD.DU.A and SIG$_4$.LU.ŠA.RA for SIG$_4$.AL.ÙR.RA. **i 26** *ka-ar*: exs. 5, 10, 15, and 17 have *ka-a-ri*, while exs. 13–14 have *ka-ar-ri*. **i 26**.7, 13 *a-bi* for *a-bi-im*. **i 29**.10 <*i*>-*ra-at* for *i-ra-at*.

i 1 *sa-da-ni-iš*: exs. 5 and 15 have ⸢*sa-da*⸣-*niš* and ⸢*sa-da-niš*⸣ respectively. **ii 2**.5, 13, 15 *ú-za-aq-qí-ra* for *ú-za-aq-qí-ir*$_4$; ex. 10 has *ú-za-aq-qí-ir*. **ii 11**.10 *da-ra-a-am* for *da-rí-a-am*. **ii 12** *šar-ru*$_4$-*ti-ia*: exs. 5 have 10 respectively have ⸢*šar-ru-ti-ia*⸣ and *šar-ru-ti-ia*. **ii 16**.5, 10 *ep-še-tu-ú-a* for *ép-še-tu-ú-a*. ii 16.1–4 *li-id-mi-qá for li-id-mi-qa*. **ii 17** *lu-la-ab-bi-ir*: exs. 7 and 13 have *lu-la-ab-bi-ir*$_4$, while exs. 14–15 have *lu-la-ab-bi*-⸢*ir*$_4$⸣. **ii 18**.7 *da-rí-a-ti* for *da-rí-a-ti*[*m*]. **ii 19**.4 *ba-la-ṭa*$_4$ for *ba-la-aṭ*. **ii 19**.10 *ba-la-ṭa*$_4$ <*u*$_4$>-*mi*-<*im*> *da-rí-a* for *ba-la-aṭ u*$_4$-*mi-im re-e-qú-tim*. **ii 26**.5 *qí-bí-ti-ka*: -*bí*- lacks the final vertical wedge. **ii 27**.7, 13 *na-ka-ri* for *na-ka-ri-im*.

Nebuchadnezzar II No. 14

i 10 Ex. 2 has an erasure between IBILA and -*ú-ṣu-úr*. **i 22**.1 *e-ép-t*[*e*$_9$$^{?}$-*e*$^{?}$-*ma*] for *e-ép-te-e-ma*. **i 23**.2 *šu-pu-ul* for *šu-pú-ul*. **i 26**.2 ⸢*in*⸣ for *i-na*. **i 31**.2 *ú-ša-a*[*r-ši-id-ma*] for *ú-šar-ši*-[*id*]-*ma*.

ii 24.1 [*i*]-⸢*na*⸣ for *in*.

Nebuchadnezzar II No. 15

i 3.4 [*re*]-⸢*e*⸣-*a-um* for *re-é-a-um*. **i 5**.1, 3 [SAG].KAL⸣ and SAG.KAL respectively for *a-ša-re-du*. **i 5**.3–4 ^{d}AG-IBILA-*ú-ṣu-úr* and ^{d}AG-⸢IBILA-*ú-ṣu*⸣-*úr* respectively for ^{d}*na-bi-um*-IBILA-*ú-ṣu-úr*. **i 6**.3 TIN.TIR.KI for KÁ.DINGIR.RA.KI. **i 7**.1 [*iš*]-⸢*tú*⸣ for *iš-tu*.

i 10.3 RE.É.UM-*si-na* for RE.E.UM-*si-na*.; ex. 5 has [RE].É.UM-_si*-na_ (with a defectively written -*si*-). **i 11**.3 *ma-ti-tá-an* for *ma-ti-ta-an*. **i 13**.5 *aš-ku*-⸢<<*ud*>>-*un*⸣ for *aš-ku-un*. **i 15** Ex. 3 omits *ša* in *ša-ag-gi-šu*. **i 16** *i-ta-a-at* is omitted in ex. 5. **i 17**.3 *ul-tu* for *iš-tu*. **i 19**.3 *ul-tu* for *iš-tu*.

i 21 Ex. 3 mistakenly has A for 4. **i 22**.3 *ra-bu-ù-tim* for *ra-bí-ù-tim*. **i 23**.3 *me-e* for *mé-e*. **i 24**.3 *qé-er-ba-šu*-<*un*> for *qé-er-ba-šu-un*. **i 25**.4 ⸢*ku-up-ru*⸣ for *ku-up-ri*. **i 27** Ex. 4 omits ^{d}UTU. **i 28**.3 *ul-tu* for *iš-tu*. **i 28**. ÍD.IDIGNA: The scribe of ex. 2 did not properly write the IDIGNA sign.

ii 4.3 *uš-ta-al-mu* for *uš-ta-al-mi*. **ii 5**.3 *ta-ak-ki-ip-ti* for *ta-ak-ki-ip-tì*. **ii 5**.3 *me-e* for *mé-e*. **ii 7**.3 *da*-<*nu*$_4$>-*tim* for *da-núm*. **ii 7**.3 ESIR.UD.DU.A for *ku-up-ri*. **ii 9**.3 EN.NUN for *ma-aṣ-ṣa-ar-tì*.

ii 10 Ex. 3 omits -*ma* after *ni-šì*. **ii 12**.3 *ni-šì* for *ni-šim*. **ii 13**.3 *be-lí-ia* for *be-li-ia*. **ii 14**.3 *mu-ga-al*-<*li*>-*tu* for *mu-ga-al-li-tim*. **ii 15**.3 *e-ep-še-tu-ú-a* for *e-ep-še-e-tu-ú-a*. **ii 18**.3 *li-it-tu-ti* for *li-it-tu-ú-tim*.

ii 20.3 *qá-ti* for *qá-ta*. **ii 21** *kak-ki-ka*: The scribe of ex. 2 did not properly write the KAK sign. **ii 21**.2 *im-ma-aḫ-ḫa-ri* for *im-ma-aḫ-ḫa-ru*. **ii 24**.3 *aḫ-ra-a-tim* for *à-aḫ-ra-a-tim*. **ii 25**.3 *e-ep-še-tu-ú-a* for *e-ep-še-e-tu-ú-a*. **ii 25**.2 The TE sign is defectively written in *te-e-ni*; ex. 3 has *te-ni* for *te-e-ni*. **ii 27**.3–4 respectively *a-la-ak-ti* and *a-la*-⸢*ak-ti*⸣ for *a-la-ak-tì*. **ii 27**.3–4 DINGIR.DINGIR and ⸢DINGIR⸣.DINGIR respectively for *ì-lí*. **ii 28** *li-ib-bu-um-ma*: ex. 3 has *li-ib*-ŠE-ID-*ma*; ex. 4 seems to add an extra sign between -*um*- and -*ma*. **ii 29**.3–4 *e-pe-ri* for SAḪAR.ḪI.A. **ii 29**.3 ⸢*mi-qí-it*⸣-*ti* for *mi-qí-it-tì*. **ii 30**.3 *me-e* for *mé-e*. **ii 31** MA.DA-*ka*: In ex. 2, the KA sign is defectively written; ex. 4 omits -*ka*.

Nebuchadnezzar II No. 18

i 21.1 ⸢*mar*$^{?}$-*ka*⸣-[*às*] for *ma-ar-ka-às*. **i 22**.1 *at-ma-ni*$_7$ for *at-ma-an*. **i 24**.1 KÁ.DINGIR.RA.KI for *ba-bi-lam*.KI. **i 25**.1 LUGAL.LUGAL for ⸢*šar*⸣-*ri*. **i 25**.1 *ib-nu-ú* for *ib-nu*-⸢*ù*⸣. **i 26**.1 *ki-gal-lum* for *ki-gal*-⸢*lim*⸣. **i 29**.1 *ú-za-aq-qí-ir-šu* for *ú-za-aq-qí-ir-ša*. **i 29**.1 *ḫu-ur-sa-ni-iš* for *ḫu-úr-sa-ni-iš*. **i 30**.1 *e-li-ti* for *e-li-ti*[*m*]. **i 31**.1 *ša-ap-li-ti* for *ša-ap-li-ti*[*m*].

ii 1.1 ⸢*ka-la*⸣-*ši-na* for *kà-la-ši-na*. **ii 23**.1 *še-e-du* for ⸢*še-e-di*⸣. **ii 23**.1 *du-un-qu* for ⸢*dú-um-qú*⸣.

Nebuchadnezzar II No. 21

i 2.7 _ru-ba-am_ for _ru-ba-a-am_. **i 3**.12 RE.É.UM for _re-é-a-um_. **i 2**.3 omits _-ut_ in _i-tu-ut_. **i 3**.3, 7, 12 _ki-i-nim_ for _ki-i-ni_. **i 3**.12 _aš-ra-a-[at]_ for _à-aš-ra-a-at_. **i 4** _iš-ša-ak-kam_: Exs. 6 and 12 have ⸢_iš-ša_⸣_-ak-ku_ and ÉNSI respectively. **i 6**.12 _ba-[ar-sí-pà_.KI] for _bár-sipa_.KI. **i 6**.2 [_iš-te-né-e'_]-⸢_ú_⸣ for _iš-te-né-_⸢_e'-ù_⸣. **i 8**.3 ^{d}AG-IBILA-_ú-ṣu-úr_ for ^{d}_na-bi-um_-IBILA-_ú-ṣu-úr_. **i 8**.10 TIN.TIR.⸢KI⸣ for KÁ.DINGIR.RA.KI. **i 10**.7 TIN.TIR.⸢KI⸣ for KÁ.DINGIR.RA.KI. **i 11**.6 EN-_ia_ for _be-lí-ia_. **i 12**.7 _e-li-ka_ for _e-li-šu_. **i 12**.7 _ud-da-ak-ka[m]_ for _ud-da-ak-ku_. **i 18**.7 TIN.⸢TIR. KI⸣ for KÁ.DINGIR.RA.KI. **i 19** _uš-te-ši-ru_: ex. 1 has RI-_te-ši-ru_. **i 21**.7 ESIR.UD.⸢DU⸣.[A] for _ku-up-ru_. **i 25** _ma-ka-a-ti_: In ex. 7, there is an erasure between _ma-_ and _-ka-_. **i 27**.7 _iš-tu_ for _ul-tu_. **i 29**.7 _iš-tu_ for _ul-_⸢_tu_⸣. **i 36** Ex. 1 omits _ša_. **i 38**.6–7 respectively [_a-gur_]_-ru_ and ⸢_a-gur_⸣_-ru_ for _a-gur-ri_. **i 38** On ex. 7, _na-am-ri-iš_ is written over an erasure. **i 39**.7 _e-ek-du-ú-tim_ for _e-ek-du-tim_.

ii 3.6 ⸢_a-gur_⸣_-ru_ for the first _a-gur-ri_. **ii 3**.11 ⸢_ku_⸣_-up-ri_ for _ku-up-ru_. **ii 5**.11 _er-ṣe-ti_ for _er-ṣé-tim_. **ii 7**.11 ⸢KÁ⸣.DINGIR.⸢RA.KI⸣ for TIN.TIR.KI. **ii 8**.11 ⸢ÍD⸣._a-ra-_⸢_aḫ_⸣_-ti_ for ÍD._a-ra-aḫ-tim_. **ii 9**.11 [_k_]_u-_⸢_up-ri_⸣ for _ku-up-ru_. **ii 23** In ex. 2 _a-di tu-úr-ri_ are written over an erasure. **ii 25** _né-mé-et-ti-_^{d}EN.LÍL: ex. 4 omits ^{d}EN.LÍL. **ii 32**.4–5 _ú-za-aq-qí-ir-ma_ and ⸢_ú-za-aq-qí-ir-ma_⸣ for _ú-_⸢_za-aq_⸣_-qí-ir_. **ii 34**.5 [_ge-gu-n_]_a-a-ti_ for _ge-gu-na-a-tim_ and ⸢_ra_⸣_-ba-a-ti_ for _ra-ba-a-tim_. **ii 42**.2 _li-it-tu-ú-tim_ for _li-it-tu-ú-tim_. **ii 44**.2 _lu-uš-ba-am_ for _lu-uš-_⸢_bu_⸣. **ii 45**.2 _šu-pé-e-lum_ for _šu-pé-e-lam_.

Nebuchadnezzar II No. 22

i 8′.2 [_sì-it-ta-a_]_-_⸢_ti_?⸣ for _sì-it-ta-a-tim_.

ii 8.1* [_da-a_]_n_?_-num_ for _da-núm_. **ii 16**.1* [_da-nu_$_4$_-t_]_i_? for _da-nu_$_4$_-ti[m_?]. **ii 24**.2 _ki-ša-ad_ for GÚ. **ii 25**.2 ⸢_da_⸣_-an-_⸢_nu_$_4$_-ti_⸣ for ⸢_da_⸣_-nu_$_4$_-tim_. **ii 27**.2 _bé-re-_⸢_e-šu_⸣_-[nu]_ for _bé-e-ri-šu-nu_. **ii 36**.1* _da-an-_⸢_nu_⸣ for _da-núm_. **ii 37**.1* _ma-aṣ-ṣa-ar-ti_ for _ma-aṣ-ṣa-ar-tim_. **ii 38**.1* _ni-ṣi-ir-ti_ for _ni-ṣi-ir-tim_. **ii 39**.2, 1* _be-lí_ for EN. **ii 39**.2, 1* _ra-bí-_⸢_ù_⸣ for GAL. **ii 41**.1* _pi-i-ka_ for _pí-i-ka_. **ii 41**.1* _e-el-lu_ for _el-lu_. **ii 42**.1* _li-it-tu-ú-tim_ for _li-it-tu-ú-ti_. **ii 44**.1* _lu-uš-bu_ for _lu-uš-bi_. **ii 46**.1, 1* _mu-ga-al-_⸢_li-tu_⸣ and _mu-ga-al-li-_⸢_tu_⸣ respectively for _mu-ga-al-li-ta_. **ii 46**.1* [_ar_]_-_⸢_ša_⸣ for _ar-ši_.

Nebuchadnezzar II No. 23

i 4 _ne-me-qí_: Exs. 2 and 4 have _né-me-_⸢_qí_⸣ and _né-me-qí_ respectively. **i 5**.4 omits _-né-_ in _iš-te-né-e'-ú_. **i 6**.2, 4 ⸢_pí-it-lu_⸣_-ḫu_ and _pí-it-lu-ḫu_ respectively for _pi-it-lu-ḫu_. **i 6**.3 _bé-lu-ut-su-un_ for _bé-e-lu-ut-su-un_. **i 9**.2–4 _ti-iṣ-mu-ru-ma_ for _ti-iṣ-mu-ru-ú-ma_.

i 12.2, 4 ⸢KÁ⸣.DINGIR.RA.KI and KÁ.DINGIR.RA.KI for TIN.TIR.KI **i 13**.2–4 _be-lí_ for EN. **i 14**.3–4 _bé-e-lu-ti_ for _be-lu-ti_; ex. 2 has ⸢_bé-e-lu_⸣_-ti_. **i 14**.3–4 _ni-šì_ for _ni-šim_. **i 16**.2, 4 ⸢_šu-te-šu_⸣_-ru_ and _šu-te-šu-ru_ for _šu-te-šu-úr_. **i 16**.2–4 _te-né-še-e-tim_ for _te-né-še-e-ti_. **i 19**.2, 4 respectively DINGIR.⸢DINGIR⸣ and DINGIR.DINGIR for DINGIR. **i 19**.2 ⸢^{d}⸣_iš-_⸢_ta-ar_⸣ for {d}IŠ.TAR.

i 20.2 ⸢_ru-qá-a-ti_⸣ for _ru-qá-a-tim_. **i 21**.3 _e-li-tu_ for _e-li-tim_ and _šap-li-tim_ for _ša-ap-li-tim_. **i 24**.2 _na-am-ra-ṣú_ for _na-am-ra-ṣi_. **i 24**.2, 4 ⸢_ṣú_⸣_-ma-mu_ and _ṣú-ma-mu_ respectively for _ṣu-ma-mu_. **i 24**.3 NI-_te-ed-de-e-ma_ for _er-te-ed-de-e-ma_. **i 25**.2–3 _ak-mu_ for _ak-mi_; ex. 4 has _ak-_⸢_mu_⸣. **i 27**.2 _ni-šì_ for _ni-šim_. **i 28** _ni-sì-iq-ti_: ex. 3 omits _-iq-_ and ex. 4 has _ni-sì-iq-tim_. **i 28**.3 Ex. 3 omits _šu-_ in _šu-qú-ru_. **i 29**.2–4 _ša-di-im_ for _ša-di-i_.

i 30.4 _ka-bi-it-tim_ for _ka-bi-it-ti_. **i 31**.2–4 KÁ.DINGIR.RA.KI for _ba-bi-lam_.KI; ex. 5 has ⸢KÁ⸣.[DINGIR.RA.KI]. **i 32**.2–4 _be-lu-ti-šu-un_ for _be-lu-ti-šu_. **i 32**.4 _zi-in-na-a-tim_ for _zi-in-na-a-ti_. **i 33**.4 _é-a-umuš_ for _é-umuš-a_. **i 34**.2–4 _na-am-ri_ for _na-am-ru_. **i 36**.4 _ni-sì-iq-tim_ for _ni-sì-iq-ti_.

i 43.4 erroneously adds _ina_ after NA$_4$.ZA.GÌN. **i 43**.2, 4 _e-el-le-tim_ for _el-le-tim_; ex. 3 has _e-el-le-ti_. **i 43** _re-e-ša-a-ši-na_: ex. 2 has _re-e-ša-ši-na_ and ex. 4 has _re-e-ši-ši-na_. **i 44**.3–4 _pa-na-a-ma_ for _pa-na-ma_; ex. 2 has [_pa_]_-na-a-ma_. **i 44**.2–4 _ú-ul-lu-tim_ for _ul-lu-tim_. **i 45** In ex. 2 ⸢_a-ša-ar ir_⸣_-ta-mu_ is written over an erasure. **i 46**.4 _šu-bat-su-un_ for _šu-ba-at-su-un_. **i 47**.2–3, 5 _ma-ak-ku-úr-šu-un_ for _ma-ak-ku-ur-šu-un_. **i 48**.2–3, 4 ⸢_i-si-in-nu_⸣, _ì-si-in-nu_, and _i-si-in-nu_ for _i-si-in-ni_. **i 48**.4 _za-am-mu-ki_ for _za-am-mu-ku_. **i 48**.2 _ta-_ in _ta*-bé-e_ is defectively written. **i 48**.1 DINGIR.<DINGIR> for DINGIR.DINGIR. **i 49**.2–4 _i-ir-ru-bu_ for _i-ru-bu_.

i 51.4 _ba-'u-ú-la-tu-šu_ for _ba-'u-ú-la-a-tu-šu_. **i 52**.3–4 _na-ap-ša-tim_ for _na-ap-ša-ti_; ex. 2 has _na-ap-ša-_⸢_tim_⸣. **i 52**.2, 4 respectively ⸢_a-qá-ar-tim_⸣ and _a-qá-ar-tim_ for _a-qá-ar-ti_.

ii 2.2, 4 _ta-ab-ra-a-tim_ and ⸢_ta_⸣_-ab-_⸢_ra_⸣_-a-tim_ for _ta-ab-ra-a-ti_. **ii 2** _ni-šim_: ex. 2 has _ni-šì_. **ii 2**.2–4 _ma-a-tim_ for MA.DA. **ii 3** šar-ru-ti-ia: exs. 2 and 4 have _šar-ru-tim_, while ex. 3 has _šar-ru-ti_. **ii 5**.4 ^{d}UTU.È.A for ^{d}UTU.È. **ii 6**.3 ŠU-⸢_le_⸣_-e_ for _su-le-e_. **ii 7**.3 TIN.TIR.KI for KÁ.DINGIR.RA.KI. **ii 8**.3 _qé-re-eb-šu_ for _qé-re-eb-ša_.

ii 16.4 _ú-ša-at-ri-iṣ-_⸢_ma_⸣ for _ú-ša-at-ri-iṣ_. **ii 17**.2, 4 _às-ku-up-pi_ for _às-ku-up-pu_. **ii 18**.3 _e-er-te-et-ti_ for _er-te-et-ti_. **ii 19**.2, 4 ⸢_ni_⸣_-sì-iq-_⸢_tim_⸣ and _ni-sì-iq-tim_ for _ni-sì-iq-ti_.

ii 20.2, 4 _ta-na-da-a-tim_ for _ta-na-da-a-ti_. **ii 21**.2 _šar-ru-tim_ for _šar-ru-ti_. **ii 21** Ex. 4 adds an extra sign after _šar-ru-ti_. **ii 22**.4 _ina_ for _i-na_. **ii 22**.4 _li-ib-bi_ for _li-ib-ba_. **ii 24**.4 _šar-ru-tim_ for _šar-ru-ti_. **ii 25** Ex. 4 omits _-lu-_ in _be-lu-ti-ia_. **ii 26**.2, 4 _be-lí-ia_ for EN-_ia_. **ii 26**.3 _be-lu-ú-ti_ for _pu-lu-uḫ-ti_. **ii 27** Ex. 2 omits _-ir-_ in _ni-ṣi-ir-ti-ia_. **ii 29** Ex. 4 omits _-šu_ after PA$_5$.

ii 31.2, 4 _i-ta-a-ta_ and _i-ta-a-at_ for _i-ta-a-ti_. **ii 33**.4 _a-gur-ru_ for _a-gur-ri_. **ii 35**.2, 4 _bé-ri-šu-nu_ for _bé-e-ri-šu-nu_. **ii 36** Ex. 2 omits _-e-_ in _re-e-ši-šu_, while ex. 4 omits _-ši-_. **ii 39**.4 _be-lu-tim_ for _be-lu-ti_.

ii 40.2, 4 _ṣi-it_ for _ṣi-i-ti_ and _ša-di-im_ for _ša-di-i_. **ii 41**.2, 4 do not have GIŠ before _a-šu-ḫu_. **ii 41**.2–3 _pa-ag-lu-ti_ for _pa-ag-lu-tim_. **ii 41** Ex. 4 omits _ù_. **ii 41**.2–4 GIŠ.ŠUR.MÌN for GIŠ._šur-i-ni_. **ii 41**.2–3 _bé-e-ru-ti_ for _bé-e-ru-tim_. **ii 43**.4–5 GIŠ.ŠUR.MÌN for GIŠ._šur-i-ni_. **ii 44**.2 ⸢_às-ku-up-pu_⸣ for _às-ku-up-pi_. **ii 45**.6 ⸢_nu-ku-uš-še-e_⸣ for _nu-ku-še-e_. **ii 45**.3 _e-er-te-et-ti-ma_ for _er-te-et-ti-ma_. **ii 47**.3–4 _da-núm_ for _da-an-num_; ex. 2 has ⸢_da-núm_⸣. **ii 47**.2–3, 5–6 _a-gur-ri_ for _a-gu-úr-ri_. **ii 48**.2, 4–5 _ú-ša-as-ḫi-ir-ša_ for _ú-ša-às-ḫi-ir-ša_. **ii 49**.4 _a-gur-ru_ for _a-gur-ri_.

ii 50.4–5 _e-pu-uš-ma_ for _e-pú-uš-ma_. **ii 51**.2, 4 _ú-ul-la-a_ for _ul-la-a_. **ii 52** _ta-ab-ra-a-ti_: ex. 2 has ⸢_ta-ab-ra-a-tim_⸣ and ex. 4 has _ta-ab-ra-a-tim_. **ii 52**.2, 4 respectively ⸢_ú-še-pi_⸣_-iš-ma_ and _ú-še-pi-iš-ma_ for _ú-še-pí-iš-ma_. **ii 53** Ex. 4 erroneously adds an extra KI before _ki-iš-ša-at_. **ii 53**.2, 4 ⸢_ni-šim_⸣ and _ni-šim_ for _ni-šì_. **ii 54**.2, 4 _pu-lu-uḫ-tim_ for _pu-lu-uḫ-ti_. **ii 54**.2, 4 ⸢_me-lam-mu_⸣ and _me-lam-mu_ for _me-lam-mi_. **ii 54**.3 _šar-ru-ti_ for _šar-ru-tim_. **ii 55**.2, 4 _i-ta-a-ti-ša_ for _i-ta-a-ti-ša_. **ii 57**.1, 3–4 _-šum_ is defectively written as NI-MA; it is written as -NI in ex. 2. **ii 57** _ma-aṣ-ṣa-ar-ti_: Ex. 2 has _ma-_⸢_aṣ-ṣa-ar-tì_⸣ and exs. 4–5 have _ma-aṣ-ṣa-ar-tì_.

iii 1.4–5 KÁ.DINGIR.RA.KI for _ba-bi-lam_.KI; ex. 2 has KÁ.⸢DINGIR.RA.KI⸣. **iii 3**.1 Ex. omits _ba-_ in ⸢_ba_⸣_-bi-lam_.KI; exs. 2, 4–5 have KÁ.DINGIR.RA.KI. **iii 5**.2, 4–5 _da-nu_$_4$_-tim_ for _da-núm_. **iii 5**.2, 4 ^{d}UTU.È.A for ^{d}UTU.È. **iii 5**.3–5 KÁ.DINGIR.RA.KI for _ba-bi-lam_.KI; ex. 2 has KÁ.<DINGIR>.RA.KI. **iii 6**.2 ŠE.KI for _ḫi-ri-su_. **iii 6**.2, 4 ⸢_ki_⸣_-bi-ir-ša_ and _ki-bi-ir-ša_ for _ki-bi-ir-šu_. **iii 7**.2, 4–5 _da-nu_$_4$_-tim_ for _da-núm_. **iii 8**.4 _ša-ad-la-<<la>>-a-tim_ for _ša-ad-la-a-ti_. **iii 9**.2, 4 respectively _ta-aḫ-lu-_⸢_up-tim_⸣ and _ta-aḫ-lu-up-tim_ for _ta-aḫ-lu-up-ti_. **iii 9** In ex. 5, _-aḫ-_ is defectively written in _ta-aḫ-lu-up-ti_.

iii 10 Exs. 2–5 do not include _e-_ at the beginning of _e-er-te-et-ti-ši-na-a-ti_. **iii 11**.4 _a-gur-ru_ for _a-gur-ri_. **iii 11** Ex. 3 adds an extra _a-na ti-ib_ before IM.SI.SÁ. **iii 12**.4 _ni-ṣi-ir-tim_ for _ni-ṣi-ir-ti_. **iii 12**.4–5 KÁ.DINGIR.RA.KI for _ba-bi-lam_.KI; ex. 2 has KÁ.⸢DINGIR.RA.KI⸣. **iii 16**.2, 4 _ap-pi_ for _ap-pa_; ex. 5 omits this word.

iii 21.2, 4–5 _re-e-ši-ša_ for _re-e-ši-šu_. **iii 21**.3–5 _ú-ul-la-am-ma_ for _ul-la-am-ma_; ex. 2 has _ú-_⸢_ul-la-am-ma_⸣. **iii 22**.4 _a-gur-ru_ for _a-gu-ri_. **iii 24**.2 _da-núm_ for _da-nu_$_4$_-tim_. **iii 25**.2, 4 respectively _ta-aḫ-lu-up-_⸢_tim_⸣ and _ta-aḫ-lu-<up>-tim_ for _ta-aḫ-lu-up-ti_. **iii 26**.5 _às-ku-up-pu_ for _às-ku-up-pi_. **iii 27**.2, 4–5 _er-te-et-tim_, _er-te-et-_⸢_ti_⸣, and _er-te-et-ti_ for _e-er-te-et-ti_. **iii 29**.4–5 _šu-mi-ša_ for _šu-mi-šu_.

iii 30.3 _ba-bi-lam_.KI for KÁ.DINGIR.RA.KI. **iii 32**.2 KÁ.DINGIR.RA.KI for _ba-bi-lam_.KI. **iii 33**.2, 4–5 _ma-aṣ-ṣa-ar-tì_ for _ma-aṣ-ṣa-ar-ti_. **iii 34**.2, 4 KÁ.DINGIR.RA.KI for _ba-bi-lam_.KI. **iii 34** _ni-ṣi-ir-ti_: ex. 2 has _ni-ṣi-ir-ti[m]_ and ex. 4 has _ni-ṣi-ir-tim_. **iii 35**.4–5 _be-lí_ and _be-lu_ for EN. **iii 37**.4–5 _ta-ba-na-an-ni-ma_ for _ta-ab-na-an-ni-ma_. **iii 38**.4 _šar-ru-tim_ for _šar-ru-ti_. **iii 38**.5 _ni-šu_ for _ni-šim_.

iii 42 Ex. 5 has a superfluous sign between *za-ni-nu* and *mu-ṭi-ib*. **iii 43** Ex. 4 omits *-ka* after RE.É.UM. **iii 46**.2 *ka-la* for *ka-al*. **iii 47**.2, 4–5 *re-mé-nu-ù* for *re-mé-nu-ú*. **iii 48**.2, 4 *ú-ul-la* for *ú-ul-lu*. **iii 48**.3 *lu-uš-ba-am* for *lu-uš-ba*. **iii 49**.3 *ši-bu-ti* for *ši-bu-tu*. **iii 49**.5 *li-it-tu-ú-ti* for *li-it-tu-tu*.

iii 50.4 *ki-ib-ra-a-tim* for *ki-ib-ra-a-ti*. **iii 53** In ex. 5, *-al-* in *mu-ga-al-li-ti* written over KA. **iii 54**.2 *li-pu-ú-a* for *li-i-pu-ú-a*. **iii 55**.4–5 *qá-qá-du* for *qá-qá-dam*.

Nebuchadnezzar II No. 27

i 5.9 *iš-ša-ak-ku* for *iš-ša-ak-kam* and *ṣi-ri-im* for *ṣi-i-ri-im*. **i 7**.9 [*mu*]-⸢*uš-ta*⸣-*lum* for *mu-uš-ta-lam*. **i 8**.12 *ba-la-ṭa* for *ba-la-ṭam*. **i 21**.12 [*id-di-n*]*am* for *id-di-na-am*. **i 23** *ka-a-a-na-ku*: ex. 14 has *ka-a-a-na*-MA. **i 41**.9 *be*-⸢*el*⸣ for EN. **i 42**.9 *be-el ra-bi-ù* for *be-lí ra-bí-ù*.

ii 1.9 *zi-iq-qú-úr-ra-at* for *zi-qú-úr-ra-at*. ii4 KA.KÙ.GÁL-*ú-tim*: exs. 9 and 11 respectively have KA.KÙ.GÁL-*ú-tu* and [KA.KÙ.GÁL]-*ú-ti*. **ii 5**.9, 12 *ne-me-qí* and ⸢*ne*⸣-*m*[*e-qí*] for *né-me-qí*. **ii 7**.9, 12 *i-na* for *in*. **ii 8**.11 *te-me-en-šu* for *te-me-en-ša*. ii 9.6, 9 *er-bé-et-t*[*i*] and *er-be-et-tim* for *er-be-et-ti*. **ii 10** *ki-da-a-n*[*i*]: exs. 5, 9, and 11 repectively have [*ki*]-⸢*da*⸣-*nim*, ⸢*ki*⸣-*da-nim*, and ⸢*ki-da-a*⸣-*nim*. **ii 13** *ú-za-aq-qí-ru-ma*: ex. 1 has ⸢*ú-za-aq*⸣-[*qí*]-⸢*ir*⸣ and ex. 6 has *ú-za-aq*-⸢*qí-ir*$_4$⸣-*ma*. **ii 14**.5 *re-e-ši-šu* for *re-e-ši-ša*. **ii 15** *ú-ul-li-im*: exs. 5, 6, and 11 have *ú-ul-li-i*, ⸢*ú*⸣-[*ul-l*]*i-i*, and *ul-li-i* respectively. **ii 16**.5 [*re-e-ši*]-*šu* for *re-e-ši-ša*. **ii 18**.2, 6 *qá-ta-a*[*m*] for *qá-tú*; ex. 12 has *qá-t*[*a-am*]. **ii 19**.2, 6, 12 *ni-ši-im* for *ni-ši*. ii 19.11 [*r*]*a-ap-ša*-ZA-*ti* for *ra-ap-ša-a-tim*. **ii 22** *re-é-ú-sì-na*: ex. 5 has [*re*]-⸢*é*⸣-*ú-si-na* and ex. 6 has *re-é-ú-ut-si-na*. **ii 22**.6 *id-di-na-a*[*m*] for *id-di-nam*. **ii 27**.11 ⸢*e*⸣-*li-tum* for *e-li-tim*. **ii 29**.11 [*ša-a*]*p-li-tum* for *ša-ap-li-tim*. **ii 38**.3 [*š*]*a*-⸢*da-da*$_4$⸣ for *ša-da-ad* and ⸢*se-er-de-e-šu*⸣ for *se-er-de-šu*. **ii 39**.3 omits *-at-* in *ṣé-ra-at-si-na*.

iii 5.11 MA.DA-*a-šu*[*r*$_4$.KI] for ⸢MA.DA⸣-^{d}[*aš-šur*.KI]. **iii 10**.11 *šap-li-tim* for ⸢*ša*⸣-*ap-li-tim*. **iii 11**.5 MA.⸢DA⸣-*šu-me-rí* and URI.KI for MA.DA-*šu-me-ri* and *ak-ka-di-im*. **iii 12**.11 MA.DA-*su-ba-ar-ti* for MA.⸢DA⸣-SU.BIR$_4$.KI. **iii 12**.5, 11 *kà-la-šu* for ⸢*ka-la*⸣-*š*[*i-na*]. **iii 13** Exs. 3, 5, and 11 add MEŠ after LUGAL. **iii 13**.11 *na-gi-i-im* for *na-gi-i*. **iii 15**.5 LUGAL.⸢MEŠ⸣ for LUGAL. **iii 16**.11 *na-gi-i-im* for *na-gi-i*. **iii 16** *ne-su-tim*: exs. 5 and 11 have *bé-e*-⸢*ru*⸣-*tim* and *be-e-ru-tim* respectively. **iii 19**.11 LÚ.*ša-ak-k*[*a-na-k*]*a-a-tim* for GÌR.NÍTA.GÌR.NÍTA. **iii 21**.6 *a-ba-ar*-[*ti*] for *né-bé-er-ti*. **iii 22**.5, 11 ^{d}⸢UTU⸣-*šum* and ^{d}UTU-*šum* for ^{d}UTU-*ši*. **iii 27**.5 [KUR.*l*]*a-ba-na-nim* for KUR.*la-ab-na-nim*. **iii 28**.11 URU.KI-*ia* for URU-*ia*. **iii 29** *i-ba-ab-ba-lu-nim*: exs. 7 and 11 have [*i-ba-ab*]-⸢*ba-lu-ni*⸣ and *i-ba-ab-ba-lu-ú-ni*. iii 32.11 [*iš*]-⸢*ru*⸣-*ka-am* for *iš-ru-kam*. **iii 34**.5, 7 *du-ul-lam* and [*du-ul-lu*]-*um* respectively for *du-ul-lum*. **iii 36** *i-ši-id-su*: ex. 5 has *i-ši-id-sa*, while ex. 13 has [*i-ši-i*]*d-sa*. **iii 37**.5, 13 *za-aq-r*[*u*] and [*za-a*]*q-ra* for *za-aq-ri-im*. **iii 38**.5 ⸢GIŠ.EREN⸣ for GIŠ.EREN.MEŠ. **iii 39** Ex. 10 adds *ki-x* [...] before GIŠ.MES.MÁ.KAN.NA *ra-bí-ù-tim*.

iv 5.11 *ma-aš-ta-ku* for *ma-aš-ta-a*[*k*]. **iv 8**.11 *ina* for *i-na* and *re-e-ši*-⸢*ša*⸣ for *re-e-ši-šu*. **iv 9**.11 *e-pú-uš* for *e-pu-uš*. **iv 10**.11 DINGIR.DINGIR for *ì-lí*. **iv 12**.5, 11 DINGIR.DINGIR for *ì-lí*. **iv 13**.5, 11 *ip-pa-at-ti-iq* for *ip-pá-at-ti-iq*. **iv 19**.11 *gi-iš-ta-ag-ga*-⸢*a*⸣-[*a*] for *giš-tag-ga-a-a*. **iv 22**.7, 11 *e-te-ep-pú*-[*šu*] for *e-te-ep-pu-šu*. **iv 23** *ul-la*: ex. 7 has *ul-la* and ex. 11 has *ú-ul-la*. **iv 26**.11 *ku-un-na* for *ku-un-nu*. **iv 29**.11 [*d*]*a-rí-ú-tim* for *da-rí-ú-ti*. **iv 32**.11 *ku-úr-bi-im* for *ku-úr-ba*. **iv 33**.11 *in* for *i-na* and *qí-bí-a-tim* for *qí-bí-a*-⸢*ti*⸣. **iv 38**.13 adds *i-na* before ⸢*ma*⸣-*aḫ-ri-ka*.

Nebuchadnezzar II No. 29

i 1.5, 29 respectively ^{d}AG-NÍG.DU-*ú-ṣu-úr* and ^{d}AG-NÍG.DU-*ú-ṣur* for ^{d}*na-bi-um-ku-du-úr-ri-ú-ṣu-úr*. **i 2** LUGAL KÁ.DINGIR.RA.KI: exs. 16, 23, 25, 28 have *šar ba-bi-lam*.KI. **i 3** ^{d}*na-bi-um*-IBILA-*ú-ṣur*: exs. 8–10, 14, 19–21, 23, 25, 28, 30 have ^{d}*na-bi-um*-IBILA-*ú-ṣu-úr*, whiles exs. 5 and 29 have ^{d}AG-IBILA-*ú-ṣur*. **i 4**.23, 25, 28 *šar ba-bi-lam*.KI for LUGAL KÁ.DINGIR.RA.KI. **i 7** Ex. 28 omits É. **i 10**.1, 14, 19, 25, 30 *ru-ba-a-ti* for *ru-ba-a-tim*. **i 11** *ṣi-ir-tim*: exs. 1, 8–10, 14–15, 18–21, 25, 30 have *ṣi-ir-ti*; exs. 16 and 23 have *ṣi-ir*$_4$*-ti* and *ṣi-ir*$_4$*-tim* respectively. i 12.1, 5, 10, 14, 18–19, 30 KÁ.DINGIR.RA.KI for *ba-bi-lam*.KI. **i 13**.23 *e-eš-ši-iš* for *e-eš-še-eš*$_{15}$. **i 15**.16, 30 *ki-sa-a-am* and [*ki-sa*]-⸢*a-am*⸣ respectively for *ki-sa-a*; ex. 23 has *ki-sa-am*. **i 18**.23 *ú-ša-às-ḫi-ir*$_4$*-ša* for *ú-ša-às-ḫi-ir-ša*.

ii 1.8–10, 15, 19–21, 25, 28–29 *e-pe-er* for SAḪAR.ḪI.A; exs. 16, 23 have *e-pe-er*$_4$. **ii 1**.23 KI-<<*i*>>-*tám* for KI-*tám*. **i 1**.21, 30 respectively *e-el-lu-ti* and [*e-el-l*]*u*$^{?}$*-t*[*i*] for *e-el-lu-tim*. **ii 2**.25, 29–30 *qé-er-ba-ša* for *qé-er*$_4$*-ba-ša*. **ii 3**.20, 30 *ú-ma-al-li* and *ú-ma-al-l*[*a*$^{?}$] for *ú-ma-al-lam*. **ii 7**.23 *na-ap-li-si-i-ma* for *na-ap-li-si-ma*. **ii 8**.1, 5, 14, 16–19, 23, 29 *da-am-qá-tu-ú-a* for *dam-qá-tu-ú-a*. **ii 15**.1, 5, 14, 16, 29–30 *qé-re-bi-it* for *qé-er*$_4$*-bi-it*.

Nebuchadnezzar II No. 30

ii 7.3 *šar-ru-ti*-⸢*šu*⸣ for *šar-ru*$_4$*-ti*-⸢*šu*⸣. **ii 9**.3 *iš-te-né-e*ʾ*-ú* for *iš-te-né-e*ʾ*-ù*. **ii 11**.3 *ki-i*-⸢*num*⸣ for *ki-i-nu-um*. **ii 13**.3 *ba-bi-lam*.[KI] for KÁ.DINGIR.RA.⸢KI⸣.

iii 8.2 *ṣí*-⸢*ir*⸣-[*tim*] for *ṣi-ir-tim*. **iii 14**.3 ⸢*ina*$^{?}$⸣ for *i*-⸢*na*⸣.

Nebuchadnezzar II No. 34

i 1.2 ^{d}AG-*ku-dúr-ri-ú-ṣur* for ^{d}AG-NÍG.DU-*ú-ṣur*. **i 8**.2 KÁ.DINGIR.RA.KI for *ba-bi-lam*.KI. **i 11**.3 ^{d}AG-*da-a-a-an-ni-ši-<šu>* for ^{d}AG-*da-a-a-an-ni-ši-šu*. **i 12** Ex. 3 erroneously adds *ù* before *su-ú-qu*.

ii 4 Ex. has an erasure between the AL and LU signs in *ú-ma-al-lu*. **ii 5**. 2 *za-aq-ri* for *za-aq-ru*. **ii 7**.3 *ta-al-la-ak-ti* for *ta-al-la-ak-tim*. **ii 8**.1 *ṣi-i-<<ir>>-ri* for *ṣi-i-ri*. **ii 9**.2–3 IGI.GÁL-*lu*$_4$ for IGI.GÁL. **ii 11**.3 *da-mi-iq-ti* for *da-mi-iq-tim*. **ii 15**.2 *ši-ri-ik-tim* for *ši-ri-ik-ti*. **ii 17**.2–3 DINGIR.DINGIR for *ì-lí*. **ii 21**.2 *a-ki-tim* for *a-ki-ti*. **ii 23**.3 *ra-bí-im* for *ra-bí-um*.

Nebuchadnezzar II No. 35

i 3.2 *ša-aḫ-tám* for *ša-aḫ-ti*. **i 7**.3 IBILA for DUMU. **i 8**.3 *ba-bi-lu*.KI for *ba-bi-lam*.KI. **i 12**.2 *iš-tu* for *ul-tu*. **i 12**.2 *re-e-qú-tim* for *re-e-qú-tú*. **i 15**.2 *iṣ-ṣa-nu-ú-ma* for *iṣ-ṣa-an-nu-ú-ma*. **i 19**.3 ÍD.BURANUN.KI for ÍD.BURANUN.

ii 7 *ma-aš-da-ḫa*: Ex. 2 has *ma-aš-da-aḫ*; in the copy of ex. 3, the AŠ sign in _ma-aš*-da-ḫa_ is defectively drawn. **ii 8**.3 *ra-bí-ù* for *ra-bí-im*. **ii 17**.3 Copy has *še-e-bé* instead of *še-bé-e*.

Nebuchadnezzar II No. 36

i 9′′′ Ex. 1 omits *ša*. **i 13′′′**.12 for [*da-n*]*u*$_4$*-tim* for *da-nu*$_4$*-t*[*u*]. **i 14′′′**.1 *šap-l*[*a-nu*] for *ša-ap-la-an*. **i 16′′′**.12 omits URU. **i 16′′′**.1 *na-ra*-⸢*am-mi-šu*⸣ for ⸢*na-ar*⸣-*mi-šu*. **i 17′′′**.12 ⸢*ni-sì-iq-tim* NA$_4$⸣ for *ni-sì-iq*-⸢*ti*⸣ NA$_4$.NA$_4$. **i 20′′′**.12 ⸢AM⸣ for *ri-i-mu*, GIŠ.IG.GIŠ.IG for GIŠ.⸢IG⸣.MEŠ, and *ta-a*[*l-lu*(*m*)] for GIŠ.DAL. **i 21′′′**.1 ⸢*<da>-al*⸣-*ba-<na-a>-ti-ša* for *da-al-ba-na-ti-šu*. **i 22′′′**.12 *tal*^{al}*-la-ak-ti* for *ta-al-la-ak-ti*.

ii 19′.11 ⸢*da-núm*⸣ for ⸢*da*⸣-*a*[*n*$^{?}$*-num*]. **ii 21′**.6 *da*-⸢*núm*⸣ for ⸢*da*⸣-*an-num*. **ii 25′**.4 A.MEŠ for *mé-e*. **ii 27′**.6 *bu-tu-uq-tì* for ⸢*bu-tu-uq*⸣-*ti*. **ii 28′**.1 *a-gur-r*[*i*] for *a-gur-ru*. **ii 33′**.6 [*d*]*am-qá-a-ti* for *da-am-qá-a-ti*.

Nebuchadnezzar II No. 42

ii 20′.2 *mi-na-a-ti* for *mi-na-a-tim*.

Nebuchadnezzar II No. 51

iii 37.1* There seem to be traces of one or two signs before *a-na*-⸢*ku*⸣.

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Cairo, Boulaq Museum

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—	Nbk. 29.13

Cambridge, Massachusetts, Harvard Semitic Museum

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SM 890.3.1	Nbk. 27.11

Copenhagen, Nationalmuseet

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Geneva, Musée d’Art et d’Histoire

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Šumāya (priest of Kullab): Nbk. 11 vii 8′.
Šumu-ukīn: Nbk. 11 vii 4′.
Zabinaʾ: Nbk. 11 vii 17′.
Zērīya: Nbk. 11 vii 16′.
[…]: Nbk. 11 v 35′ (blank), vi 1′, vii 3′ (blank), 13′ (blank).
[…]-mukīn-aḫi: Nbk. 11 v 38′.

Geographic, Ethnic, and Tribal Names

Across the River (Ebēr-nāri): Nbk. 27 iii 6; **Nbk. 28** iii 6.
Agade: Nbk. 27 iii 2; **Nbk. 28** iii 2.
Akkad (Māt-Akkadî): Npl. 3 i 29, ii 3; **Npl. 4** i 3; **Npl. 5** 9′; **Npl. 6** i 10; **Npl. 7** 21; **Npl. 13** 4; **Npl. 15** i 4; **Nbk. 11** vi 19′; **Nbk. 19** ii 16; **Nbk. 27** iii 4, iii 11; **Nbk. 28** iii 4; **Nbk. 30** i 23.
Araḫtu: Npl. 2 6; **Npl. 3** ii 33, 35; **Npl. 6** ii 7; **Npl. 11** 4–5; **Npl. 12** 4; **Nbk. 2** v 5; **Nbk. 21** i 24, ii 8; **Nbk. 22** i 13′, ii 7; **Nbk. 31** i 35, 43; **Nbk. 32** ii 30, 32.
Arnabānu: Nbk. 19 i 24.
Arrapḫa: Nbk. 27 iii 3; **Nbk. 28** iii 3.

Arwad: Nbk. 11 vii 26′.
Ashdod: Nbk. 11 vii 27′.
Assyria (Māt-Aššur): Nbk. 27 iii 5; **Nbk. 28** iii 5. See also Subartu.
  Assyria, gen.: Npl. 3 i 28; **Npl. 5** 5′; **Npl. 7** 17. See also Subartu, gen.
A[...]: Nbk. 11 vii 20′.
Babylon (Bābili): Npl. 1 2, 7, 14; **Npl. 2** 2, 5; **Npl. 3** ii 6, 8, iii 4; **Npl. 4** i 2, ii 8, 9, 11; **Npl. 5** 10′; **Npl. 6** i 7, 9, 29; **Npl. 8** 2, 3; **Npl. 9** 2, 3; **Npl. 10** 2, 5; **Npl. 11** 1; **Npl. 12** 1, 3; **Npl. 13** 2; **Npl. 14** i 2; **Npl. 15** i 3, ii 19; **Nbk. 1** epigraph 3, i 2, 16; **Nbk. 2** i 2, 15, 22, ii 38, iii 13, iv 11, 17, 22, 28, 32, 37, 41, 47, 68, 71, v 16, 25, 36, 39, 59, vi 23, 26, 29, 40, 55, vii 1, 4, 11, 32, 34, 41, 48, 54, viii 27, 33, 44, 47, ix 39, 42, 54; **Nbk. 3** 1, 2; **Nbk. 4** 1, 2; **Nbk. 5** 1, 2, 3; **Nbk. 6** 1, 2; **Nbk. 7** 1, 2, 3; **Nbk. 8** 1, 2; **Nbk. 10** 1, 3; **Nbk. 11** iv 17′, v 13′; **Nbk. 12** i 1, 9, 14, 17, ii 4, 11, 12, 22; **Nbk. 13** i 2, 5, 9, 11, 14, 16, ii 10; **Nbk. 14** i 2, 11, 15; **Nbk. 15** i 2, 6, 13, 16, 17, 27, ii 9, 11; **Nbk. 16** i 2, 5, 9, 12, 14, ii 12; **Nbk. 17** 1, 4; **Nbk. 18** i 1, 3, 19, 24; **Nbk. 19** i 7, 18, 39, 41, ii 3, 5, 6, 10, 15, iii 20, 31, 48; **Nbk. 20** i 1; **Nbk. 21** i 1, 6, 8, 10, 17, 18, 28, 30, 37, ii 7, 10, 21, 22, 37; **Nbk. 22** i 7′, 18′, 19′, 21′, ii 6, 21, 23, 38; **Nbk. 23** i 1, 10, 12, 31, 37, 38, 44, 53, ii 1, 4, 6, 7, 10, 25, 27, 32, iii 1, 3, 5, 12, 30, 32, 34; **Nbk. 24** i′ 5′; **Nbk. 26** i 2, [10]; **Nbk. 27** i 2, 15, 41, ii 1, 3, iii 28; **Nbk. 28** ii 2, 4; **Nbk. 29** i 2, 4, 12; **Nbk. 30** i 21, ii 13; **Nbk. 31** i 1, 10, 16, 34, 53, ii 10, 15, 40, iii 9; **Nbk. 32** i 1, 14, 35, ii 9, 20, 22, 23, 44, 45, 47, iii 16, 20; **Nbk. 33** i 1, 4, 9; **Nbk. 34** i 1, 3, 8; **Nbk. 35** i 2, 8, 11, ii 6; **Nbk. 36** i 8′′′, ii 7′, 17′, 18′, 19′, 24′, 29′, 32′, 33′, 37′, iii 5, 6; **Nbk. 38** i 2′; **Nbk. 39** i 6′; **Nbk. 40** i′ 7′; **Nbk. 42** ii 11′; **Nbk. 44** ii′ 10′; **Nbk. 50** ii 10; **Nbk. 51** ii 1, 7′, 13′; **Nbk. 52** i 9′; **Nbk. 53** i′ 3; **Nbk. 54** i 11′. See also Ka-dingirra and Šuanna.
Bakuššu: Nbk. 11 vii 12′.
Barsipa: See Borsippa.
Bāṣ: Nbk. 11 iii 27′; **Nbk. 19** ii 48; **Nbk. 31** ii 30; **Nbk. 32** iii 6.
Birātu: Nbk. 27 iii 1; **Nbk. 28** iii 1.
Bītāti: Nbk. 19 i 25.
Bit-Amuk(k)āni: Nbk. 11 vi 29′; **Nbk. 27** ii 55; **Nbk. 28** ii 3′.
Bīt-Dakkūri: Nbk. 11 vi 24′; **Nbk. 27** ii 54; **Nbk. 28** ii 2′.
Bīt-Kubāti: Nbk. 19 i 25.
Bīt-Šillāni: Nbk. 27 ii 55; **Nbk. 28** ii 3′.
Borsippa (Barsipa): Nbk. 2 i 16, iii 36, 65, iv 51, 56, 59, vi 58, vii 32; **Nbk. 11** ii 4′, iii 8′; **Nbk. 12** i 9; **Nbk. 19** ii 18, 28; **Nbk. 21** i 6; **Nbk. 23** i 10, 37, 39, 53; **Nbk. 31** i 56, ii 22, 27, 40; **Nbk. 32** i 36, ii 39, 55, 62, 64, 66, 68, iii 16, 20; **Nbk. 36** i 16′′′, ii 30′, iii 5; **Nbk. 54** i 12′.
Cutha (Kutê): Nbk. 11 iii 16′; **Nbk. 19** ii 37; **Nbk. 32** iii 4.
Dēr: Nbk. 11 vi 25′; **Nbk. 27** iii 2; **Nbk. 28** iii 1.
Dilbat: Nbk. 19 ii 46; **Nbk. 27** ii 53; **Nbk. 28** ii 1′; **Nbk. 31** ii 32; **Nbk. 32** iii 7.
Dūr-Šarrukku: Nbk. 27 iii 2; **Nbk. 28** iii 2.
Dūr-Yakīn: Nbk. 11 vii 4′.
Dūr-...: Nbk. 11 vii 14′.
Ebēr-nāri: See Across the River.
Eridu: Npl. 3 ii 21; **Nbk. 27** ii 46.
Euphrates (Purattu): Npl. 14 i 14, ii 4; **Nbk. 2** v 8, vii 45; **Nbk. 12** ii 14; **Nbk. 15** i 28; **Nbk. 17** 5; **Nbk. 21** i 25, 29, ii 23; **Nbk. 22** i 14′, 20′, ii 24; **Nbk. 23** ii 6, iii 16; **Nbk. 27** iii 21; **Nbk. 31** i 39; **Nbk. 32** ii 31, 34; **Nbk. 35** i 19.
Gambulu: Nbk. 11 vi 26′.
Gaza (Hazzat): Nbk. 11 vii 24′.
Ḫatti: Nbk. 27 iii 8, 20; **Nbk. 28** iii 8.
Ḫazzat: See Gaza.
Ḫilbūnu: Nbk. 19 i 23.
Idiqlat: See Tigris.
Isin: Nbk. 27 ii 52.
Izalla: Nbk. 19 i 22.
Ka-dingirra: Nbk. 2 iv 15, vii 40; **Nbk. 18** i 23; **Nbk. 23** ii 4, iii 14; **Nbk. 29** i 8; **Nbk. 30** iii 4; **Nbk. 31** ii 6. See also Babylon.
Kār-Nergal: Nbk. **15** i 20.
Kish: Nbk. 15 i 18, 19.
Kissik: Nbk. 11 vii 11′.
Kullaba: Nbk. 11 vii 8′; **Nbk. 27** ii 46.
Kumar: Nbk. 31 ii 8.
Kutê: See Cutḫa.
Labnāna: See Lebanon (Mount).
Laḫīru: Nbk. 27 iii 3; **Nbk. 28** iii 3.
Larak: Nbk. 27 ii 53; **Nbk. 28** ii 1′.
Larsa: Nbk. 11 iii 23′, vii 10′; **Nbk. 19** ii 42; **Nbk. 27** ii 45; **Nbk. 31** ii 34; **Nbk. 32** iii 8.
Lebanon (Mount): Nbk. 2 iii 22; **Nbk. 11** ii 1′; **Nbk. 18** ii 11; **Nbk. 19** iii 36; **Nbk. 27** iii 27; **Nbk. 32** i 42; **Nbk. 36** i 11′′′.
Lībil-ḫegalla: Nbk. 2 vii 43; **Nbk. 23** ii 5; **Nbk. 35** i 10.
Limītu: Nbk. 11 vii 5′.
Lower Sea (Tâmti šaplītu; also Tâmti elītu u šaplītu): Nbk. 1 ii 22, iii 2–3; **Nbk. 2** ii 16; **Nbk. 11** v 22′; **Nbk. 15** i 8; **Nbk. 18** i 31; **Nbk. 23** i 21; Nbk. 26 i 3′–4′; **Nbk. 27** ii 28–29, 49, iii 10, 17–18; **Nbk. 28** iii 9; **Nbk. 32** i 23.
Madakalšu: Nbk. 11 vii 6′.
Marad: Nbk. 27 ii 53; **Nbk. 28** ii 1′; **Nbk. 32** iii 7.
Māt-Akkadî: See Akkad.
Māt-Aššur: See Assyria.
Māt-Šumerî: See Sumer.
Māt-tâmti: See Sealand.
Mir[...]: Nbk. 11 vii 28′.
Nēmed-Laguda: Nbk. 11 vii 7′; **Nbk. 27** ii 47.
Nippur: Nbk. 27 ii 52.
Puqūdu: Nbk. 11 vi 23′; **Nbk. 27** ii 54; **Nbk. 28** ii 2′.
Purattu: See Euphrates.
Sealand (Māt-tâmti): **Nbk. 11** vi 20′.
Sidon (Ṣidūnu): Nbk. 11 vii 25′.
Sippar: Npl. 14 i 11, ii 5; **Npl. 15** ii 6, 11, 18; **Nbk. 11** iii 19′; **Nbk. 15** i 27; **Nbk. 19** ii 40; **Nbk. 31** ii 28; **Nbk. 32** iii 5.
Subartu (Assyria): Nbk. 27 iii 12. See also Assyria.
  Subartu, gen.: Npl. 6 i 25; **Npl. 15** ii 1. See also Assyria, gen.
Sūḫu: Nbk. 19 i 24.
Sumandar: Nbk. 11 vi 28′.
Sumer (Māt-Šumerî): Npl. 4 i 3; **Npl. 6** i 10; **Npl. 13** 3; **Npl. 15** i 4; **Nbk. 19** ii 16; **Nbk. 27** iii 11; **Nbk. 30** i 22.
Ṣidūnu: See Sidon.
Ṣimminu: Nbk. 19 i 23.
Ṣurru: See Tyre.
Šuanna: Npl. 7 22; **Nbk. 2** iv 2, vii 25; **Nbk. 23** i 49; **Nbk. 26** i 6′; **Nbk. 32** ii 8, 39; **Nbk. 36** i 25′′′, iii 1. See also Babylon.
Tâmti elītu: See Upper Sea.
Tâmti šaplītu: See Lower Sea.
Tigris (Idiqlat): **Nbk. 15** i 28; **Nbk. 17** 5.
Tu'immu: Nbk. 19 i 23.
Tupliyaš: Nbk. 11 vi 22′.
Tyre (Ṣurru): Nbk. 11 vii 23′.
Udannu: Nbk. 11 vii 9′.
Ugar-Sîn: Nbk. 26 ii 3; **Nbk. 27** ii 48.

Upper Sea (Tâmti elītu; also Tâmti elītu u šaplītu): Nbk. 1 ii 21, iii 2–3; **Nbk. 2** ii 15; **Nbk. 11** v 21′; **Nbk. 15** i 7; **Nbk. 18** i 30; **Nbk. 23** i 21; **Nbk. 26** i 3′–4′; **Nbk. 27** ii 26–27, 34–35, iii 9, 14–15; **Nbk. 28** iii 9; **Nbk. 32** i 23.
Ur: Nbk. 11 iii 24′; **Nbk. 19** ii 44; **Nbk. 27** ii 45; **Nbk. 31** ii 35; **Nbk. 32** iii 9.
Uruk: Nbk. 19 ii 52, 54; **Nbk. 27** ii 45; **Nbk. 31** ii 33; **Nbk. 32** iii 8.
Yaptīru: Nbk. 11 vi 32′.
Zamê: Nbk. 11 vi 30′.
[...] (city, land): Nbk. 11 vii 1′, 2′, 3′, 13′, 15′, 16′, 17′, 18′, 19′, 21′, 22′.
[...] (city, land): Nbk. 11 vii 29′.

Divine, Planet, and Star Names

Adad: Npl. 6 ii 24; **Nbk. 2** iv 35, 57; **Nbk. 31** ii 8, iii 28; **Nbk. 32** i 4, ii 43; **Nbk. 44** ii′ 2.
Anu: Npl. 3 ii 20.
Anunnakū: Npl. 3 ii 14, 23, iii 8; **Npl. 6** i 4; **Nbk. 2** iv 10; **Nbk. 24** i′ 5′; **Nbk. 27** i 36; **Nbk. 37** ii′ 18, 19, 35.
Aya: Npl. 14 i 13; **Npl. 15** i 10; **Nbk. 19** ii 40, 42.
Bēl: Npl. 3 iii 28, 29; **Npl. 7** 36, 37; **Nbk. 42** ii 5.
Bēl-ṣarbi: Nbk. 11 iii 26′; **Nbk. 19** ii 48; **Nbk. 31** ii 29; **Nbk. 32** iii 6.
Bēlet-Eanna: Nbk. 2 iv 44; **Nbk. 31** ii 9; **Nbk. 32** ii 43; **Nbk. 50** ii 4, 13. See also Ištar.
Bēlet-ilī: Nbk. 2 iv 16. See also Ninḫursag and Ninmaḫ.
Bēlet-Sippar: See "Divine Lady of Sippar."
Dagān: Npl. 3 ii 18.
"Divine Lady of Sippar": Npl. 15 ii 6, 11.
Ea: Npl. 3 ii 21; **Npl. 6** ii 9, 32; **Nbk. 11** iv 8′; **Nbk. 21** i 33; **Nbk. 22** i 24′; **Nbk. 27** ii 5; **Nbk. 28** ii 7. See also Ninšiku.
Enlil: Npl. 3 ii 20, 31; **Npl. 4** ii 3, 14; **Npl. 6** i 2; **Npl. 7** 25; **Nbk. 2** ii 44, iv 8, vii 24; **Nbk. 13** ii 13; **Nbk. 19** i 3; **Nbk. 23** i 33, 48; **Nbk. 27** i 38; **Nbk. 31** i 48; **Nbk. 32** i 15, 31; **Nbk. 36** ii 41′.
Erra: Npl. 4 i 20; **Npl. 6** i 23; **Npl. 15** i 12; **Nbk. 20** i 9; **Nbk. 32** i 5.
Erua: Nbk. 32 iii 59. See also Zarpanītu.
Gula: Nbk. 2 iv 38, 52. See also Ninkarrak.
Igīgū: Npl. 3 ii 13, 23, iii 7; **Npl. 6** i 3; **Nbk. 2** iv 10; **Nbk. 24** i′ 5′; **Nbk. 27** i 35; **Nbk. 30** i 13; **Nbk. 37** ii′ 18, 19, 35.
Ištar: Npl. 3 ii 17; **Npl. 4** i 4; **Nbk. 19** ii 52; **Nbk. 20** i 8; **Nbk. 23** i 19; **Nbk. 31** ii 33; **Nbk. 32** i 6, iii 8. See also Bēlet-Eanna, "Divine Lady of Sippar," and "Ištar Gate."
Laṣ: Nbk. 11 iii 16′; **Nbk. 19** ii 37.
Lugal-girra: Npl. 3 ii 16.
Lugal-Marda: Nbk. 32 iii 7.
Lugaldimmerankia: Nbk. 2 ii 58; **Nbk. 19** i 34; **Nbk. 31** i 50; **Nbk. 32** i 33; **Nbk. 36** i 1′′′. See also Marduk.
Mār-bīti: Nbk. 2 iv 49; **Nbk. 31** ii 26; **Nbk. 32** ii 61.
Marduk: Npl. 1 4, 18; **Npl. 2** 3, 12, 14; **Npl. 3** i 2, 9, ii 2, 7, 31, iii 2, 10, 14, 23, 25, 27, 34; **Npl. 4** i 6, 18, ii 3, 6, 11, 14; **Npl. 5** 8′, 16′; **Npl. 6** i 1, 12, 20, 36, ii 10, 24, 32, 49, iii 22, 30, 34, 48, 52; **Npl. 7** 1, 5, 20, 25, 32, 34, 35, 40; **Npl. 8** 1, 4; **Npl. 9** 1, 4; **Npl. 10** 1, 3, 7; **Npl. 11** 2, 5; **Npl. 12** 2, 4, 5; **Npl. 13** 6; **Npl. 14** i 4, 5; **Npl. 15** i 8; **Nbk. 1** i 17, ii 18, iii 3, 10; **Nbk. 2** i 4, 24, 30, 40, 51, ii 3, 44, iii 3, iv 8, v 19, 40, vii 2, 24, 26, viii 31, ix 45, 47, x 2; **Nbk. 3** 3; **Nbk. 4** 4, 9; **Nbk. 5** 4, 6; **Nbk. 6** 3, 4; **Nbk. 7** 3, 5; **Nbk. 10** 2; **Nbk. 11** iv 6′, v 10′, 11′, 24′; **Nbk. 12** i 2, 15, 19, ii 23; **Nbk. 13** ii 13, 25; **Nbk. 14** ii 7, 9; **Nbk. 15** i 10, ii 13, 15, 20; **Nbk. 16** ii 17, 25; **Nbk. 17** 10; **Nbk. 18** i 10, ii 2, 18; **Nbk. 19** i 3, 8, 11, 27, 41, iii 5, 18, 44, 45; **Nbk. 20** i 2; **Nbk. 21** i 2, 9, 11, 33, ii 38; **Nbk. 22** i 24′, ii 39; **Nbk. 23** i 2, 13, 33, 48, 50, ii 26, iii 35, 36, 47; **Nbk. 27** i 4, 16, 22, 30, ii 5, 20, 37, 42, iii 24, 32, iv 7, 10, 33, 36; **Nbk. 28** ii 7; **Nbk. 30** ii 2, 17; **Nbk. 31** i 2, 6, 11, 15, 48, ii 55, iii 50; **Nbk. 32** i 2, 15, 27, 31, 36, ii 21, 22, 34, 35, iii 15, 26, 32, 58; **Nbk. 33** i 5; **Nbk. 34** i 16, ii 8, 18, 22; **Nbk. 35** ii 8, 13; **Nbk. 36** i 6′, 15′, 4′′′, ii 32′, 41′, iii 2; **Nbk. 37** i′ 2′, ii′ 13, 26; **Nbk. 39** i 2′, ii 9′; **Nbk. 40** i′ 8′; **Nbk. 42** ii 5, 6, 24′; **Nbk. 44** ii′ 2, 2′; **Nbk. 46** ii′ 16′, 19′; **Nbk. 48** i′ 8′; **Nbk. 50** ii 24; **Nbk. 51** ii 9′, iii 13, 24; **Nbk. 52** i 10′; **Nbk. 53** i′ 1; **Nbk. 54** i 1′. See also Lugaldimmerankia and Šazu.
Meslamtaʾea: Npl. 3 ii 16.
Muṣibbasâ: Nbk. 32 iii 44.
Nabû: Npl. 1 3; **Npl. 2** 3; **Npl. 3** i 5, 9, ii 2, 7, iii 2, 25; **Npl. 4** i 6, 18; **Npl. 5** 8′, 16′; **Npl. 6** i 12, 20, ii 11; **Npl. 7** 3, 5, 20, 34; **Npl. 10** 3; **Npl. 12** 2; **Npl. 14** i 3; **Npl. 15** i 8; **Nbk. 1** i 5; **Nbk. 2** i 6, 33, 43, iii 44, iv 18, vii 28; **Nbk. 10** 2; **Nbk. 11** iii 3′, 13′; **Nbk. 12** i 4; **Nbk. 18** i 12; **Nbk. 19** i 35, ii 23, 34, iii 5; **Nbk. 20** i 5; **Nbk. 21** i 3; **Nbk. 23** i 3, 15, 51; **Nbk. 27** i 6, 24; **Nbk. 30** ii 4, 21; **Nbk. 31** i 3, 6, 55, ii 4, 7; **Nbk. 32** i 3, 18, 28, 33, 36, 44, 49, ii 7, 9, 10, 17, 18, 21, 37, 41, iii 26, 35; **Nbk. 33** i 28; **Nbk. 34** i 17; **Nbk. 36** i 18′′′, iii 3; **Nbk. 37** ii′ 14; **Nbk. 42** ii 8; **Nbk. 52** i 2′, 7′, 11′.
Nanāya: Nbk. 11 iii 3′, 13′; **Nbk. 19** ii 23, 34; **Nbk. 32** ii 18.
Nergal: Npl. 3 i 24; **Npl. 5** 3′; **Npl. 7** 15; **Nbk. 11** iii 15′; **Nbk. 19** ii 36; **Nbk. 32** ii 69.
Ninḫursag: Nbk. 2 iv 14; **Nbk. 31** ii 6. See also Bēlet-ilī and Ninmaḫ.
Ninkarrak: Nbk. 31 iii 5, 16, 20, 38; **Nbk. 32** ii 42, 63, 65, 67, iii 5; **Nbk. 48** i′ 3′. See also Gula.
Ninmaḫ: Nbk. 29 i 7, 9, ii 4; **Nbk. 30** i 1, ii 31, iii 6; **Nbk. 32** ii 41; **Nbk. 47** i 1′. See also Bēlet-ilī and Ninḫursag.
Ninmenna: Npl. 3 i 3; **Npl. 7** 2.
Ninšiku: Npl. 3 i 6; **Npl. 7** 3. See also Ea.
Ninurta: Npl. 3 ii 19; **Npl. 7** 22, 30; **Nbk. 49** i′ 10′.
Nisaba: Npl. 6 ii 11.
Pa(p)nun-anki: Npl. 3 iii 3.
Sîn: Nbk. 2 iv 25, 61; **Nbk. 11** iii 24′; **Nbk. 19** ii 44; **Nbk. 31** ii 35; **Nbk. 32** ii 42, iii 9.
Šamaš: Npl. 3 ii 31, iii 14; **Npl. 4** ii 3; **Npl. 6** ii 24; **Npl. 7** 25; **Npl. 14** i 13, ii 8, 13; **Npl. 15** i 9, 20; **Nbk. 1** iii 10; **Nbk. 2** iv 29, vii 6, x 14; **Nbk. 11** iii 20′, 22′; **Nbk. 15** i 27; **Nbk. 19** i 3, ii 40, 42; **Nbk. 27** ii 23, 42; **Nbk. 31** ii 28, 34, iii 28; **Nbk. 32** i 4, ii 43, iii 5, 8; **Nbk. 36** ii 34′, iii 6′′; **Nbk. 44** ii′ 2.
Šazu: Npl. 3 i 15; **Npl. 7** 8. See also Marduk.
Tašmētu: Npl. 3 i 5; **Npl. 7** 3.
Uraš: Npl. 4 i 4; **Nbk. 19** ii 46; **Nbk. 31** ii 31; **Nbk. 32** iii 7. See also "Uraš Gate."
Zababa: Nbk. 20 i 8; **Nbk. 32** i 6.
Zarpanītu: Nbk. 19 i 27, 32; **Nbk. 31** i 49; **Nbk. 32** i 32. See also Erua.

Gate, Palace, Temple, and Wall Names

Abul-Ištar: See “Ištar Gate.”
Abul-Uraš: See “Uraš Gate.”
Ay-ibūr-šabû: Nbk. 2 v 15, 38, 45, vii 46; **Nbk. 23** ii 6; **Nbk. 34** ii 20; **Nbk. 35** i 20, ii 5; **Nbk. 36** ii 3′; **Nbk. 40** i′ 7′.
Dukukinamtartarede: Nbk. 2 ii 54, v 12.
E-ibbi-Anum: Nbk. 19 ii 46; **Nbk. 31** ii 31; **Nbk. 32** iii 7.
Eanna: Nbk. 19 ii 55, 56; **Nbk. 31** ii 33; **Nbk. 32** iii 8.
Ebabbar (temple of Šamaš at Larsa): Nbk. 11 iii 22′; **Nbk. 19** ii 42; **Nbk. 31** ii 34; **Nbk. 32** iii 8.
Ebabbar (temple of Šamaš at Sippar): Nbk. 11 iii 19′; **Nbk. 19** ii 40; **Nbk. 31** ii 28; **Nbk. 32** iii 5.
Edikukalama: Nbk. 2 iv 31; **Nbk. 32** ii 43.
Edimana: Nbk. 2 iv 63.
Edurgina: Nbk. 11 iii 27′; **Nbk. 19** ii 48; **Nbk. 31** ii 29; **Nbk. 32** iii 6.
E’edina: Npl. 15 ii 8.
Egula: Nbk. 2 iv 54; **Nbk. 32** ii 66.
Eḫursagsikila: Nbk. 2 iv 40; **Nbk. 31** iii 9, 39; **Nbk. 32** ii 42; **Nbk. 48** i′ 4′.
Eḫursagtila: Npl. 7 22.
Eigikalama: Nbk. 32 iii 7.
Ekišnugal: Nbk. 2 iv 27; **Nbk. 11** iii 24′; **Nbk. 19** ii 44; **Nbk. 31** ii 35; **Nbk. 32** ii 42, iii 9.
Ekitušgarza: Nbk. 2 iv 46; **Nbk. 31** ii 9; **Nbk. 32** ii 43; **Nbk. 50** ii 7.
Emaḫ: Nbk. 2 iv 14; **Nbk. 29** i 6; **Nbk. 30** i 15, iii 1; **Nbk. 31** ii 6; **Nbk. 32** ii 41; **Nbk. 47** i 8′, 11′.
Emaḫtila: Nbk. 31 ii 4; **Nbk. 32** i 44.
Emeslam: Nbk. 11 iii 16′; **Nbk. 19** ii 37; **Nbk. 32** ii 69, iii 2.
Enamḫe: Nbk. 2 iv 36; **Nbk. 31** ii 8; **Nbk. 32** ii 43.
Eniggidrukalamasuma: Nbk. 2 iv 21; **Nbk. 31** ii 7; **Nbk. 32** ii 41; **Nbk. 33** i 27.
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133	Npl. Backstein B I, 5	Npl. 10
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